

Course 8.9.: The healing of the man born blind (H.B.)

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Before we start with the interpretation of Joh 9:1/41 by the Byzantine liturgy, we first give the complete text, as we read in the Holy Bible in Basic English.

1.-- A miracle work of “the one who was sent”.

9:1 And when he went on his way, he saw a man blind from birth.

9:2 And his disciples put a question to him, saying, Master, was it because of this man’s sin, or the sin of his father and mother, that he has been blind from birth?

9:3 Jesus said in answer, It was not because of his sin, or because of his father’s or mother’s; it was so that the works of God might be seen openly in him.

2.-- A digression.

9:4 While it is day we have to do the works of him who sent me: the night comes when no work may be done.

9:5 As long as I am in the world, I am the light of the world.

3 -- The miracle work.

9:6 Having said these words, he put earth, mixed with water from his mouth, on the man’s eyes,

9:7 And said to him, Go and make yourself clean in the bath of Siloam (the sense of the name is, Sent). So he went away and, after washing, came back able to see.

4.-- The neighbors and acquaintances.

9:8 Then the neighbors and others who had seen him before in the street, with his hand out for money, said, Is not this the man who got money from people?

9:9 Some said, It is he: others said, No, but he is like him. He said, I am he.

9:10 So they said to him, How then were your eyes made open?

9:11 His answer was: The man who is named Jesus put earth mixed with water on my eyes, and said to me, Go and make yourself clean in Siloam: so I went away and, after washing, am now able to see. (Note -- ‘Siloam’ means “the one who was sent”).

9:12 And they said to him, Where is he? His answer was: I have no knowledge.

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5. -- The Pharisees.

9:13 They took him before the Pharisees--this man who had been blind.

9:14 Now the day on which the earth was mixed by Jesus and the man’s eyes were made open was the Sabbath.

9:15 So the Pharisees put more questions to him about how his eyes had been made open. And he said to them, He put earth on my eyes, and I had a wash and am able to see.

9:16 Then some of the Pharisees said, That man has not come from God, for he does not keep the Sabbath. Others said, How is it possible for a sinner to do such signs? So there was a division among them.

9:17 Again they said to the blind man, What have you to say about him for opening your eyes? And he said, He is a prophet.

6.-- *The Jews.*

9:18 Now the Jews had no belief in the statement that he had been blind and was now able to see, till they sent for the father and mother of the man whose eyes had been made open,

9:19 And put the question to them, saying, Is this your son, of whom you say that he was blind at birth? how is it then that he is now able to see?

9:20 In answer his father and mother said, We are certain that this is our son and that he was blind at birth:

9:21 But how it is he is now able to see, or who made his eyes open, we are not able to say: put the question to him; he is old enough to give an answer for himself.

7. – *The Jews again.*

9:24 So they sent a second time for the man who had been blind and they said to him, Give glory to God: it is clear to us that this man is a sinner.

9:25 He said in answer, I have no knowledge if he is a sinner or not, but one thing I am certain about; I was blind, and now I see.

9:26 Then they said to him, What did he do to you? how did he give you the use of your eyes?

9:27 His answer was: I have said it before, but your ears were shut: why would you have me say it again? is it your desire to become his disciples?

9:28 And they were angry with him and said, You are his disciple, but we are disciples of Moses.

9:29 We are certain that God gave his word to Moses: but as for this man, we have no knowledge where he comes from.

9:30 The man said in answer, Why, here is a strange thing! You have no knowledge where he comes from though he gave me the use of my eyes.

9:31 We have knowledge that God does not give ear to sinners, but if any man is a worshipper of God and does his pleasure, to him God's ears are open.

9:32 In all the years nobody has ever before seen the eyes of a man blind from birth made open.

9:33 If this man did not come from God he would be unable to do anything.

9:34 Their answer was: You came to birth through sin; do you make yourself our teacher? And they put him out of the Synagogue.

8. -- Jesus' judgment.

9:35 It came to the ears of Jesus that they had put him out, and meeting him he said, Have you faith in the Son of man?

9:36 He said in answer, And who is he, Lord? Say, so that I may have faith in him.

9:37 Jesus said to him, You have seen him; it is he who is talking to you.

9:38 And he said, Lord, I have faith. And he gave him worship.

9:39 And Jesus said, I came into this world to be a judge, so that those who do not see may see, and those who see may become blind.

9:40 These words came to the ears of the Pharisees who were with him and they said to him, Are we, then, blind?

9:41 Jesus said to them, If you were blind you would have no sin: but now that you say, We see; your sin is there still.

First comment. -

One sees it clearly: "this world" is in "the night". What S. John calls "the light" (that is God, the Father among others, who sends Jesus "into this world"), is in principle "hidden", "inaccessible"!

But "the light" (God) sends "sent ones" (prophets, priests, wise men, seers). These "come because of the light" into this world, so that the light (God) is available to "the night" which is this world.

But with Jesus' appearance in particular (it was already the case with his Old Testament predecessors "from the light"), it appears that the light also addresses itself to those who are not "sent ones" but to whom the sent ones are sent. -

By the way, this is clearly stated in Jer. 31:31f: a "new covenant" is established so that not only the sent ones or "mediators" but everyone can have direct contact with the light. "All will 'know' me (have intimate contact with me), -- from the smallest to the greatest" (Jer. 31:34).

This is what happens to the blind man. He is not a seer, not a priest, not a prophet, not even a 'wise man' (except for the wisdom that every man with experience possesses).

Yet he comes into direct contact with "the light". And this in connection with a life problem: he is a "handicapped person", because he is blind from birth.

Jesus frees him from this handicap and heals him by means of a "miracle work". In this way he escapes "the night" that this world is, which is estranged from God, and he becomes directly acquainted with "a new humanity" that God wants to establish through Jesus - his person and his work and his miracles.

Second comment. -

According to the interpretation of some, water was drawn from the Siloam pond during the feast of tents as a symbol of the benefits of the Messianic age. This is: the period of the sent one who is Jesus. -

Jesus, apparently, designates himself with the term “the sent one”. The texts in St. John do not lie: 3:17; 4:34; 5:24; 5:36; 8:42; 9:7; 11:42; 17:8; 17:21/25. These texts mention Jesus as “the sent one”.

The sent one “who comes from the Father.”

3:31; 6:46; 7:29; 8:42;-- 3:13; 6: 38; 6:42. Behind Him who is in the foreground is “the Father.”

He is “light” in the most original sense of the word: if there is any such thing as “light” in the Holy Trinity and in creation, it is thanks to “the Father”.

He forms the mysterious background of what is happening “in this world” in and around Jesus.

As already mentioned, what we see and feel “in this world”, for example, is only the “foreground” (which, without any insight into its background, risks becoming meaningless or at least opaque or being superficially “interpreted” (“filled in”)).

That is one of the reasons why mediators (priests, prophets, seers, wise men) are of some importance: after all, they are more at home in the “background” because of a supernatural talent and giftedness.

The ‘message’ of the Father.

As “the sent one” reveals - the term was chosen deliberately, because in itself the background is unfathomable and must be “uncovered” – Jesus “the words of the Father”, which he continually hears in his inner being, by inner word. -

See 3:34; 7:16; 8:26/28; 12:49/50; 14:24; 17:8; 17:14. -- 8:26/28 says, “The one who sent me speaks the truth. I say in this world what I have heard from him”. They did not understand that Jesus spoke to them of “the Father.

The will of the Father.

We know the term from Jesus’ prayer: “Our Father, who art in heaven. Thy will be done on earth “as it is in heaven” (...): --”Heaven” or “the heavens” mean “the light in its high inaccessibility”.

The texts: 9:4; 10:32; 10:37; 14:10, -- 9:4:”(...) That in him (the blind man) the wonders of God may be revealed”. That is among other things - apart from a doctrine (words) - the will of the Father.

The judgement.

We saw it already, 9:16. -- The Pharisees, confronted with the light that comes through in this world -- in the miracle work that makes a disabled person livable and raises them from beggary -- are divided.

The one :”He who disregards the Sabbath observance does not come from God.

The others: “How can a sinful man perform such miracles? Contradictory interpretations.

The interpretation of Jesus’ deeper personality is immediately central: within Jewish preconceptions, a sinner cannot perform (high, divine) miracles (so Jesus must be good in his depth); within Jewish preconceptions, whoever does not honor the Sabbath cannot be a good person in his depth. -

As you can see, the mysterious background leads to more than one interpretation, indeed to contradictory interpretations.

This is how God, the true light, shifts people when confronted with his action.

“Seeing / not seeing” and “not seeing / seeing”.

Those who do not see, like the blind man, are those who are acutely aware that they are confronted with a mystery and confess that it is opaque. They “do not know”. Cfr. Deut. 29:3; Isaiah 6: 9/10; Ezek. 12:2. -

Says Deuteronomy 19:”Moses came to proclaim the following words to all Israel: ‘You have seen all that Yahweh has done in Egypt before your eyes, -- with Pharaoh, with all his courtiers, with all his land.

In particular, the great plagues which thou hast seen with thine own eyes, -- the great signs and wonders.

But -- to this day -- Yahweh has not given a ‘heart’ (seat of understanding) to understand,-- no eyes to see,-- no ears to hear”.

In other words: one can dwell on the foreground - the surface - without grasping the background!

More than that: the insight into the miracles of Yahweh is a gift - a ‘grace’ - that he adds to his action! Such is the ‘faith’ - for that is what this is about - in

a. contact with the unfathomable light that is the Father (in Jesus or in Moses) and

b. insight in what is going on from that light.

The ‘heart’, i.e. the deeper personality or soul, has to come open and ‘see’ (‘comprehend’ that God is at work).

Unbelief is the fact that one, selfishly, thinks that one can judge and be judged. Without the grace of God. Autonomous. Without the higher light that, from Godhead, has to come through in the deeper personality, the ‘heart’.

2. The power of the son of man (06/09)

So much for two brief explanations. But let us go deeper into the premise of the phenomenon of 'Jesus' as a miracle worker.

1. -- Daniel.

It is considered likely that the book of Daniel dates from -167 to -164.

Daniel and his companions suffered with them the disappointment of the "law" (with at its core the Decalogue or "Ten Commandments"), idolatry.

But they survived. Immediately it became clear to the persecutors that, behind the powerless Jews, a mysterious 'power' was hiding. -

All this in the background of "the time of the end" (Dan. 8:17; 11:40): with the downfall of persecution, calamities of all kinds (sin in its consequences) comes "the kingdom of the saints (who live in friendship with God)" under the leadership of "a son of man" whose kingdom has no end.

This end-time perspective dominates the entire book. All phases of mankind, indeed of the entire cosmos, sooner or later end in that 'end time'.

Apocalypse.

Apo.kalupsis' means 'revelation'. Disclosure of what is mysterious. Of what is inaccessible to ordinary human understanding. Cfr. Dan. 2:18; 4:6. -

But at the same time God's mystery is revealed through mediators, mysterious beings who are "the sent ones of God".

- By the way: in this - what the Bible calls - 'angels' sometimes play a very important role. In this the book of Daniel resembles that of Tobias and Ezekiel.

One cannot, therefore, dismiss this aspect - due to criticism, for example - without mutilating the integrity of the Biblical message. -

Daniel is at once an apocalyptic writer. Let us clarify this aspect.

2.1. Power.

Undeniably, a well-defined 'dynamism' (belief in power) dominates the apocalyptic.

Daniel sees - in a future phase of which a number of events are precursors - a figure 'in heaven' or 'on / in the clouds'.

Heaven' and 'clouds' mean first of all the exaltedness ('transcendence') with which all that is the light of God transcends everything.

The figure in question turns to God in order to receive, from His hands, 'power', i.e. life force, and immediately a mission that can be carried out by Him.

Only then does that figure become "the sent one".

2.2. -- Son of Man.

The sent one is “son of man”. One of the meanings attached to this is that he has “human nature” and therefore rises above (the realm of) animals.

In other words: compared to the people in the night of this world, with their rather animal nature, he is a human being. But Daniel nevertheless situates him in “heaven” from where he, as a healthy person, performs miracles on earth.

2.3. -- Sovereign.

Daniel sees the son of man - man - establishing a kingdom on earth in the end times. “To him was given dominion, together with the glory and princely power that goes with it.

The power of the son of man is an eternal power that never perishes; the kingship of the son of man is a kingdom that is indestructible”. (Dan. 7:9/14).

2.4. -- Miracles.

The apocalypticist Daniel sees the son of man performing miracles,--as a sign of his high life force or”power” coming from the light of divinity.

3. -- Regal humanity.

In ancient Greek: ‘fil.anthropia’, humanity. -- Of which there are pagan models.

Bibl. st.: M. Bloch, *Les rois thaumaturges*, (The miracle kings,) Paris, 1924;

R. Labat, *Le caractère religieux de la royauté assyro-babylonienne* (The religious character of Assyrian-Babylonian kingship), Paris, 1939.

The Assyrian and Babylonian princes - like all ancient kings - are, in the divinatory system in which they act, “the emissaries” of the deity.

That deity is, in the words of N. Söderblom, ‘Urheber’; causative power. (See: Söderblom, Nathan, *Das Werden des Gottesglaubens. Untersuchungen über die Anfänge der Religion.*)

In and through the person and the work - especially the miracle work - of the earthly sovereign, the deity ‘causes’ her will.

The result of this will is, first and foremost, the general and overall fertility of the natural and cultural landscape: plants, animals, people thrive thanks to the ‘arrival’ (meaning: permanent presence) of the God-given sovereign. But the result is also and even remarkably ‘people-friendly’.

The text (cf. Labat) says it all: “Whoever was condemned to death for sins, the prince -”our master” - raised him up.

He who was in prison for many years, you released from prison. He who was ill for a long time, you healed. He who was suffering from hunger, you have provided him with food And those who were emaciated become obese. Those who walked about without clothes, now walk about clothed”.

In that humanity, the will of the deities shows itself through its sent one, the sovereign. In that humanity flows the life force that the sovereign radiates from deity as a beneficent aura.

Compare with this Matthew 25:34/36 (and the negativum 25:41/43). -

“Then the prince - Jesus means himself in his kingdom - will say to those who are on his right side: “Come, blessed of my Father, and receive the kingdom that is prepared for you from the foundation of the world. For I was hungry and you gave me food. I was thirsty and you gave me drink. I was a stranger and you gave me hospitality. I was without clothes and you clothed me. I was sick and you visited me. I was in prison and you visited me there”.

The pagan model is clearly reflected: the ‘chosen ones’ who faithfully responded to God’s message in Jesus, the prince, show princely behavior thanks to the power, or rather force, that was at work in them and her.

A detail stands out: Jesus identifies himself in a hidden and mysterious way (‘mustikos’, in a mystical way) with the needy “in the night of this world”. -

By the way, the traditional list of “works of mercy” (the spiritual and physical miracles) reflects this time-honored tradition of “royal” behavior towards the less fortunate. Thus, the healing of the blind man acquires its Biblical meaning: it shows the princely - power-laden behavior of Jesus.

4.-- Friendship - and - cooperation - with God.

The biblical name may be familiar: ‘anawim’ (enk.: ‘anaw’). Usually, ‘anawim’ are shy, unsightly, usually possesseless and invariably simple figures.

Cfr. Wis, 2:10. They number few friends (in the worldly sense) and equally few ‘disciples’ (in the current sense). -

But, on close inspection, an intimate friendship and close cooperation with God shines through in anaw.

5. -- God-given wisdom.

The divine light in the anaw causes an ‘insight’ (‘wisdom’) that is at the same time ‘power’ (life force). The premise of the causation of miraculous works.

“Widespread wisdom enters from generation to generation - into holy souls whom it transforms into ‘friends of God’.” -- It is this power-laden wisdom that works in Jesus’ miracles in an incomparable way.

5.1.-- In the depths of the soul.

Psalms 50 (51): 8 says: "In all secret you teach me wisdom".

Ezekiel - in Jeremiah's footsteps and in the footsteps of all those who, from the beginning of mankind, have lived in deep contact with God's light - explains this: God creates - note the term 'creates' (for at first there was nothing of that kind) - in "heart and soul", in "heart", in the conscious and unconscious part of our deeper personality ("soul") an uninterrupted series of inspirations.

These are referred to, among other things, by the term "inner word". They are like a spring of living water bubbling up in our depths.

5.2. -- The inner guidance.

Even in the greatest loneliness, in the greatest desolation, the one so inspired is never alone. God himself, without an intermediary, accompanies the anaw. His "spirit" (meaning his mysterious, living, life-giving life-force) is present in the deeper soul. Thus God creates a person to be a "friend and co-worker of God". -- That, in an unparalleled sense, was the phenomenon of 'Jesus'.

5.3. -- Unceasing prayer.

Jesus says it clearly: "One should always pray and never stop". For that peculiar type of prayer - so Jesus prayed - is the life-breath of God's friendship,

-- Ps. 51(50)02/13. --"Create in me a pure heart, my God. Establish within me a new and steadfast spirit. (If I fail,) do not cast me out from before thee.

(*Note*: whoever comes before the face of someone, has intimate contact with him/her)

And do not take away your holy spirit from me. (On the contrary) Give me (then) back the joy of your salvation and strengthen (then) in me the obedient spirit" --.

One sees it: not a kind of unattainable flawless behavior is the miracle work of God in the anaw, but a behavior that, despite failures, remains anchored in God thanks to God. -

Ps. 143 (142). --"Close to you, O God, I am in safety. Teach me thy will. For thou art truly 'my God'. My wish is: Thy primeval life-force guides me. -

Behold the so-called object of that prayer type that reflects the essence of the Biblical message.

3. "I stand at the door and knock". (10/18)

Apocalypse 3:14/22 speaks of the 'church' of Laodikaia. She is neither hot nor cold. Lukewarm.

The Lord Jesus has a remedy: "Behold, I stand at the door and knock. If one hears my voice and opens the door, I will come in to 'have a meal'."

"To enter into deep intimacy. Intimacy that is mutual: "I with him / her and he / she with me." Apok. 3:20.

Jesus had said: "No one can come to me unless the Father - the one who sent me - draws him.

By the way: I will resurrect him"on the last day". It is written among the prophets: "All shall be 'the disciples of God'". All who listen to the Father will come to me". John 6:44/45. -- We will now explain this.

1. -- Samuel: "Speak, Lord. Your servant is listening.

1 Samuel 3:1/10." The 'calling', i.e. hearing and listening to the voice of Yahweh. "Young Samuel served Yahweh under the direction of Eli. -

In those days "the word of Yahweh" was rare. Views ('visions') were not common. (...). Samuel was sleeping in the sanctuary of Yahweh (...). Then Yahweh's voice resounded: "Samuel! Samuel!".

He answered, "Here I am;" hastily he ran to Eli(...). But Eli answered, "I did not call you. Go back to sleep". (...). Samuel did not yet 'know' Yahweh (Note: "did not yet associate intimately with Yahweh") and "the word of Yahweh" (Note: the promptings) had not yet been revealed to him(...).

Then Eli understood that it was Yahweh who called the boy. He said to Samuel, "Go and sleep. -- If Yahweh calls you, say, "Speak Yahweh. Your servant is listening". Such is the story of the 'calling' of the prophet Samuel.

Keep this 'story' in mind, for it opens the way to a better understanding of Jesus, especially as the 'son of man'.

2.1. -- "If anyone loves me." -

John 14:23/25. -- Jesus: "If anyone loves me, he will accept my word. My Father will also love him. We will come to him and live in him". He who does not love me will not enter into my words.

By the way, the word that you hear (from my mouth) does not come from me, but from the Father who sent me. -- I said this to you while I was among you. But the 'attendant' (Note: 'paraklete'), the Holy Spirit, whom the Father will send in my name, -- that Spirit will teach you all things and remind you of all that I have said".

Here "Holy Spirit" clearly means the third person of the Holy Trinity. This third person - will complete Jesus' mission.

He is the guide, who, like Jesus and the Father, does not “leave alone” but acts as a helper, just as an advocate or a lawyer “helps” someone in need of justice.

This text clearly shows that the Holy Trinity ‘dwells’ in the anaw, the friend and co-worker of God, as a source of inspiration.

This makes the anaw like the son of man, Jesus.

Since this is the vocation of the one who truly believes in Jesus as “the sent one”, let us elaborate on this.

2.2. -- Jesus’ word is thus - as John 14:23/25 says - from the Father.

John 12:49 repeats: “For it is not of my own making that I speak, but the Father - he who sent me - has laid on me what I have to say and what I have to communicate.

John 12:50 repeats: “I know that what the Father commands is “eternal life”. In short, what I say - as the Father inspires me, so I say it”.

John 8:28 repeats: “Of myself I do nothing, but I say what the Father has taught me”. This shows that Jesus is a type of ‘anaw’: he deals intimately with the Father and as such he hears “the voice of the Father” in the depth of his soul. Just as Samuel heard it, but in an unparalleled way.

2.3. -- The miracles as a sign of the Father’s voice.

When Jesus heals the blind man, he performs moment by moment what his heavenly Father has inspired in him.

John 5: 36/37. --”The works that the Father commanded me to do, -- those very works that I am doing, bear witness that the Father is sending me. And the Father, who sent me, bears witness for my sake.

But you, Jews, have never heard his voice. You have never “seen his face”. (Note: lived in his intimacy).

His word, -- which ye have not in a permanent way in you. This because ye believe not in him whom he hath sent”.

In other words: because the refusing Jews (not the other ones, the believers, of course) themselves, in their soul-deepness, do not hear the voice of the Father, they do not understand that Jesus, when he acts, is listening to the promptings of his Father.

In other words: to ‘see’ Jesus heal the blind-born is to see how the Father gives him an order: “Spit on the earth/ make a mud/ put the mud on the eyes/ send him to the pool of Siloam to wash himself”.

The unbelieving Jews did not understand this precisely because they did not hear, in their deep souls, the same inner voice that would allow them to hear, as it were, what Jesus heard. -- And yet: John lets Jesus hammer it in!

John 8:26. --"The one who sent me speaks the truth, and I say to the world what I have heard from him. But John 8:27 adds, sadly - disappointed: "They did not understand that he was talking about 'the Father'".

The gap between faith and unbelief lies there: he who hears God's voice within him and responds to it believes; he who does not hear God's voice and responds to it refuses to believe. They rely on all kinds of 'reasoning'. For example: "He does not come because of God, that man, because he does not observe the Sabbath". (John 9:16).

Not reasoning! But listening to the one who stands at the door of the soul and knocks! That is faith-building.

2.4. -- Live water. -

Jesus - John 4: 4f. - is in Samaria. He comes to "the well of Jacob".

To the Samaritan woman he says mysterious-apocalyptic, heavenly-realities, revealing words:

"If you knew about the gift of God and also who the one is who says to you, "Give me to drink," you would have asked for a drink. And he would have given you 'living water'".

A little further on, John puts these words into Jesus' mouth: "Whoever drinks of the 'water' that I will give will never thirst again".

Indeed: the 'water' that I will give him will become in him "a spring of water bubbling up as eternal life". (John 4:13/14)

John 7:37/39 returns to this. --"On the closing day of the feast -- the great day -- Jesus -- standing up -- exclaimed: "If anyone is thirsty, let him come to me and drink, the one who believes in me. This according to the scripture : "Out of its depth shall flow rivers of living water".

(Exod. 17:1/7) -- He was speaking of the Spirit that those who believed in him were to receive.

In passing, 'spirit' was not yet there since Jesus had not yet been glorified.

The life force or 'power' 'in the depths' is like a spring of unbroken flowing water, an endless stream of inspiration.

3. -- *Jesus as the second person of the Holy Trinity.*

Jesus labels himself with the apocalyptic term 'son of man', which makes him 'human', higher than the 'animals' (and the demons).

This appears, in passing, from Mark. 1:12. -- After Jesus is baptized as "the well-beloved son" of God, he goes "into the wilderness. "Immediately thereafter the spirit drives Jesus into the desert. And he stayed in the desert for forty days, -- being tested by Satan. And he stayed there with "the wild beasts. And the angels served him".

Those who know the apocalyptic atmosphere a little, know that it is no coincidence that where "the animals" are - outside the civilized world - Jesus encounters (the domain of) Satan.

One reads e.g. Isaias 34:14:"The wild cats will meet the hyenas there. The 'satyr' (wild goat) will call there on the 'satyr' (wild goat). There also will Lilith (note: a female demon who inhabits ruins as a ghost) nestle".

The city of Edom as it will look, after its 'apocalypse' or downfall, is 'desert', or 'wasteland' where animals and demonic creatures prefer to live. -

In that demonic-animal midst dwelt "the man (son)" who in his depth was a heavenly being. Is this world "a night", the world present there is night to the full! He, the light that shines in the darkness, seeks the full measure of darkness.

3.1. -- "I am".

Who is this Jesus anyway? John 8:23f. --"Ye Jews are 'from below'. I, I am "from above". "Ye are "of this world". "I, I am not "of this world." I told you, therefore, that in your sins ye would enter death. For if ye believe not that "I AM", then ye shall go into death in your sins".

This shows that "the night" is not only the desert outside the civilized world, but the very civilized world of "the chosen people" (as the Jews called themselves).

3.2. -- "I am".

-- John 8:28/29. --"When you have lifted up the Son of Man (note: this refers to the crucifixion), then you will see that "I am" and that I do not undertake anything on my own, but that I speak what the Father has inspired in me. -

The One who sent me is with me. He has not left me alone because I always do what He pleases".

The term “I am” (which also occurs John 13:19) dates from Exodus 10:2; Ezek. 6:7; 6:10; 6:13; Isaiah 43:10. This expression -”God or Jesus (as the second person of the Holy Trinity) says ‘I am’ - means the divine life force or power in itself or as far as at work in a power sign or miracle work. -

Such a ‘miracle-working’ par excellence is e.g. Jesus ’’exaltation on the cross’’ and the subsequent glorification (descent into the underworld, appearances on earth, ascension, spirit mission, return “in power” at the end of time)’’.

3.3. -- Jesus’ voice.

See: I stand at the door and knock. -- John’s prologue says: “The ‘Logos’ (note: wisdom of God) was the true light that enlightens every man”. (John 1:9).

John 10:3/5 highlights a model of Jesus as “good shepherd” (good prince): the sheep know” the voice” of the good shepherd (they are familiar with it).

The original to which the model refers: “I am the good shepherd: I know my sheep, and my sheep know me” (John 10:14).

A little further on: “I have other sheep (...), they will listen to my voice”. (John 10:16)

Or still: “My sheep listen to my voice. I know them, and they follow me”. (John 10:27).

That this is more than a literal ‘form’ is evident from John 5:25:”Verily, verily! I tell you, the hour is coming - it is here now - when the dead (Note: all those who do not have the divine life in them) will hear the voice of the Son of God.

Those who will have heard (and believed) that voice will live”.

The explanation follows immediately: “Indeed, as the Father possesses life in himself, so he gave it to the son to possess life in himself in turn. He has given him the power to execute the judgement because he is the son of man”. (John 5:26/27). -

This explains why Apok. 3: 14/22 Jesus, the one lifted up on the cross and then glorified, is described as the creating Wisdom of the Universe and addresses the ‘church’ of Laodikaia:

“Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him/her and eat supper”. (Apocal. 3:20). -

Conclusion. -- As the Father lets His voice be heard in the depth of the soul, so also the Son, -- as the glorified Son of Man, -- as the second person of the Holy Trinity.

3.4. -- Jesus, the Son of God.

One more philological word.-- The ancient East is familiar with 'theophore' names, -- with 'ben' or 'bar'. Ben-Hadad for example. Or with 'ab' (father), as e.g. Abi-El ("God is my father").

Such a personal name expresses the familiarity: one is 'ben' or 'bar', son (of the deity). - As already mentioned, the ruler is in an excellent sense "son of God".

In the Old Testament the reigning monarch is called 'son' by Yahweh. He is the chosen one, the 'first-born', the one appointed by Yahweh, the representative "on Yahweh's throne".

More : Ps. 45(44): 7 uses the term 'elohim' (divine being): "Thy throne is 'of God' (of 'elohim') forever and ever". This term is said of the Messiah (Is. 9:5), -- of the rulers and the judges (Exod. 22:6; Ps. 82 (61):6), -- of "the house of David" (Is. 12: 6).

The reason: the prince possessed a power granted by Yahweh, as, by the way, did the Messiah, the judges, every person in authority. Actually, everything that is 'authority' is bathed in a sacred atmosphere.

In a collective way, the people of Israel are called 'sons'. Or "first-born son". The at first sight 'sensitive' term "child of God" is situated here. Thus all who belong to the people of Israel are "children of the living God".

Later: Israel is "son of God" or "sons of God". Especially the conscientious ('righteous') Israelites are "sons of God". -- In a theocentric culture this is normal.

Jesus is called "son of God" several times in the New Testament. But not always in exactly the same sense.

Among the Synoptics, the term "son of God" occurs twenty-seven times: God, hearers, possessed people, the devil speak in this way. Jesus never does. He does say of himself that he is "the son".

To make this philological part short: the term "Son of God" sometimes means "Messiah" or even just "Man of God".

In Paul's letters, and in John's texts, however, Jesus is the son in the sense of "son from all eternity", yes "like the Father God (by nature)". -

In any case: the term "son of God", pronounced by Jesus, means that he is "the sent one", "clothed with divine power".

As Messiah or "Man of God" and even more so as the second person of the Holy Trinity, his miracles indeed bear witness to this.

4. -- Spirit. -

First a philological word. -- The Hebrew word 'roeah' -- like the Greek 'pneuma' and the Latin 'spiritus' -- means, at its base, either wind or breath (life-breath), especially' as a mysterious power. Also, in certain contexts, life force.

We say 'mysterious'. Indeed: in the sacred and theocentric way of thinking and living of the primitives and the ancients, roeah (pneuma, spiritus) is usually connected with "coming from the deity". Hence "spirit of God".

Since God is "holy" (both powerful and moral), God's spirit is "holy spirit". This is "holy life force".

Except as wind and breath, as natural phenomena, roeah is associated with "movements of mind of all kinds": the embittered man, for example, exhibits a "bitter roeah"; the patient is "patient in his or her roeah".

Note: -- This means that the roeah merges with the nefesh, (soul): the bitter one is, in his nefesh (soul), bitter.

Besides the seat of the movements of the mind the roeah of the human being is also the seat of the thoughts and the related decisions of the will. Just like the soul or "the heart" or "the heart and kidneys".

Especially in the New Testament, pneuma, spirit, means a "mind" that has gone out of the body. Or is such a disembodied spirit "a spirit of envy" - that is too short a description.

This is too brief a characterization.

4.1. -- Spirit and 'flesh'.

Used as a systechia or pair of opposites, the meanings boil down to this. God is spirit and therefore powerful and imperishable (Job 10:4/5; Is. 40:5).

Flesh, i.e. man - being, is power-poor and impermanent. God therefore possesses 'spirit' (life-power that is exceptional and eternal) and gives that spirit or acts through that spirit on nature and mankind. -- Particularly S. Paul -- Rom. 8:4/13; Gal. 3:3/6; 5:16/25; 6:8 -- dwells on that systechie.

In "the flesh", i.e. man before God's spirit intervenes, sin with all its evils (physical evil) reigns; through faith the flesh, the weak man, receives divine life force or "power" and is sanctified.

In the same way, "the letter", i.e. the old law of the Jews, needs God's life-giving spirit to become the means to eternal life. Law' here means the written precepts, insofar as they remain 'dead letters'.

4.2.-- Holy Spirit.

Without God's "spirit", i.e. high and powerful power, the soul or the heart, or the heart and kidneys, are "empty". With God's spirit, 'gifts' bubble up like a spring. -

Such are the passing miracles and wonders. Samson, seized by "the spirit of Yahweh", pulls a lion to pieces, smites down thirty men, breaks through sieves, defeats a thousand Philistines (Judges 12ff.).

Acting as a prophet springs from the "holy spirit". In such cases, the actions of those animated by the "holy spirit" exceed the average performance. They are no longer normal but "para.normal".

They are no longer normal but "para.normal". The holy spirit also takes on a permanent form: a Yahweh-appointed office, for example, is carried by his "holy spirit". This is how Moses fared (Numbers 11). And Joshua, King David, the prophet Elias and others.

In particular,"the Holy Spirit" works in a spiritually uplifting way and at the same time introduces us to an intimate relationship with God. Thus in Is. 11:1/6: the Messianic 'ruler' is carried by"the spirit of Yahweh"; so are his associates.

"Holy Spirit" then is the power by which Yahweh intervenes in the deeper soul life of His creatures, -- who thereby become "a new creation". Thus "the holy spirit" becomes a sanctifying power. -

The whole of the New Testament is full of these workings of "the Holy Spirit".

4.3. -- God is spirit.

"God is incorporeal." -- John 4:24. Consequently, he is not bound to any place or people (John 4:21). Whoever serves him should serve him "in spirit and in truth" (John 4: 23/24).

The latter includes: "in spirit", i.e. in an immaterial way; "and truth", i.e. as he reveals it in Jesus' person and work. Man in his spiritual interiority and depth is the true place where God as 'spirit' (in this Johannine sense) is served as he should be.

4.4. -- The Helper. -

In the Johannine texts, the Holy Spirit is the Spirit of truth, who teaches the disciples the full truth (of revelation). As such, he is "another helper" - parakletos - especially in times of need.

After Jesus who is and remains the first "helper". It is clear that John understands the Holy Spirit as a person and a personality, -- at least in some texts.

Just as Paul does in the texts where he mentions the Holy Trinity.

Thus we come to the artery of the New Testament, the Holy Trinity.

5. -- *The Holy Spirit says what he "hears"*

John 14: 16/17 --"I will pray to the Father. He will give you another helper who is with you forever, the spirit of truth". 'Truth' here is apparently "the truth as Jesus' message contains it". -- Jesus sends him "from the Father", he "comes from the Father" (John 15:26).

"When he comes, the spirit of truth, he will teach you the full truth. For he will not speak of himself, but what he hears he will say. He will reveal to you the things to come. (John 16:13).

In other words:

a. We saw that Jesus, second person of the Holy Trinity, says "what he hears and listens";

b. we now see that the Holy Spirit, the third person of the Holy Trinity, "says what he hears". the voice of the Father is in the Son. The voice of the Father and the Son is in the Holy Spirit.

Thus, in this world, the night, the light of (full) 'truth' is revealed. For the Father, the Son and the Spirit speak into our -- for that purpose opened -- deeper souls with their inner voice. As the Son and the Spirit listen, so do we. And come to the full truth. Not otherwise!

The Holy Trinity stands at the door of our soul and knocks. Whoever hears her voice becomes anaw, a minor but an initiate.

6. -- *The adversary.*

Let us now listen to another type of "inner word" that is terrifying. -- John 8:38f.

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Jesus tries to make it clear to the resistant Jews that, in their unbelief, they are not free. They do not realise that, in their deeper souls, a hostile inner word resounds.

"I, I speak as I have seen it with my Father. You, you act as you have heard from your Father. (...). Thou performest the works of thy Father. (...).

The reason: thou art not able to hear my word. You spring from the devil, your father. The desires of your father -- that is what you want to do".

Then Jesus characterizes the devil: "The devil, from the beginning, was a man-killer.

Nor was he at home in the truth. Because in him there is no truth. So when he lies, he speaks as he really is, -- because he is a 'liar' and the father of lies".

In Apok. 12v, the devil appears as a dragon who passes on his life force to "the animal" and to "the false prophet of the animal". The Son of Man, as a human being higher than the animal, is not digestible by creatures who kill people and are addicted to lies.

Biblical power belief or 'dynamism'.

Those who would doubt that the Bible even knows primitive power belief, read e. g. Alfr. Bertholet, *Die Religion des Alten Testaments*, (The religion of the Old Testament), Tübingen, Mohr/Siebeck, 1932, 1/9 (Dynamistisches).

Not without close connection with this is the belief in demons (on which 9/13 (Dämonistisches)) and the belief in myths (o.c., 14/18 (Mythologisches)) and legends (o.c., 21/24). All this is situated by Bertholet in the “universe picture” of the time (o.c., 18/21 (Das Weltbild)).

One of the methods concerning power belief or 'magic' (sorcery) is described in Numbers 5: 11/3 - 1- (The Envy Sacrifice). A woman, suspected of adultery, is given 'curse water' to drink, in which “the power of Yahweh” is present....

Compare, by the way, with Exod. 32:20 (32:35), which also mentions the curse water for the Israelites.

Reread for a moment H.B. 18 (The Adversary), where was pointed out the uncanny depth of the soul of those who rejected Jesus: in their deeper personality someone “as a father; i.e. taker, is at work who with his “inner voice” 'manipulates' the rejecters (and immediately makes them unfree, because driven by unconscious and subconscious motives).

The “father” of Judas Iscariot was Satan. Jesus will address this “father in him” through a piece of “curse bread” that he gives him to eat. -

Yet we read the story. A story that for anyone who really knows magic (there are not that many Bible experts), reminds one of magic but purified and elevated to a supernatural level.

1. -- The morsel of bread for the traitor.

John 13. -- The Jewish Passover was imminent. Jesus' behavior betrays that he realized that “his hour” had come. A supper is being held. “At the very moment the devil Judas Iscariot (...) had already instilled in him the plan to deliver up Jesus.”

(John 13:2). -- Following the footwashing rite, Jesus says, “You are pure (Note: God-fearing). But not all. For he knew who would deliver him up. (...)”.

(John 13:10/11). Jesus cites a rule of conduct: “I cannot say of you all that (thanks to the application of that rule of conduct) you are saved. I know those whom I have chosen.

But the Scripture word must be fulfilled : “He that eateth my bread lifteth up his heel against me” (Ps. 41(40): 10; -- which is to say, “Even the one whom I took into my confidence acts against me”). Even now I say it before it happens. So that, when it happens, you believe that “I am.”

(John 13:18/20). - “When Jesus had said this, he was moved in his spirit. Clearly he said : “Verily. Verily. I tell you: someone among you will hand me over”. (...). John : “Lord, who is it?”.

Jesus : “It is he to whom I will give a mouthful of bread that I am going to baptize”. Jesus baptizes the mouthful of bread. He hands it to Judas. The latter accepts it. At that moment Satan entered into him.

Jesus answers: “What you are doing, do not delay. However, none of the people present understood why Jesus spoke to Judas in this way. Immediately after accepting the mouthful of bread, Judas went outside. it was night.

In the story of the healing of the blind man, we heard it: “the night is coming, -- in which no one can do anything” (John 9:4). That “night” is here now. Satan who already controlled Judas' deeper soul life, from within, now “enters fully” into Judas. Thus Judas is now “a driven one” (not to say “a possessed one” to the full degree).

The curse roll worked, -- magically it worked.

Also: Jesus says thereupon, “(When Judas was outside, Jesus said :) At this very moment the son of man is glorified (...)”. Indeed: what the Eastern -- Christians call 'cross passes' the way of suffering, had just begun, -- the entrance to glorification.

2. -- Magic..

This is controlling the fate of something. That something can be a landscape, an object, a person, a whole community, an idea. It can be anything. Except God. God is the great exception.

All black magicians or black magicians (' black' here means 'unscrupulous' and “preferring to work in the dark. “It was night” says John) and they act as if God were dead.

“Characteristic of magic is the spirit of independence from divine rule and moral law. By which the magician exercises his own power”.

So reads one of the definitions of a scientist. It is unfortunate but that definition applies only to one kind, namely godless magic.

But the facts of cultural history speak clearly: a great deal of magic, especially primitive magic, actually works in close cooperation with the deity. Didn't the Negro-Africans say to the 'enlightened' missionaries: "After all, God created the magical power".

What is true: especially in late antiquity and since the Renaissance, a number of magicians/magicians believe that they can act totally autonomously in the occult field. Which they do claim but nowhere convincingly prove.

Let's define neutrally : magic is the mastering of destiny by being at home in occult, for ordinary reason (including modern science) inaccessible, 'dark' beings, forces, processes. This definition is socratic : it is general.

3. -- *Both God and the magician(s) engage in fate.*

The magic of the 'peoples' ('heathens') moves in its field. The 'power' or life force of Yahweh or the Trinity also moves on that same terrain. But differently.

Cathartic: a. magical yet purifying that magic and b. elevating it especially on a higher, supernatural - apocalyptic - plane.

Let us consider a concrete example. -- Exod. 4. -- Moses meets Yahweh in the midst of the flame in a (burning) bush. In that flame -- a true "apo.calupsis" or revelation -- Yahweh envelops his being: "I am" (Ex. 3:14). Immediately Moses became "the sent one because of 'I am'."

But now it only begins:

"And if the Egyptians do not believe me, - do not take me seriously and claim, 'Yahweh did not appear to you'?" -

Yahweh: "What have ye in your hand?"

Him: "A staff."

Yahweh: "Cast it on the ground". The staff became a serpent. From which Moses fled.

Yahweh: "Reach out the hand and grab the snake by the tail".

Moses put out the hand, grabbed it. Once in his hand the serpent became again his staff"

We know after all that goes before, what happens: in the depths of Moses' soul, Yahweh creates a new - supernatural - life force or "power" such that he can perform miracle works.

In other words, "the spirit of Yahweh" or "the holy spirit" bubbles up in the deeper, hidden or 'occult' personality of Moses. Thus causes - God is then 'Urheber' (N.Söderblom) in and through Moses through a mysterious force or 'power' an equally mysterious process.

The three elements of magic are there: the acting being, the power and the process or event made possible by both.

Admittedly on a higher plane, -- that of Yahweh who shows in it that He is “I Am”.

Note: -- What we, under the influence of the ancient Greeks and even more of the modern enlightened rationalists, call 'rational' is another 'world'. For one of the characteristics of 'rationality' is 'earthliness' or bondage to what is accessible on this world or earth.

Everything that is supernatural or extraterrestrial is 'suspected' of 'not being there'.

A second characteristic of 'rational' life is that in principle every person who can perceive and reason is authorized to judge the existence and being of what “this world or earth” offers in terms of 'reality'!

Everything that escapes the research community (especially, yes, exclusively the research community of scientists), is 'suspected' of being 'nothing'. -

Now no one can read the Bible without observing two things:

a. the transcendent and extraterrestrial is a type of reality above and beyond this earthly reality;

b. Only those who have an organ of perception which grasps that super- and extraterrestrial type of reality are ultimately able to judge whether or not this 'other' world exists.

Consequence: that other world (God (Yahweh/Third Unity), angels or deities, life force or power, -- to name but a few elements which constitute the content of that other world) is, seen from the “rational mentality” (it is only a mentality, i.e. a choice from all possible presuppositions), “irrational” or at best “transrational”.

What is e.g. the expression “I am” (so central in Old and New Testament) seen from a 'rational' standpoint unless “something irrational” or at most “something transrational”, 'suspected of non-existence: Because escaping rational methods. -

But the same already applies to the actual phenomena proper to the science of religion such as magic, spirits of nature, deities, etc. m. -

All this must be radically clear to the 'critical' Bible reader. It dominates any 'interpretation' (hermeneutics) of the Biblical realities. We do say 'realities' if not the Bible is talking about 'nothingness', rarefied representations, -- at most literary forms on purely literary themes.

It may seem a maliciously intended insinuation: the question arises. whether the typical unbelief -- Biblically speaking -- that lies in the pure rational approach to religions (and Biblical particularly) would also be due to “another father” in the depths of such rationales.

Another “father” or taker who instructs them to take into account only what is exclusively secular (worldly).

The hypothesis, biblically speaking, cannot be excluded unless on real grounds.

What is in any case abundantly clear is that the Bible says: only the ‘seeing’ of faith (‘faith’ here is metonymic for ‘seeing’, for the believer first sees and then believes) is the method of truly grasping the realities of which the Bible speaks.

Those who do not see with the eyes of faith, for them God / Trinity, grace, life force, especially miracles etc. remain ‘nothing’. Air! Fantasy’. emptiness. Product of literary or artistic or poetic talent etc..

It is also abundantly clear that ‘believing’ in the strictly Biblical sense of ‘seeing what God does’ involves its own type of ‘criticism’: “Beloved, do not confide in any ‘spirit’ (the life force working in the depths), but test the ‘spirits’ to see whether they are indeed ‘of God’. For many false ‘prophets’ have come into the world. (1 John 4: 1).

That is the well-known “distinction of Spirits”. Cf. 1 Thess. 5:19:”Do not extinguish the spirit. Do not despise the prophecies. But test everything, and whatever is sound, keep it”. Biblical faith is anything but naïve! Cf. 1 Cor. 12:10; 14:29; 2 Thess. 2:2.

3.1. --”The God and His Spokesman”.

-- Let us return to the thread: God meets man also where he behaves magically. -
- Exod. 7:1 --”Yahweh said to Moses, ‘Look, I will make you ‘a god’ for Pharaoh, and Aaron, your brother, will be your ‘prophet’.

Cf. Acts 14:12 (where for the Lukaonians Barnabas was Jupiter and Paul as spokesman Hermes).

“Pharaoh will not listen to you. But then I will make Egypt feel my power (...). The Egyptians will see that I am Yahweh”.

“When Pharaoh challenges you with ‘Show me a miracle, then say to Aaron, ‘Take your staff and let it fall to the ground before Pharaoh: it will become a serpent’” (Exod. 7:4,-- 7:5;-- 7:9).

You see: even if this text were a purely literary product - which no one has so far rigorously proved - even then the intention is clear: Yahweh, through Moses and his spokesman, wants to 'meet' Pharaoh and his magicians not only on a natural level but also and especially on a non-natural, yes, supernatural level, that is to say, to make a show of force with them.

This implies that in paganism there is a life force at work that can perhaps be described as "rather nothing than something" but that, in any case, is not merely nothing.

3.2.-- *The showdown.*

So Yahweh uses a language that Pharaoh can understand insofar as he counts on magic. -- Exod. 7:10/13. --"Aaron, - before Pharaoh's face - threw his staff before Pharaoh and all his courtiers: it turned into a serpent".

Pharaoh understands this 'language' and the challenge it contains. "Pharaoh in turn called in his wise men and conjurers: with their magic the Egyptian magicians did the same. Each one dropped his staff: it turned into a serpent".

That is what Yahweh has been waiting for: the triumph of pagan magic is in fact, biblically speaking, a tragic irony (a feigned victory -- immediately before the failure):"But Aaron's rod devoured them".

The Egyptian magic is certainly not nothing. but, confronted with Yahweh, it turns out to be "rather nothing than something": it weakens thanks to a recreating counteract of Yahweh.

The rhetoric, i.e. the power of persuasion, contained in that recreating counteract, crashes against Pharaoh's preconceptions: "Nevertheless, Pharaoh's heart hardened, or he did not answer the question of Moses and Aaron (concerning the departure of the Israelites). Just as Yahweh had predicted".

Note: -- In Luke 16/31, Jesus explains the impotence, in terms of persuasion, even of extra- or supernatural 'signs' (miracles):

"If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead". Cf. Acts 28:24/27.

In other words: magic can impress but does not necessarily convince: the prejudices (the subjective assumptions) of those who witness it always find another "explanation".

At Rome, Paul explains the gospel message: "Some were convinced by his words. The others remained unbelieving". Paul then quotes Isaiah 6:9/10.

4. -- *Life force: “An exceptionally beautiful girl”.*

We will discuss biblical dynamism. Let us consider an example.

1 Kings 1: 1/4. --”King David was already at a very advanced age. They covered him but he could not get warm.

Then the servants said: “Let us find for our Lord a young girl who serves and cares for the king. She sleeps “in his lap” (in his intimacy): then our Lord will get warm”.

Throughout the whole area of Israel they went looking for a beautiful young girl. They found Abishag of Shunem (Sunem). They led them to the prince.

This girl was exceptionally beautiful. She took care of the prince and served him. But he did not ‘know’ them.

This is the text inspired by the Holy Spirit, as the Church believes.

The decisive basic concept here is not sexual life or eroticism. The basic concept that is active in the background is ‘life force’. Young people have much more vitality than older people.

Women - at least of a particularly ‘charged’ type - have much more ‘life force’ or - as the New Testament says - ‘dunamis’ (Latin: *virtus*).

Such a woman, or rather young woman, was once the sunamite Abishag. - All those who really know magic know what has just been said.

Not being able to warm oneself anymore was interpreted as a diminished life force. An “exceptionally beautiful young girl” like Abishag radiates life force all around her: if she lives with the prince (serves him, takes care of him, -- especially in his presence - in his lap - sleeps at night), then she will radiate on him and share her high life force.

Consequently, the prince will be able to warm himself again and extend his life at the expense of the life force and life span of the exceptionally beautiful young girl.

The eroticism plays a subordinate role in this: the sight of such a ‘loaded’ (possessing and radiating life force-in-abundance) creature as Abishag is erotic.

But not eroticism in itself but as a channel of transfer of life force is at the center of the sacred text. Whoever reinterprets this text from a purely sexological point of view (prejudice) - e.g. purely psychoanalytical -, misunderstands the original, then current meaning.

“But he did not ‘know’ her.

When the Bible speaks of sexual relations, it uses the term ‘knowing’. Thus Gen. 4:1 -”Adam knew (went sexually - intimately with) Eve, his wife.

So also Matt. 1:25. --”Joseph did not know Mary until the day she gave birth to a son, to whom he gave the name ‘Jesus’.”

Paul Tournier, *Bible et médecine*, Neuchâtel (Bible and medicine)/ Paris, Delachaux, 1951, 62, says: “Well, the Bible uses the same word - know - to denote the highest bond with God which is faith: ‘In Israel never again did a prophet appear like Moses. -

Moses who knew Yahweh face to face. (Deut. 34:10)”. -- Note: the text says that Yahweh knew Moses “face to face”.

The initiative of faith - the light that shines in the darkness - does not come from ‘knowing’ man - even when it comes to the exceptionally prophetic Moses - but from God.

Dr Tournier emphasizes: the intimate-sexual intercourse of man and woman, in marriage, is a model for the bond between Jesus and the believers.

“That explains why bright and open-minded souls - to describe their most profound experiences of faith - used a term like ‘mystical marriage with Jesus Christ’, -- a term that often shocks people with a disdainful bias towards sexual instinct”. (O.c., 61).

Well, the Bible a. accepts, b. but purifies and elevates on a higher (supernatural) plane (cathartic principle): David accepts a pagan custom, the radiance through eroticizing young - girl beauty, but “he did not know Abishag”.

Not that the old prince was so distant from eros! But in this case at least, a demonic magical method of ‘revitalization’ (who is not familiar with the current revitalization religions?) is being revived within Biblical preconceptions.

5. -- Life force: “the flesh of the child became warm”.

Kings. 4:8/ 37. -- Situate us.-- It is about the prophet Eliseus (Elisha) and the well-to-do lady in Shunem. She gets a son. He dies one afternoon (“My head! My head!”). -

Elijah first sends Gehazi, his helper, to the dead boy. “Go and lay my staff on the boy. (...). Gehazi (...) laid the staff on the boy.

But there was neither voice nor sign of life. (...). -- Elizeus entered: there lay the boy, -- dead, and on his own (that is, Elizeus' own) bed!

He entered, closed the door and prayed to Yahweh. Then he climbed onto the bed, stretched out over the child: he stretched out mouth, eyes, hands over the mouth, eyes, hands of the boy. Thus he remained bent over him until the flesh became warm.

-

Then he walked back and forth in the house. Again he bent over the boy. Up to seven times. Then the boy sneezed and opened his eyes”.

The staff.

Everything that is intimately connected with a living person, especially a power-laden person like the prophet Elijah, partly radiates the same life force as the person himself. That is why the staff of Elizeüs has “a magical power” (according to La Bible de Jérusalem).

The fact that Gechazi ritually holds the staff above the boy, at the command of Elizeüs, with the intention of Elizeüs, creates the ideal opportunity to draw the radiance of life force into the boy. So that he revives. -

Compare with Exod. 4:17:”As for the rod, take it in your hand; by means of the rod you shall perform miracles. That text is talking about a staff that Yahweh gives (back) to Moses, -- the staff of Yahweh (Ex. 7:20, 9:22f; 10:13f). -- The Gentiles also worked in an analogous manner.

The prayer.

The magical life force, inherent in the prophet's staff, takes on a much higher level of effect - miraculousness - when the prophet himself acts and prays first.

Through that prayer he comes into intimate contact with God ‘face to face’. Thereby the staff, through the praying prophet, shares in God's life force or “holy spirit”.

The prophet then applies what the pagans also did: through contact, here “face to face” (as in a marriage meeting) with the boy, God's life force comes through.

The boy revives. As in Gen. 2:7:”Yahweh God molded man from clay, blew a breath of life into his nose. Immediately man became “a living being”.”

Cf. Is. 2:22. -- One sees it: as with Abisag so with Elijah! Intimate contact involves the transfer of life force and works “magically”. Only that in the text about Abishag the role of prayer is not explicitly mentioned.

6. -- *The life force of God through “the man of God”.*

1 Kings 16:29 ff. shows us the prophet Elias (Elijah) under King Ahab (-874/ -853). In Sarepta, at the widow’s house, Elias did what later Elijah did. -

1 Kings 17:17/24. -- Elias lived in the house of that woman --”The son of the housekeeper got an ailment. It became so bad that life went out of him. -

To which the woman replied, “What should I think of you now, man of God? (If I am right) did you come here to expose my sins and let my son die at once?

He said: “Give me your son. He took the child from her arms, carried it to the upper room where he was staying and laid it on his bed.-

Then he prayed to God for help: “Yahweh, my God, wilt thou bring calamity on the widow whose hospitality I enjoy by letting her son die?

Then he laid himself down three times on the boy, appealing to Yahweh:

“Yahweh, my God, I ask you: let the soul of this child come into him.

Yahweh answered Elias’ plea: the soul of the child returned. It revived”.

One sees it: what the pagans do (lie stretched out over someone, -- face to face, -- invoke the deities or spirits and plead), Elias does too, but “as a man of God”.

By praying, Elias - before and during his rite - comes into intimate contact with God, sharing His divine or ‘holy’ spirit (life force).

As a result, this flows through to the boy. His soul comes back into him.

“The woman then said to Elias: “Now I know that you are ‘a man of God’ and that therefore the word of Yahweh in your mouth is truth”.

***The prophet as ‘revealer’.* -**

The commentary of *La Bible de Jérusalem* elaborates on this: the indwelling of Elias is interpreted by the woman as an ‘apokalupsis’, a revelation.

Through his intimate presence in the house and her life, sometimes secret or unconscious sins are exposed (disclosure of the occult aspect) and this is usually accompanied by punishments. -

The woman therefore interprets the death of her child as a revelation of her sins. This reminds of Jer. 31: 29 (The parents eat unripe grapes so the children will get the bitter taste in their mouths) comes down to the fact that descendants die (one of the mischiefs) because of the sinfulness of the ancestors.

In other words: when Yahweh, through “a man (or woman) of his own accord”, acts as “I am” (meaning actively as God who intervenes with his power or life force), then he reveals - which in the strict sense is “apocalypse” (unveiling, blottoming) - not only all that is good, but also all that is evil.

The woman in question interprets this in the context of assumptions that were prevalent in her time and that were recorded in the saying “unripe grapes/ bitter taste”.

7. -- Paul in Troas as a source of God-given life force.

Acts 20: 7/12, --”A young man, Eutuchos, sat in the window. He got a great sleep while Paul kept on speaking. Overwhelmed by sleep, he fell down from the third floor. He was found dead.

Paul went down, stretched out over him and embraced him. He said, “Do not be afraid: his soul is in him. He went up again, broke the bread and ate. He went back upstairs, broke the bread and ate, and continued to speak for a long time after that -- until dawn.

As for the young man, they brought him in alive. This was no small comfort.

As you can see, Paul continues an ancient tradition of transmitting life force. So there are indeed clear texts that testify to a biblical dynamism or belief in power.

The texts we quoted show - coincidentally or not - a peculiar method which proceeds “face to face” (and thus refers somewhat to ‘knowing’ (intimate association)): Yahweh, the Holy Trinity, through a mediatrix (Abishag) or mediator (Elijah, Elias, -- Paul) - ‘knows’ a person in need and saves him. Which then establishes faith.

Conclusion. -- One can go on and on with texts that prove Biblical dynamism. Yahweh, Trinity, as “I am” (which implies: power, acts ‘knowingly’ and saves.) -

The methods used by the sent are similar to those of the Gentiles, but they have been recreated from within. They are elevated to a higher plane.

This superiority is especially evident where a direct confrontation with power deeds of pagans or miracle workers is shown (e.g. 1 Kings 18:16/40: Ahab (Baal) / Elias (Yahweh)).

Interpreting the Byzantine liturgy

After having prepared the ground, biblically and exegetically, we can now quote the texts that concern the healing - ‘salvation’ (in the whole line) - of a blind man. -

We always rely on K. Kirchhoff, *Osterjubiläum der Ostkirche (Hymnen aus der fünfzig-tägigen Osterfeier der byzantinischen Kirche)*, (Easter Cheers of the Eastern Church, Hymns from the Fifty-Day Easter Celebration of the Byzantine Church), Münster (Wf.), s.d., 3/71 (*Fünfter Sonntag nach Ostern (Sonntag des Blindgeborenen)*) (Fifth Sunday after Easter, Sunday of the Blind)

The Sunday of the Blind-born is considered as an introduction to Ascension Day. Hence the fact that there are so many texts dealing with the healing in question, - which, of course, we will not quote all of them. If only because there are many purely repetitive texts to be found.

Idiomela (a kind of hymn).

O.c., 5/6. --”The blind man said to himself, ‘Was I born blind for the sake of my parents’ sin? Was I born a witness for the sake of the unbelief of the people? -

I am not able (in any case) to tell when it is night or day. My feet are not strong when they tread on stones. For I did not see the shining sun. Nor did I see “in vision” the One who is my Creator. -

But to you, Christ my God, I turn as a supplicant: Look at me and let my condition endear you to me. –

Note: -- It is striking, at least for reincarnists, that the text does not quote the words where it is claimed that the man in question was born blind perhaps because of a personal sin committed before his birth.

Apparently, the author of the Byzantine texts avoids expressing the reincarnist hypothesis, which the New Testament does mention.

For the rest, the biblical text on the man born blind is ‘paraphrased’: one empathizes with the whole situation, as the Bible mentions it, but introduces retrospective reflections and so on.

This actualizes in such a way that the blind man becomes our contemporary and we become his (as the Danish theologian Søren Kierkegaard says). This is the “eternal present”, by which what happened in the past or will happen in the future) is still or already now actual.

In the Latin liturgies, indeed, the term ‘hodie’ (‘present’) occurs with clock-like regularity in order to express precisely that “eternal now” which characterizes God as God.

Seeing the image of the Creator.

Image' here means **a.** likeness, **b.** such that what the likeness depicts is made (in)visibly present, -- precisely because of that likeness.

Here: Jesus became man so that, in his being man, God the Son became clearer, thanks to the personal unity in Jesus of the two natures, the divine which he had, and the human which he acquired.

Precisely because of this, Jesus reveals - apocalypse - what God (the Son) is. Thus we see in him "the image of the Creator".

O.c., 6. -- The second idiomelon or song says: "When Jesus came out of the temple, he found a man who had been blind from birth. He was endeared to him, and put mud on his eyes: "Wash thyself in Siloa". -

After the washing he got his eyesight and was full of praise of God. - But the neighbor said: "Who opened your eyes that none among those who see could heal?

To which he replied: "A man. His name is Jesus.

He said, "Were you in Siloa?" "Since then I have seen." -

He is truly the one whom Moses, in the law, called 'Christ', 'Messiah'. He is the savior of our souls". -

Paraphrasing' reliving stories from a later situation!

The text of the Bible is like the melody in a song that is freely repeated. -

Just as there are variants of a myth or a sacred story that are freely repeated.

Why? Because what the myth tells is "eternally present" and is made present by the telling of the myth, at least in a serious life context. What was "in the beginning" or "when the event first occurred" is still there today. -

The ritual retelling of myths is paraphrasis, varying re-telling from a similar situation. -- Similarly, the healing of the blind man is "eternally present". The Liturgies paraphrase - sometimes quite freely, at least at first sight - to make present.

Simply that Jesus' actions, as opposed to mere mythical events, are historical facts. Historical facts but with mythical scope: they live on in an eternal now. At least for those who still live in the mythical or sacred sphere. This is not abolished by the Biblical facts but purified and elevated to a higher, supernatural level.

The paraphrase is thus the literary genre ("literary form") of the liturgy that is actualized, made real in life.

O.c., 6.-- Third idiomelon.

“Lord, when thou didst pass by on the way, thou didst find a man born blind. -- The disciples -- surprised -- were faced with the question, “Master, who has sinned -- he or his parents, so that he was born blind?”

But you, my Savior, said to them: “Neither he nor his parents have sinned. No, God’s works must be revealed in him. -

For I must do the works of him who sent me. No one can do these works. –

Then he spat on the earth, made mud, covered his eyes and said “Wash yourself in the Pool of Siloa”.

He washed himself, became healthy. He cried out to you: “I believe, Lord! He fell down before you. -- That is why we too cry out: “Let us endear you to us. -

a. The literary form is first prayer. Why? Because liturgy is essentially God contact and therefore prayerful! In passing: this time the reincarnation hypothesis is mentioned.

b. The second part is narrated instead of being prayed to.

Note “The works of God should be revealed - apocalypse - in him” and “Therefore we too cry out: ‘Let us endear you to you’”.

You see, we are contemporaries of the blind man in a mythical, i.e. sacred, way, within “the eternal present”. -

So much for three paraphrase texts on the eve of the Sunday of the blind born.

The midnight service.

It is no coincidence that liturgies - like myths - have midnight services. The night is (the symbol and the representation of) all kinds of life problems.

The light that represents the liberating myth or, as here, the liberating historical intervention of Jesus, contrasts sharply with the given situation which is ‘night’, i.e. the absence of ‘light’ (which amounts to salvation by divinity). -

First, the Holy Trinity is celebrated for a long time, insofar as it has revealed itself in consecrated history.

Then follows, among other things, the Paschal Canon (song) alternating with the “Canon of Joseph of Thessalonike on the man born blind”.

To quote all this would be too long. However, we give the “first ode” of that canon. This is to give an idea. These odes situate the salvific event that happened to the blind man in the whole of sacred history: it is just one salvific fact from it!

Cannon: First ode and theotokion.

O.c., 17/18.-- All is rooted in the Old Testament.--"A land over which she did not shine was never seen by the sun. An abyss that the unseen firmament saw not, -- dry-footed Israel passed through it,

O Lord. Thou hast led the people (of Israel) unto the mount of sanctification. While they were there, they sang songs of victory".

This is the linking, within a sacred context, i.e. within the perpetual after-effects, yes, presence of the fact of salvation (Exod. 14:21), of the crossing of the Red Sea, the desert journey (Exod. 15:22), the theophany (Exod. 19:16 (Sinai)) with the gift of the Ten Commandments.

It is the same deity, the same life-force of "I am" that is at work in the healing of the blind man and in making it present in today's liturgy. An eternal present!

And now the new covenant: "A freely-willed death on the cross you took upon yourself, as incarnate, and thus brought forth blessing and life for the world, Lord, -- you, the only one who is universally blessed, the maker of the universe. -

Therefore we praise thee,-- sing praises unto thee, a loud song in our mouths: -- The "blessing - and - life" that a healing represents are rooted -- that is the doctrine of salvation - in the suffering and glorification of Jesus.

To which "blessing-and-life" is a "methexis" (lat.: participatio), a participation: the blessing and life that Jesus, crucified and risen, is, come through in such a healing. It is therefore a theophany (God revealing himself)."I am" blessing and life in that healing!

Always the new covenant:

"In a deep pit - a very deep one - after thy death, Christ, Joseph (of Arimathea: Mark. 15:43), the noble, interred thee, and placed a stone before the entrance of thy grave - which thou hast accepted as destiny.

But in glory thou didst rise, and resurrected the world, the world that sent forth songs of victory and triumph". -

Easter is the great reversal of destiny. -- Jesus' act of acceptance became a "turning point"! Thus the fate of the blind man is reversed: from not seeing (sign of 'eternal' death) he became seeing (sign of 'eternal' life). This reversal is "a piece of Easter" ('pascha' is a passage).

The very bottom.

“To what end do ye bring myrrh”. Thus the angel spoke to the honorable women when he appeared to her. “Go quickly and proclaim it to the disciples who seek God- they mourn and weep- that they may rejoice and, rejoicing, perform dancing.” -

Mark. 16:1vv. (// Matt. 28; John 20, slightly different) mentions, though in a similar way to Luke 24, the fact that some women go to the grave.

We call this “the low point”. Indeed, at that moment Jesus seemed a complete failure (notwithstanding the cosmic and other phenomena surrounding his death on the Cross)! However, the angel, messenger of God, shows the reversal.

And now - finally - the miracle work: “Performing surprising miracles, Jesus also healed a blind man. He treated him with earth moistened with saliva, saying: “Go, take a bath in Siloa that you may see in me God who dwells on earth and, out of endearing goodness, took upon himself a ‘garment of flesh’”.

Again: the somewhat “free paraphrase”! The deeper goal, namely the apocalypse or revelation of God in Jesus (as an ‘image’), is put into the mouth of Jesus! Of this, the healing is only one sample. It stands as a model for the entire miracle work of the Incarnation.

The freedom of paraphrasing is very limited: it remains radically within the assumptions of the Gospel.

“Above all, be aware that no prophecy of scripture is to be interpreted unilaterally” (note: in an exclusively human way) says Peter (2 Peter 1:20/21). The reason - he says - is that the writers of the Bible “spoke as they were moved by the Holy Spirit and because of God”.

Not human products but God-given insights represent the texts of Scripture. Free’ interpretation is only possible within the assumptions of scripture and the God-given tradition.

Just as the painters of icons prayerfully, i.e. inspired by God himself, created their works, so too the liturgists who composed the texts of the liturgy: they prayerfully paraphrase in order to actualize.

And now the foundation. -

“We venerate a single, tri-personal being. Let us, believers, praise the Father, the Son and the good Spirit - creator and Lord, redeemer of the universe, the only uncreated God - while we - with the disembodied spirits - sing: “Holy! Holy!”.

Holy! Ruler art thou!

Note: -- The expression “Yahweh sabaot”, “Yahweh of the army or heirshares” dates from 1 Sam. 1:3, where the sanctuary of Siloe is mentioned. Cfr. Josue 18:1. -

There is also the expression “Yahweh who is enthroned on the kerubine”. Cf. 1 Sam. 4:4 :”the ark of Yahweh sabaot which is enthroned on the kerubins”. See also 1 Kings 8:6 and 2 Sam. 6:2 (sanctuary of Baalah); 6:18; 7:8; 7:27. -

The kerubim (Babylonian: ‘caribou’) were half-animal half-human spirits (guardians of entrances (palaces, temples)). Think of a winged sphinx (as e.g. around the throne of the (ancient) princes). Cf. Exod. 25:18/20. –

Already the ark was a symbol - presence of Yahweh and therefore terrifying. The fact that the pagan kerubs surround the ark as guardian spirits of nature shows that Yahweh is not a ‘god’ like the others. Nor the greatest of all deities. He is the transcendent, all-transcending God-without-a-more.

If there can be a ‘deity’ (god/ goddess) in the universe, then this is only as a ‘vague’ image of God. -

All this explains why the text speaks of “the one, uncreated God”. Also why “the disembodied spirits” (angels, subject to God) are mentioned as - along with mortals - ”Holy! Holy! Holy, you are the ruler! exclaiming.

The term “holy” means first of all “power-loaded” (life-giving) -”I am” - , with the connotation of “morally high” and indeed morally high in the full sense.

In contrast to the ‘kerubs’ e.g. and other heathen deities and ‘powers’, who “knew good - and - evil”, i.e. who did both good and evil.

As Genesis 3:5 says. Or already Gen. 2:17 (“the tree of ‘knowledge’ (= intimate dealings with) good-and-evil).

The premise was: all that is ‘deity’ decides what is good, what is evil. Which the pagan deities interpreted in their own way. In those deities, ‘holy’ was therefore also arranged, ‘fearful’ because incalculable, entrapping (as the snake).

Theotokion. -- O.c., 18. -- The praise of the Trinity is invariably accompanied by a praise in honor of Mary: “In thy virgin womb, fair one, the Lord, out of tender mercies, hath taken his abode: he wished to save man, who - by the cunning - outsmarting action of the enemy - had sunk into disgrace.

So supplicate him, that he may save this community from every conquest, from every assault by its enemies. -- God, the savior who led his people dry footed through the Red Sea and drowned Pharaoh with all his army in the flood, -- to him we sing. For he showed himself in his glory”.

So much for the twofold theotokion. It concludes the first ode. -- At once we have a more precise idea of what an ode (in the context of a canon of nine odes) can be. The other odes are analogous.

The two realms.

Matthew 4: 8/11 shows us! Jesus, in the wilderness amidst the ‘beasts’, meets Satan there. -- The correct Biblical perspective on “the enemy” and “the enemies” begins with Genesis 3:1, where it is mentioned, in semi-mythical language, how “by the crafty - outsmarting action of ‘the serpent’ mankind fell into disgrace”.

Genesis 3:13:”The serpent outsmarted me and I ate (of the tree of the ‘knowledge’ of good - and - evil)” (says Eve, the mother of the living, who laid the track for “the man”, Adam). -Eve and Adam were created “in the image and likeness of Yahweh”.

This means: they were, precisely because of this - through the God-contact - situated above the animals. As Gen. 1:28f. clearly insinuates. – That “image and likeness” was sunk into disgrace: they listened to the animal, the serpent. This ennoblement of men drags on - throughout the history of salvation. –

Until when Dan. 7:9/14 the Father, on the throne, “sees” in the midst of fire.

“I saw (...) until the animal was killed and its body destroyed, -- falling prey to the flame of fire.

And the other animals were “deprived of power” I watched in the night. And behold, with the clouds of heaven came one who looked like a man

To him was given power and honor and royal rule. (...). Cfr. Alfred Bertholet, *Die Religion des alten Testaments*, (The Religion of the Old Testament), Tübingen, 1932, 131, where it is said that “one who looked like a man” is actually “a son of man”, so that “son” merely means belonging to (the class of) men.

“Einem Menschen gleicht des Gottesreich wie die Weltreiche Tieren gleichen” (The Kingdom of God resembles a human being as the world’s kingdoms resemble animals) - think of the outsmarting snake. So says Bertholet.

So it is clear: there are, within the totality of creation, two realms or spheres of power! The human kingdom of God or exercise of God's royal life force and ... the animal system of world empires, based on a different type of life force.

Both bases are clear:

John 8:18 says so!"I, -- I say what I have seen with my Father. Ye - ye shall perform what ye have heard by your Father".

The inspiration decides. - This is seen in "the works". Lying (outsmarting), killing people are, among other things, "the works" that reveal the principle of inspiration - apokalupsis - which typifies the animal kingdom of "the serpent".

Listening to the Father - the Ten Commandments - typifies the human kingdom of God that reveals God-at-work - apocalypse, because Jesus' works testify of truth and not of outsmarting and lying.

Both bases are clear:

the animal is freely chosen; the human is freely chosen. Ecclesiasticus (Ben Sira) 15:11/20:"God created - in the beginning - man and he left him to his own judgement. -

If you wish, you will take the commandments as a rule of life to please him. For you he has laid down water and fire: as you decide, extend your hand. For man are life and death: as he chooses, one of the two is given him". ---

Ben Sira repeats Deut. 30:15/20:"Look, I -- Yahweh your God -- lay before you life-and-silence, death-and-salvation". -

S. Paul repeats: "Do not be deceived! One does not mock God! For whatever you sow, that is what you will reap: whoever sows "in the flesh" (= poor man's existence, the premise of animal life), will reap corruption in the flesh; whoever sows "in the spirit" (= glorified divine life), will reap eternal life "in the spirit"; (Galat. 6:7/8).

In both cases there is autonomy, independent action. But there is autonomy and autonomy! Genesis 2:17 says that God has "the knowledge of good and evil". But free man - every free creature - can - Genesis 3:5; 3:22 - at the instigation of "the serpent" (the animal) decide for himself what is good and what is evil.

In that case he is like the deities who "know good and evil", i.e. who do both good and evil in order to work themselves out according to their own "power".

Two glories.

The theotokion says it: "To Him we sing in honor. For he showed himself in his glory".

Both the crossing of the Red Sea and the healing of the blind man are samples from the totality of God's working glory. -

But there has long been another type of glory. Matt. 4:1/11. -

Jesus, led - inspired - by the Spirit, the God-given principle of life, goes into the desert "to be tested by the devil".

The temptress shows up: "If you are 'the son of God' ... If thou art 'the son of God'".

A third and last time Satan tests to know if Jesus is "the son of God" (Messiah): "Again the devil takes him up on a very high mountain, shows him all the kingdoms of the world with their glory and says: 'All this I give you, provided that you, throwing yourself to the ground, worship me. (...)'".

Jesus does not deny that Satan has all the kingdoms at his disposal! He would experience that personally - Matthew 26:57f. (Jesus before the Sanhedrin, the Jewish court that decides on death and life) and Matt. 27:1ff. (Jesus before Pilate's judgment seat, which decides on death and life).

And he knew it well: Mark. 10: 35/45 (Matt. 20:20, 45) teach it. "He knows that those who are considered to be great rulers let them feel their power over the nations and rule in this way.

This is not how it should be among you.

On the contrary, whoever wants to be 'great' among you will be a servant to you (...)". This is the rejection of the animal life principle of world systems - such as the Roman system - and the introduction of the human life principle of God's kingdom.

The economic foundation. -

Matt. 19:16/30. -- A young man, very rich, asks about the conditions for "eternal life". Jesus, referring to the theophany on Sinai (Exod. 20:1/21: the Decalogue), mentions some commandments and adds a degree of perfection: "Sell what you possess and give it to the possessless. Come and follow me". -

Jesus then generalizes: "It will be difficult for a rich person to enter "the kingdom of heaven".

Well, possession is one of the main foundations of the world empires. Judas, who was satanically inspired, steals -- in the presence of Jesus! -- There is no doubt about it: animal behavior is out to get possession!

Indeed: Mark. 5:25/34 tells how a woman, who had been suffering from hemorrhage for twelve years, “had suffered a great deal because of numerous cures and had spent all her possessions without result, but was rather worse off”.

Doctors cost money - sometimes a lot of money! That is, in essence, the system of the (animal) life force. What a difference with God’s life force through Jesus: she touches, in faith to Jesus’ healing power, his garment and “a dunamis”, life force; goes out from Jesus who heals the woman immediately - and for free! -

Medicine is a part of the world empires.

The world’s empires rely on mammon. -

Matthew 6:24 states the principle: “No one can serve two masters. (...). You cannot serve God and mammon”. Mammon’ is the money that provides a livelihood. If necessary, in an ‘evil’, i.e. unscrupulous way.

The ‘evil’ mammon! - Jesus experienced it: “The Pharisees - who are greedy for money - heard Jesus say this and they mocked him”. (Luke 16:14). Even those ‘distinguished’ Jews chose the livelihood of money! Luk. 16:9 says it - restrictively - ”the evil mammon” “the unscrupulously acquired money”. The money, as far as unscrupulously acquired. -

But the Roman Empire also needed money: Matt. 22:15/22. There the tax for the emperor is discussed, and the tax medal.

And, also, what follows: “Jesus was outside. In passing he sees a man sitting in the tollbooth, named Matthew. He says: “Follow me. The man got up and became a follower of Jesus. Cfr. Matthew 9:9. -

In contrast to these Jewish and Roman certainties of existence and their “glories”, Jesus opposes the certainties of God’s kingdom: “Do not heap up treasures on earth where moth and worm devour them, -- where thieves dig them up and steal them.

But do not heap up treasures in heaven. There neither moth nor worm consume them, -- no thieves dig them up and steal them, For where your ‘treasure’ is, there your heart will be also”. The heart, where God’s voice can come through, must not be taken in by greed that stifles that voice.

Judas. -

We have already mentioned him. -- He is one of the twelve. Mark. 3:19. He betrays Jesus for ... money! Mark. 14:10! And with a devastating kiss he denounces Jesus (Matt. 26:48f.).

The motive is greed for money, “the evil mammon”: -- To begin with: “Judas kept the purse” (John 13:29). This already indicates a ‘disposition’!

Then: “One of the twelve, called Judas Iscariot, sought out the high priests and said, ‘What will you give me? I will play it into your hands’. They paid him thirty pieces of silver. From that moment on he sought a favorable opportunity to deliver up Jesus! (Matt. 26:14/16). Cf. 14:10/11. That is greed, of course, -- so that even a master like Jesus is simply - cynically - betrayed! -

But we are in the midst of revelation - apocalypse -:”the devil had already instilled in Judas - ‘put into his heart’ - the plan to deliver up Jesus” (John 13:2).

“After having dipped the piece of bread, Jesus gave it to Judas Iscariot. When he had taken the bite, Satan entered him. Jesus: “What you are doing, do it quickly! (...). Immediately after Judas had taken the morsel of bread, he went outside. it was night”. (John 13:26/30). -

In other words: in the unscrupulous-cynical greed for money there is an inspiration at work, the inspiration of Satan, the serpent from the beginning. The works show - reveal - the inspirations.

-- It is therefore not surprising that Jesus, who was clairvoyant, said beforehand: “Jesus answered: ‘Have I not chosen you, you twelve? And yet, one among you is a demon’ He was talking about Judas, son of Simon Iscariot. He would indeed deliver him up in due time, he, one of the twelve”. (John 6:70/71).

He who has the heart of satanic inspiration is himself a devil! -- What fills the heart, fills the mouth: “The house was full of the scent of balm. But Judas Iscariot, one of the disciples - the one who was to deliver Jesus - said, “Why was this balsam not sold for three hundred and tenpence to give to the poor?

But Judas did not speak in this way out of love for the poor, but because he was a thief, and because he made what was in the purse spoil. (John 12:3/6/7) - Behold, the livelihood of Judas, -- of Satan. -

Matt. 27:3/10 mentions how Judas afterwards showed regret (for the miscalculation) and even remorse (a rest of conscience) but no repentance (true repentance):”He threw the coins into the sanctuary. He withdrew. He went and hanged himself”. -

The end of life of a traitor and thief. Led by his ‘father’ (John 8:38), i.e. his ‘inspirer’.

The Byzantine liturgy paraphrases. -- Mercenier, *La prière de l' église de rite byzantine* (The prayer of the Church of the Byzantine Rite), II, 119/131 (Le saint et grand mercredi), (Holy and Great Wednesday), gives us the sacred texts. They situate the salvific event - a prostitute kissing Jesus' feet - in the background of the possible proximity of the return of the Lord Jesus at the end of time.

In this we recognize apocalyptic theology. In the foreground a contrast -- O.c., 123 --"(...) Judas, the traitor, seized with greed for money, walks around with the thought of surrendering you, Lord, treasure of life.

Also: in his drunkenness he seeks out the Jews (...). O.c. 127.--"(...) The prostitute acknowledges her master; Judas loses contact with his Lord. She is immediately freed; he acted as a slave of the enemy (...)" -- O.c., 163 (Great Thursday : foot washing). –

“Overwhelmed by a demonic stupor, Judas fell asleep. -- (For us) it is the time for the vigil, the time for the fast.

Let us sing psalms through the night. For great is the power of the cross. Christ stands at the gates (...)" Also on “Great Saturday” the Byzantine liturgy thinks of Judas. O.c., 241. -

While shivering she says: “In the depths of hell, in the pit of oblivion, the traitor crashed”. The reason: “As a madman, the one who was an initiate, Judas, delivered up the abyss of wisdom, Jesus” (O.c., 240). Indeed, whoever spent years with Jesus experienced an initiation into the mysteries of God's glory.

And yet, in spite of that high initiation, Satan manages to remove Judas, seduced by the glory of money and possessions, from Jesus. O.c., 227 :”Come here, you insolent, murderous disciple, reveal to me the degree of malice that led you to surrender Christ”. Here are some samples concerning Judas: they situate Judas in the background of satanic urges that expose his, ‘works’.

It is a kind of depth psychology that is apokalupsis or blotting out the depths of the soul! But not a materialist or secularist one: through observable behavior - the works - it probes for what is hidden, if necessary disguised behind the mask of ‘love of the poor’ (as Judas pretends when he treats the perfume as something whose monetary value is calculated and not its symbolism).

“What good are candles and glasses if the owl does not see and will not see”.

We are still on the subject of “the healing of a blind man”! The Byzantine liturgy treats this aspect with Judas. -→ E. Mercenier, *La prière*, (the prayer) II, 170. -

“At the very moment when the august disciples - the twelve - were enlightened in the course of the supper under which the savior - Jesus - washed their feet, Judas, the godforsaken - as one lost beforehand - found himself in the midst of dense darkness: verily he passes you on to unscrupulous hands, -- you, the conscientious creator”.

Enlightenment’, by inspiration, is ‘wisdom’, insight into the true nature of things and situations. The liturgy, here, notes the judgmental shift: one saves himself; the other, Judas, plunges into ruin.-- We are in the liturgy of “Big Friday” with this text.

The question arises: how is it that some see and others do not? -- This is a significant question. The Byzantine liturgy addresses it. o.c., 172s (Troisième antienne) (Third antiphon). -- During your last supper, Lord, in the presence of your disciples, you made the prediction: “One of you will betray me”.

But Judas - the derelict - would not see”. (o.c., 172).

In other words: Judas, eyewitness of Jesus’ revelation of God (1 John 1:1/3 (“What we have seen with our own eyes”); Luke 1:1/2 (“the eyewitnesses”); Acts 1:8 (“witnesses”)), subconsciously, unconsciously, consciously suppresses the message that emanates from Jesus’ works and their glory!

He would not see! The whole antiphon repeats “he would not see” four times. -- Refusal to see is a constant theme of apocalyptic theology: “Wrathful did Jesus cast his eyes over them, -- grieved at the blindness of their hearts” (Mark 3:5).

Or again: “Jesus could not perform a miracle in his hometown. Except healed the sick by laying hands on them. He marveled at their unbelief: (Mark 6:5/6). -

In other words: a portion of the spectators behave like ‘blind-born men’! In their deeper nature they do not see who Jesus is, what he does. Unless it is the surface. And then to refuse that surface with its background.

Judas is only a curious case: he is one of the twelve!

Jesus' leniency.

Sun.kata.basis' (lat.: con.de.scendentia), literally: to go down together, -- leniency. --"What an unprecedented miracle of goodness! What words can be found for such leniency?

The one who is at home in the highest heavens is, of his own accord, slaughtered under the earth - silent Saturday. God is treated like a tramp! (...): -

Jesus' behavior towards Judas is an extreme application of this:"(...) You knew of Judas' plan to betray you. You knew very well that he was incorrigible, and yet you tried to convince him (...)" -- o.c., 251 (Grand samedi); -- o.c., 173. -

In other words: Jesus tried for more than two years, through teaching and works, to come to terms with Judas. Yet the result was that Judas made money out of his "rabbi", master! His soul was taken by passion, -- money passion! And immediately by Satan! -

All men, because of the first sin (Fall) and the original sin that sprang from it, are 'blind-born': of themselves, without special, above-natural - supernatural grace, they are blind to God's glory.

But some of them repent, while others want to remain blind. In spite of all divine leniency.

The further odes.

For a long time we dwelt on the first ode of the canon of Joseph of Thessalonica on the blind man. We now quote the passages from the following odes that deal with the blind man. They will appear very clear after the detailed explanation given above.

Ode 3.

-- K.Kirchhoff, *Osterjubil*, II, 19ff."A blind man, who turned to you, you, who let yourself be endeared by everything, healed at the time, a man full of praise about your salvation and your miracles. -

"Salvation" - oikonomia tès sotèrias - is the entire action of Jesus up to and including Pentecost. The miracles show in singular circumstances what the whole order of salvation means in practice.

They are parts of it, -- signa prognostica, 'signs' anticipating the glory of the end times: this is what the new heaven and the new earth will look like! Always the proximity of the end-time salvation of mankind, insofar as it responds to God's light in Jesus' action.

Ode 4.

O.c., 21. --"Thou, Lord, hast given sight to one who was blind from the mother's womb with these words: 'Wash thyself and become one that can see, and praise my divinity. -

Ode 5.

O.c.v 23. --"Having opened the eyes of one who did not see the visible light, you enlightened the eyes of his soul and commissioned him to praise you whom he acknowledged as creator, -- you who showed yourself as a mortal out of endearment." -

One sees it: **a.** theophany, **b.** with the intention of bringing mankind out of the darkness and 'enlighten' (bring to understanding, the faith proper).

Ode 6.

O.c., 25. --"A mud was made by thee. With it thou couldst anoint the eyes of the blind man. The man who sang hymns of praise to you, you, Logos, granted the favor of seeing your unspeakable power with which you save the world". -

Divine wisdom, theme of the wisdom books (sapiential or sophiological texts) of the Bible, is visibly and tangibly present in Jesus, essentially the second person of the Holy Trinity, -- revealed so that whoever believes can 'see' it. And in her power to save from disability and to initiate immediately into God's wisdom.

Kontakion and oikos.

Now follow two texts that pause for a moment.--O.c., 26. --"As one whose soul's eyes are blind, I come to you, Christ, like the man born blind. Full of repentance I cry unto thee : "You are the bright shining light for those who spend their lives in darkness.

You see, the miracle work on the eyes of the body and the soul, recounted in the Gospel, is still present today: "I, like the blind man", realize that, seen in depth, I am no better off than the blind man. "Thoroughly seen" means "apocalyptically seen", i.e. from God's light on things.

"Grant me, Christ, a stream of unutterable wisdom and heavenly insight. For thou art the light of those who live their lives in darkness, -- the companion of those who wander. So that I, poor man, may proclaim thy wondrous works: the divine book of the glad tidings of peace reports the miracle work with the blind man!

He is blind from birth, yet he is given the visible eyes and the eyes of the soul. Full of faith he cries out: "You are the bright shining light for all who live in darkness". -

The terms ‘unspeakable’ and ‘heavenly’ are not poetic but apocalyptic! What is ‘heavenly’ is transcendent, transcending everything, profoundly different.

And so “there are no words for it” except “apophatic”, i.e. earthly terms that also signify the unearthly, the inaccessible. In other words: all earthly terms are restrictive! They are valid under reservation.

They are approaches. Apophatic’ means ‘negative’: so ‘apophatic theology’. That is a theology that respects the inaccessibility of the mystery and says what the mystery is not rather than what it is.

Ode 7.

O.c., 28. --”With spittle didst thou anoint the eyes of the blind man and command him to go to Siloa. After the bath he could see: he praised you with songs of praise, Christ, prince of the universe”.

Again and again, the Byzantine liturgy thinks cosmically: the whole cosmos or universe is involved in the economy of salvation in and around Jesus, who is the prince of the universe, - in a very literal sense.

Ode 8.

O.c., 30. --”From a blind man who turned to you, Christ, you made a seeing one: you commanded him to wash himself in the Siloabron and open his eyes and proclaim you as God who, for the salvation of the world, showed himself to be incarnate.” -

Ode 9.

O.c., 31f.. --”As foretold, giver of life, thou didst rise from the dead, and, after thy resurrection, thou didst show thyself to the holy disciples, -- thou who didst perform miracles and didst give light to the blind, -- with him we praise thee in the ages.”

“In the ages”, --

“Lord, prince of ‘eons’, ages, and maker of the universe” (o.c., 33). That is the name of Jesus. Jesus is the prince who rules the entire ages (‘centuries’).

“Since the beginning of time” (o.c., 157),”before the ages” (o.c., 232),”before the ages and the generations” (o.c., 110; 78) Jesus was already there, as God. “To the limits of the ages” (o.c., 30),”in the ages of the ages” (o.c., 27), “eveningless” (o.c., 11) Jesus will be there. “In the fullness of time” (o.c., 41) he has appeared .”Before the end” (o.c., 45), i.e. before his return, he already reigns but not very clearly.

Only faith that “sees” notices him. Thus e.g. in the healing of the blind man.

Jesus as clairvoyant.

It may seem strange for those unfamiliar with “seeing” and “clairvoyance” to discover a “seer” in Jesus.

And yet: the eyewitnesses of his action have left us the proofs. He is no different from what we now call a clairvoyant. Let us consider this.

1. -- Old Testament data.

A few samples that indicate for instance the psychic structure of what is called the “clear” form of “seeing” (i.e. perception). -

First of all. -- We all know what is meant by the term “observation”: a newspaper, for example, or a TV station sends “an observer” somewhere, -- to “report”! Well, the ancient Greek term ‘theoria’ (lat.: speculatio) means precisely (the ability to) observe.

Seeing ‘clearly’, i.e. perceiving, more clearly than most people, is indeed a form of perception, -- not a fantasy or even a hallucination (which many scientifically trained people often imagine).

A ‘speculator’ (Lat.) is one who keeps a sharp eye to find out what exactly is happening! Anything but a ‘glider’ who works in an unreal way! Thus, in ancient Latin, a spy is “a speculator”. So is a soldier “on guard”.

Isaias 21: 6vv. --”Put an observer out”.

The fall of Babylon is the subject. --”For thus spoke the Lord: ‘Go. Put out an observer. What he sees he will report. -

If he sees chariots ... then he should watch sharply, very sharply’.

The observer shouts: “All day long I stand on the watch tower. All night long I remain at my post. (...). -- The words of the prophet speak for themselves!

A. Bertholet, *Die Religion des alten Testaments*, (The religion of the Old Testament), Tübingen, 1932, 110, notes that the term “den Späher” (the observer) refers to “das zweite Ich des Visionärs” (“the second I of the seer”).

A little further (Is. 21:11f.):”Saying about Duma. -- They call me from Seer: “Observer, how far is the night? Observer, how far is the night?”.

The observer: “The morning has come. (...)”. -

The text gives us a dramatized representation of what ‘clairvoyance’ is.

The 'I' or 'soul' of the seer has the impression that it contains a second 'I' or 'deeper soul' with which, provided the attention is focused on something distant (in, time or space), a clear perception is possible.

The sighted person lives, as it were, in constant contact with what is happening far away. This ability can be called, with Bertholet, "a second self".

Ezekiel 2:1f.

Perhaps the prophet's first 'vision', in -593: "The face of the book". -- 1:28. -- "It was something in the sense of 'the glory of Yahweh'. I looked on, fell with my face to the ground, heard the voice of one who spoke to me." -

Note.

Yahweh is the unknowable one. To see Him "from face to face" is terrifying. Hence: Yahweh shows Himself by the means of His regal glory (a luminous cloud, -- here: with a human figure who is equally luminous). -

Then the prophet (2:1) says: "He said to me, 'Son of man (Note: man, yes, poor man), stand up, for I am going to speak to you. As soon as he had spoken to me, "a spirit" (a life force) entered me and made me stand upright, and I heard him speak again. -

Here, 'clairaudience' is at work. The hearing of voices is often accompanied by the seeing of faces. In that case, it is not "I saw" but "the word of Yahweh was spoken to me". Or still: "Thus speaks the Lord".

Thus e.g. Ezek. 5:5; 7:2 ("Thus speaks Yahweh the Lord"). -- It also happens that the seer experiences the impression that he/ she will be lifted up and moved" in order to "perceive":

"The spirit lifted me up and moved me to the east gate of the house of Yahweh" (Ezek. 11:1; see also Ezek. 11:24: "The spirit lifted me up and brought me back, in my heavenly sight, to the exiles in the Chaldean land")

Zakarias 2:1f.

"I lifted up my eyes and saw (a face). Look, four horns! I said to the angel who spoke "within me": "What do these four horns mean?" He answered me (...). -

According to A. Bertholet, o.c., 111, this is what (in Latin) is called "angelus interpres", the interpreting angel. See also Zak. 4:4. - That is then, "an entity" that acts as a companion to someone who is gifted (possesses an observer).

Daniel 10:4f.

“(...) I was on the bank of the great river, the Tigris. I lifted up my eyes to see. Look: a man dressed in linen (...).

Only I, Daniel, saw the face. While the men around me saw nothing. But a deep fear seized them and they ran to hide! I was left alone with the face. I was powerless, my face changed - distorted it was - my life force was out of me. -- I heard the sound of his words and - on hearing that sound - I lost consciousness and fell face down on the ground.

This already shows that one and the same ‘appearance’ - paranormal phenomenon - sometimes provokes more than one reaction.

Comparison. -

John 12:20/33.-- The story refers to Jesus and the Greeks. --”Jesus:”(...) Father, glorify your name (op. cit.)”. Then from “heaven” came a voice: “I have glorified him and will glorify him again”. -- The crowd present there had heard it.

They said, “There has been a thunderbolt. Others: “An angel has spoken to him”.

Jesus: “It was not for me that this voice resounded, but for you. Now the judgment of the world is taking place. Now the prince of this world is going to be thrown out. (...)”. –

Again: the same phenomenon of a paranormal nature elicits more than one reaction, which does not prevent all reactions from touching something real, -- perceiving something real.

From what? Apparently by the fact that the inner observer, “the second self” (Bertholet) or the deeper soul, is not the same in all those present or involved.

Matthew 4:1/11. -

Jesus, as the new Moses, is in the desert.-- Satan is testing him. By three temptations. “The devil took Jesus to the holy city, placed him on the top of a temple gate and said to him (...)”.

Then: “Again the devil took him up over a very high mountain, showed him all the kingdoms of the world, told him (...)”. -- Comparable not only with Ezek. 11:1; 11: 24 (“lifted up and moved”) but also with Acts 8:39.

“The angel of the Lord spoke to Philip: “Depart from here, southward, down the road, to Jerusalem and Gaza.(...)”.

The apostle meets an Ethiopian.--”When they were both out of the water, the spirit of the Lord took hold of Philip and the eunuch saw him no more;

Taking-and-placing', 'taking-and-touching', -- all terms that seem related to what has been mentioned above, but which - certainly in Philippus' case - indicate a spatial-bodily displacement.

2. -- *New Testament data.*

Let us take a few samples.

a. -- *The dream.*

Matth.1.118/25. -- Joseph takes on the fatherhood of Jesus -- Joseph, the husband of Mary, was a "righteous" (conscientious) man. He did not want to bring Mary into disrepute because of her mysterious pregnancy, and he planned to silently 'disown' her. "But behold: the angel of the Lord appeared to him in a dream. (...)".

Matt. 2:13:"Look: the angel of the Lord appears to Joseph in a dream and says: 'Get up, take the child (Jesus) and the mother (Mary) with you (...)'" -

Matt. 2:22:"Warned in a dream, Joseph withdrew to the region of Galilee". -- Some people dream more than others : Is that due to his/her 'observer' in him/her? Further: there are many kinds of dreams, -- useful and unusable ones for example. The information that comes through in Joseph's dreams is in any case equivalent to that of (clair)vision.

Some clairvoyants or clairaudients have such informative dreams on a regular basis.

b. -- *A star.*

Matt. 2:2vv. -- It is about magi from the east, "Where is the prince of the Jews who has just been born? For we have seen his rising star and come to pay him our respects." -

"The magi went on their way. And behold, the star they had seen rising went before them. Until it stopped over the spot where the child (Jesus) was. "They were warned in a dream not to return to Herod. -

That the magicians, familiar with astrology, saw "a star" is basically not surprising, given the laws of clear vision. The domain of the paranormal or occult regularly takes forms that fit in with the world we live in. --

But - whether star or dream - information comes through by non-normal means.

c. -- *A bad dream.*

Matt. 27:19. --"As Pilate sat on the chair, his wife told him, 'Do not concern yourself with the case of "this righteous one" (Jesus), for today I endured a great deal in a dream because of him".

The pagan lady thus experienced the drama surrounding Jesus in her own way. God knows how many people received information in such paranormal ways during Jesus' appearance. After all, Jesus seems to be surrounded by such a field of messages.

d. -- Demons and demonized people.

Matt. 8:28f. --"When Jesus had come to the other side (of the lake) - into the land of the Gadarenes - two 'daimonizomenoi', demon-possessed men, who came out of the sepulchers, walked towards him.

They were so dangerous that no one could pass by them. Suddenly they began to shout: "What have you to do with us, 'Son of God'? Have you come to torture us for the time being?"

Now, a little further on, a herd of boars - a large herd - had been put out to pasture.

The demons - hoi daimones - begged him: "If you exorcise us, send us into that herd of boars".

Jesus: "Go!". They went out of the way of the possessed towards the boars, and the whole group plunged from the steep bank into the lake and perished in the water. (...)" -

a. Mark. 5:1/20 and Luk. 8:26/39 tell a similar story but with one possessed. Is this a Matthew narrative or is it about a different, though similar, story?

b. The fact is that both demons and, immediately, people possessed by those demons have information. Information that goes beyond that of many of Jesus' contemporaries.

Mark. 1: 23/26. -- (In Capernaum), -- in their synagogue there was soon a man in (the grip of) an unclean spirit. He cried, "What is the matter between us and you, Jesus of Nazareth? Have you come to ruin us? I know who thou art: 'the saint of God'".

Jesus, threatening, said: "Be silent and get out of him! The unclean spirit shook him violently, gave a loud cry and left him".

Zacharias 13:2 taught us: sin, sin stain go hand in hand with idols and those 'defiled' by demons. They do not possess the moral 'purity' that Judaism demanded.

They are "impure". "Unclean spirits". God-fearing creatures.

But beware: they possess a 'knowing' that exceeds the ordinary! Before many suspect who Jesus really is, "impure" ones already know who Jesus is: "son of God", "the holy one of God".

What is more, they are shouting it out -- audience! What is 'apokalupsis', revelation. At home in occult knowledge, they see through it much quicker than the "man in the street". Their/their "observer" in them "stands invariably on guard" to search the living space for accurate information.

Note: --"If thou dost drive us out, send us into that herd of swine!"

This confirms Daniel 7:9f. --"I watched until the animal was killed (...). The other animals were deprived of their power I watched in the night. Look: there, on the clouds of heaven came 'the son of man' (...)"

Bertholet, *Die Religion des alten Testaments*, Tübingen, 1932, 131, says: "The kingdom of God resembles a man as the kingdoms of the world resemble animals".

The "glory" that demons and those seized by them display - e.g. a higher, unnatural knowledge - is clearly felt here. All those who still deal with the possessed today find this mysterious knowledge. - But it is an 'animal' and therefore 'impure' knowledge.

Always Mark.

Mark. 3:11. --"The unclean spirits -- when they saw Jesus -- threw themselves down at his feet and cried, "You are the Son of God. Jesus emphatically forbade them to reveal his true nature". We are in the midst of an 'apocalypse'.

Luke 4: 40/41.

"At sunset, all those who were sick -- suffering from all kinds of ailments -- brought them to him (Jesus). He healed them, one after the other, by the laying on of hands.-- Out of a great many of them demons went forth, -- crying, 'You are the Son of God'.

Threateningly, Jesus did not allow them to say anything, for they knew that he was the Messiah".

Again and again the ability -- in a kind of clairvoyance -- to define the true identity of Jesus, -- before many had any inkling of it!

Acts 16:16/18.

"(In Macedonia) -- One day we went to prayer. We came across a slave girl who had a python spirit in her. She gave her masters a great deal of money, which she earned by being a seer ('manteuomenè'). -

She kept walking behind Paul and us, shouting: "These people are servants of the most high God.

They proclaim to you “the way of salvation”: Thus she went on for many days. Until it became too much for Paul: he turned around and said to the spirit: “I command you in the name of Jesus Christ to pull out of this woman! Immediately he pulled out”. -

This does not finish the story: the owners of the slave woman with a ‘puthon’ (think of the snake killed by Apollon, the god) or spirit of fortune-telling had lost a source of income! “Much money” was to be earned by ‘manteuein’ acting as a seer! Partly due to naivety, -- but also partly due to the facts!

Possessed people know a lot. Especially about fate and destiny. Fate analysis is their strength. Well, just as the demons had clear insight into Jesus and his true identity, so too they had clear insight into other people! Today’s rationalists are naïve if they blame “that much money” solely on prerationalist naïveté.

Just as Peter - 2 Peter 1:16 - makes a clear distinction between “sesofismenoi muthoi” (lat.: doctae fabulae), sophisticated stories, and” epoptai”, eyewitnesses, so do many of Peter’s contemporaries.

In other words, ‘critical’ rationalists do not have the monopoly of distinguishing fantasy from reality outside of that fantasy. Thus, if the art of divination was so successful in its day, it was partly due to the genuine clairvoyance of the ‘impure’.

“Jesus I know, and Paul also. But you, who are you?”

Acts 19: 13f. -- Paul in Ephesus.-- A few itinerant Jewish conjurers (‘exorcists’) risked themselves far: they attacked the possessed with the formula: “I beseech you by the Jesus whom Paul preaches”.

But the evil spirit replied: “I know Jesus and Paul. But you - who are you? The man in the grip of the evil spirit threw himself upon them and overpowered them all, with the result that they fled from the house without clothes and wounded.

When it comes to a showdown between demons and humans, the occult life force -”dunamis”, lat.: virtus - plays a decisive role.

At this delicate and decisive point, too, many demons are “clearer” in their vision than naive exorcists, -- who think, for example, that one just has to find the “right formula” somewhere! Jesus never spoke lightly about demons and possessed people!

By the way, such an assault by clairvoyant possessors is also ‘apocalypse’ revelation. Revealing ‘hidden’ - ‘occult’ - aspects of the whole situation.

e. -- The Holy Spirit.

Let us quickly read Acts 21:4. -- We are in Tyre. --”Led by the Spirit, (the disciples) advised Paul to go to Jerusalem. In other words: a number of Christians have clairvoyant flashes and feel Paul’s fate coming! -

Likewise Acts 21:8/11.

“We got in touch with the evangelist Philip, -- one of the seven. Even took up residence there. -- He had four unmarried daughters who acted as prophets. -- We spent several days there.

A prophet, Agabus, came down from Judea and visited us: he took Paul’s girdle, bound his hands and feet with it. “Behold what the Holy Spirit says: ‘The man to whom this girdle belongs, -- the Jews will bind him in such a way at Jerusalem and hand him over to the Gentiles’.” Acts 28:17 confirms this “prophecy” or prediction of fate.

Let us sum up: **a.** a number of disciples, **b.** the four daughters with prophecy, **c.** Agabus. Paul too, like Jesus, is surrounded by a network of ‘clairvoyants’.

Note: -- ”Prophecy - in action”.

We have already seen the evil spirit corrupt the Jewish exorcists. This is a revelation in action. But do we read e.g. Jeremiah 18:1/12 (already 1 Samuel 15:27/28 e.g.). Not only words. Also deeds, -- acted messages, dramatized information depicted in actions! That too ‘reveals’!

And what is more, one cannot help feeling that not only information is communicated but also that the fate communicated is, as it were, magically fixed and becomes destiny through this acted portrayal. -- a practice that is still common today.

With this we have examined a few samples of what can be found in the Bible in terms of clairvoyance (and clairaudience). -

We have thus prepared the record of clairvoyance in Jesus. Thus we have prepared what can be discerned about Jesus’ clairvoyance, so that resemblance and difference are clearly perceptible. Jesus possessed an ‘observer’, a deeper self, but in a supernatural degree. Let us now examine this, especially on the basis of the apocalypticist John.

f. -- Imaginal model.

M. Eliade, *De mythe van de eeuwige terugkeer*, (The myth of the eternal return), Hilversum, 1964, 14, says: "On Mount Sinai, Yahweh shows Moses the 'form' of the sanctuary that he must build for him: 'You must work everything out according to the model of "the house" and the model of its contents in the way that I will show you:' (Exod. 25:9). -

This is an 'imaginal' model, i.e. a model that comes through in the (seer's) imagination. Likewise Exod. 25:40: "Watch and perform according to the model that was shown you on the mountain".

King David hands over the building plan of the Temple and its accessories to his son Solomon. The chronicler says: "(...) All according to what Yahweh had written with his hand to make intelligible the whole work of which he gave the model".

By the way: Heb. 8:5 reminds us of such a model elaboration: "(...) Only a copy and a shadow of the heavenly reality -".

And already Wisdom 9:8 refers to that imaginal model: (Solomon) "(...) rendition of the holy tent which thou hast prepared from the beginning".

The heavenly Jerusalem.

"The heavenly Jerusalem" was once a source of inspiration for all the Hebrew prophets:

Tobias 13:16, Isaias 60: 1vv, especially Ezekiel 40, etc..

To show him the city of Jerusalem God leads Ezekiel to a very high mountain - Ezek. 40:2 - in ecstasy. (...)

But the most beautiful description of the heavenly Jerusalem we find Apocalypse 21:2:

"I saw the holy city - a heavenly Jerusalem - coming down from heaven, from God. It was beautiful like a bride adorned for her betrothed". (Eliade, o.c., 15v.). -- Eliade calls such a transcendent model "heavenly archetype".

That too is information that comes through thanks to clairvoyance!

One should note well: "imaginal" (paranormal in the imagination) is not "imaginary" (merely imagined). The imagination has, besides the freely creating imagination, as a function or role the perception - via the inner observer / perceiver or deeper I - of extraterrestrial and supernatural realities. -

By the way: already the myth knows such a primal image: "What the deities did in the beginning, we should imitate them"! One or the other seer saw them.

g. -- Saul 'consults' God. -

Man can also act actively and consult God in (emergency) situations -- An example : 1 Sam. 28:3/25. -- The situation : a campaign is undertaken by the Philistines against Saul and Israel. -- Here is the text. -

“When King Saul saw the camp of the Philistines, fear came over him: his heart trembled. -- He consulted Yahweh. But Yahweh answered not: neither in dreams, nor by oerim-toemmim, nor through prophets. -

Then Saul said to his courtiers, “Find me a woman who raises the dead, and I will visit her to seek her counsel.

The courtiers said: “In En-Dor there is such a summoner of the dead. Saul dressed as an ordinary man and went on his way with two men. They arrived at the woman in the night”.

Note: -- Saul had forbidden all kinds of magical and mantis practices, in the spirit of Deut. 18:9/12. Now that he himself is “in dire straits”, he exceeds his own measure!

Saul:”I beg you: predict for me my future fate through the ghost of a deceased person. Summon for me the one I will call you”. But the woman: “But you know yourself what Saul has done, -- how he has purged the land of the dead and soothsayers.

What are you trying to do, to ambush me so that I will die? Then Saul made this oath by Yahweh: “If Yahweh is alive, you will not suffer punishment for this deed. The woman: “Whom should I call for you? Saul: “Call Samuel for me.

Note: -- The prophet Samuel had died and all Israel had lamented over him. He was buried in Ramah, his city. “Then the woman saw Samuel, -- uttered a cry, said to Saul, ‘For what reason hast thou deceived me? Thou art Saul!

The prince said, “Have no fear. What do you see? She: “I see an ‘elohim’ (a super-human, ‘divine’ being) - Gen. 3:5; Ps. 8:6 - rising out of the earth - Num. 16:33 (sheol or under-world)”.

Saul: “What do you see? The woman: “An old man. He comes up, -- dressed in a cloak”.

Note: -- The sign of a prophet: the cloak of a prophet. --”Saul knew at once with certainty that it was Samuel. Bowing his face to the ground, Saul threw himself on the ground.

“Samuel said to Saul, ‘Why disturb my peace by calling me?’

Saul: “Great fear is in me: the Philistines are waging war against me, and God has turned away from me. He no longer answers: neither through prophets nor in a dream. That is why I have called you: tell me what I have to do. -

Samuel: “Why consult me when God has turned away from you and has become your opponent? Yahweh has done with you as he said - through me - he would do: he has snatched the kingship from your hand and given it to your neighbor, David.

Because you disobeyed Yahweh and did not follow His “glowing wrath” against Amalek. That is the reason why Yahweh is treating you like this now.

But there is more: with you, Yahweh will also deliver your people Israel into the hands of the Philistines. Tomorrow - you and your sons - you will be with me - in the sheol (Num. 16:33). Yahweh will also deliver the army camp into the hands of the Philistines”. -

The impression for Saul was crushing: the woman finds only one way - to slaughter a calf.

Note: -- Consult God.

Present-day people sometimes make fun of such praxis.

But it is not so ridiculous ... For those who make God - as the Bible teaches - the center of their lives, -”know God” (i.e. deal with Him intimately)!

Prayer is always, when it is supplication, consulting God in one way or another. For the supplicant expects an answer.

The reasons:

- a.** evil, with its blindness to the true nature of our situations, makes us insecure;
- b.** our knowledge of situations is always inductive (samples from a set of things or from a totality) and therefore essentially incomplete.

These two reasons are the premises of supplication, and of practices which the Bible calls “consulting God”. -

A misinterpretation of Deut. 18:9/12 (text referring to pagan practices) together with a skeptical rationalism lead to misunderstanding of supplication and consultation praxis.

We do say ‘lack of understanding’! For the one who does not put God at the center and does not deal with him intimately, does not have an inch of information on situations.

Whereas the true God-believer can fall back on God. Even if it were with ‘consultations’.

Of course, one should remember Psalm 51(50):”Thou, God, lovest the truth in the depth of the soul. In all secret you teach me wisdom. (...). God, create in me a pure heart. Restore in my breast a convinced spirit. (If I should deviate), do not cast me far from thy sight (thy intimacy), -- do not deprive me of thy spirit of holiness”.

We add to the text: “If I should happen to deviate” (meaning: in the interpretation of your impulses by which you teach me your truth, your wisdom).

A life without errors does not exist! Why not?

Because we are permeated with evil (which clouds our ability to interpret).

Because of the fact that of the total reality we reach only samples (specimens from a collection or parts from a system) (which can also confuse our ability to interpret).

Psalm 51 (50) is the psalm of choice for those who “consult God directly or through intermediaries”.

Conclusion: Fallibility of our “observer” (our deeper soul) does go hand in hand with seeking counsel from God.

h. – Consulting God

Situations with more than one way out, even with more than one contradictory way out, force us to consult God. -

Acts 1:15/26, -- Judas, with the amount of his betrayal - the thirty pieces of silver - had acquired a piece of land (the “blood field”). But money and possessions do not stand for happiness: at a certain moment “he collapsed, and fell so that all his bowels bulged out” (Acts 1:18).

To replace him among the eyewitnesses of Jesus’ action who to choose?

a.”Thou, Lord, seest through the hearts of all men : show us therefore which of the two - Joseph Barsabbas or Matthias - Thou hast chosen”.

b. Then “they drew lots and the lot fell to Matthias” (Acts 1:26). -- A pure example of ‘God consulting’, even if it is not to the taste of modern or post-modern skeptics. –

Following the Old Testament model.

Exod. 33:7 says: “All those whom Yahweh had to consult turned to the tent” 1 Sam. 14:41 mentions a twofold situation similar to that of the two apostles: “If my son Jonathan is guilty, Yahweh, God of Israel, then give oerim. If the fault lies with your people Israel, then give toemmim”.

The yes-no method! God, the creator, is also active in lots if need be.

Jesus as clairvoyant.

3. -- The Synoptics.

Although John, as the apocalypticist, is the one who most clearly portrays Jesus' clairvoyance, let us first consider the Synoptics, who - they too - left a clear impression of it.

a. -- The deepest thoughts.

The evangelists live in an apocalyptic or bleeding-heart climate. -- Luk. 2:33/35. -- Simeon says to Mary, "Look: this child is to cause both the decline and the rise of a great number of people in Israel. He is called to be a sign of contradiction. This so that the deepest thoughts of many hearts may be revealed".

Let us keep this apocalyptic main idea in mind for the rest of this text.

b.1. -- Jesus sees through the thoughts.

Matt. 12:9/13 (Mark. 3:1/6; Luke, 6:6/11). -- Jesus heals a withered hand, -- yet another handicap. Mark: "Jesus casts a furious glance at those around him, grieved as he was at the petrification of their hearts. -

Petrification" means "inaccessibility" to Jesus' message. -- Lukas: "Jesus saw through their thoughts". Without comment!

b.2. -- Jesus is 'seer!'

Luk. 10:17/18. --"The seventy-two came back rejoicing: 'Lord, even the demons are subject to us - in your name. He said: "I saw Satan descending from heaven like lightning".

Cf. John 12:31/32, where Jesus speaks of the moment when "the prince of this world" is cast out.

b.3. -- Jesus is sensitive.

Sensitivity" or "clairsentience" is one type of clairsentience: the body plays the role of the organ of perception. One feels physically what is not usually felt physically. -

Luke 9:43/48. --"A woman had been suffering from hemorrhage for twelve years and no one had been able to cure her. She approached Jesus at the back, touched the edge of His dressing gown: instantly the bleeding stopped. But Jesus said: "Who touched me? Nobody knew.

To which Peter replied: "Master, the crowds are crowding around you and pushing you". But Jesus: "Someone has touched me, because I have seen that a power - dunamis - has gone out of me". The woman sensed that she had been discovered.

Trembling, she threw herself at Jesus' feet, -- telling, where all could hear, why she had touched Jesus, -- how she was instantly healed. He said, "Daughter, your faith has saved you. Go in peace.

It is evident that it is faith-in-the-life-power-of-Jesus that has saved her! And not the 'pure' faith-without-any-more. As is all too often asserted, -- with explicit disregard for the literal text itself.

What 'dunamis' (lat.: virtus) is, can be seen, for example, in Luke 5:1 ("The power of the Lord made him heal") or Luke 6:19 ("All the people tried to touch Jesus, for a power went out from him which healed them all").

Also Luke 11:20 ("If by the finger of God - God's life force - I cast out the demons, then immediately the kingdom of God - the exercise of God's sovereign power - has come among you").

Compare e.g. with Mark. 6:56 ("They asked Jesus that they might touch only the edge of his garment. And all who touched him were healed"). -

But beware: 'touching' is in many cases more than physical touching!

When Jesus embraces the children, he touches them!

When he gives a verbal command (to demons for example), he "touches (those demons)". When he lays on hands (whether or not at a certain distance),"he touches".

We should not be so simplistic as to confuse the term 'touching' in this context - in the context of the preconceptions and ideas of the time - with mere physical touching. -

- Well, one form of "clear" perception is to perceive that mysterious, "occult" - for most "hidden" - type of touch, which is at once a transfer of life-force ("fluid").

With what? With what, since Isaiah 21:6f. (Healing of the Blind Born, p. 46) an 'observer' (theater, speculator),"ein zweites Ich" (a second I).

Jesus, just like all gifted people but in a way that transcends everything, had an 'observer' at his disposal.

This 'observer' enabled him to feel - to perceive and thus to know - even physically that a fluid or life-force process was taking place. That is the message, in terms of clairvoyance, that Luke's story offers us: the woman, known as other contemporaries, with the concept of 'life force', with the concept of 'touching-to-take-life force', provoked an occult process that Jesus perceived 'clearly'.

Note: -- If we examine it briefly, we see that with every miracle, Jesus testifies of a clear outlook. Take the two bread multiplies, Matth. 14:13/21 (Mk. 6:30/44; Luk. 9:10/17) and Matth. 15:32/39 (Mark. 8:1/10).

Again: the Old Testament model 2 Kings 4:42/44 ! Elizeüs, "the man of God" (which Jesus, in his all-transcending way, also was), gave the command: "Offer to the people and let them eat".

The servant responds: "How can I serve such a thing to a hundred people?"

Indeed: twenty barley loaves and some grain in the ear!

Elijah: "Offer it to the people and let them eat! For this is how Yahweh has said: "They will eat and have leftovers". He served, they ate, they had leftovers. According to the word of Yahweh".

Jesus therefore knew in advance, just like the prophet Elijah, on the basis of the inner word that he heard from his Father (H.B. 11v.).

This is another form of information that does not come through by natural means and thus demonstrates 'clear' knowing.

Such 'clear' knowing in advance is the premise of Jesus' miraculous action. The certainty with which he acts betrays - reveals - at least to those who see God at work in him - clairvoyance.

b.4. -- Jesus predicts. -

Prophesying" means two things: **a.** acting as a prophet (the broad sense); **b.** predicting (the narrower sense). -- So Matt. 12:38/42 (Mark. 8:11/12; Luke. 11:29/32).

"One day some of the Scribes and Pharisees turned to Jesus and said, 'Master, we desire that you should show us a sign. -

Old Testament example: Isaiah 7:10f."Yahweh further said to Achaz, 'Ask a sign of Yahweh your God -- in the depths, the sheol (underworld), or in the heights, upward'." -

This is the consultation of God in the form of a divine answer in sign language. Zakarias, Luk. 1:18, does something to this effect: "By what shall I know?" (to the angel Gabriel). -

John 2:11:"The change of water into wine' was the first of Jesus' signs".

How does Jesus respond to the question of the leaders? "He answered, 'Evil and 'adulterous' - Osee 1:2 ('committing adultery by turning away from Yahweh') - people". It demands a sign! In regard to a sign, it will see only one sign, the sign of Jonas.

Indeed, just as Jonas dwelled in the belly of the sea monster for three days and three nights - Jonas 2:1 - so shall the Son of Man be in the depths of the earth for three days and three nights" (...)"

What with the good - week events (Friday / Saturday / Easter Sunday) approximating, was realized by Jesus.

The sign of the Jonah is concealing-unveiling, as so often in Jesus' actions: whoever did not come to the understanding of faith from Easter, did not 'see' a sign indeed! The sign, as a response to God's consultation, is reserved for those who share in Jesus' clear knowledge (faith).

Jesus predicts more accurately. -

Matt. 16:21/23 (Mark. 8:31/33; Luke. 9:22). -- A second time: Matt. 17:22 (Mark. 9:30/32; Lu. 9:43/45/7 -)"From that day on Jesus began to make it clear to his disciples that he had to go to Jerusalem, -- that he would have much to endure there, - - because of the ancients, the high priests, the scribes, -- that he would, finally, be put to death and resurrected three days later." Jesus (with his 'observer') sees it coming!

Now let us see how one of the disciples reacts. -- Peter took Jesus aside and began to scold him: "God keep you from such things, Lord! No, such a thing will not happen to you'.

But Jesus said: 'Get out of my way, Satan! You are in my way! For thy thoughts are not the thoughts of God, but of man. --

We reread healing of a blind man p. 18 (John 8: 38ff.) -"Act as you have heard from 'your father'" - and healing of the blind born p. 20 (John 13) -"At that time Satan entered into Judas" - and we see that what St.-John says about the "other father (inspirator)", Satan, is perfectly reflected in the Synoptics (who also think apocalyptically).

To oppose suffering as a toll to succeed within a humanity controlled by satanic forces is fundamentally to fulfil an equally satanic inspiration.

Note: -- Jesus predicts.

Matt. 26:17/19 (Mark. 14:12/16; Luke. 2a. 8/13). -- Let us take Luke's version: "Jesus sent Peter and John ahead of him: "Go and prepare for us the Passover meal which we are going to have.

They: "Where do you want us to prepare it?

He said, "Look, when you enter the city, you will meet a man carrying a jug of water.

Follow him to the house where he enters. To the owner of the house you say: “The master will tell you: Where is the hall where I - with my pupils - can hold the Passover meal? He will show you a large upper room with cushions. Put everything in order there”. When they had gone, they found everything just as he had said. They prepared the Passover meal.

After all the above, the text requires no explanation.

Jesus predicts even more accurately.

Matt. 26:1/5 (Mark. 14:1/2; Luke, 22:1/2). --“(...) You know that in two days Easter will be celebrated. Then the son of man will be delivered up to be crucified. -- At the same time the high priests and the elders of the people were assembled (...)”. –

Notice the simultaneity: Jesus - through his ‘observer’ - carefully follows at a distance what is being planned against him and ... says it clearly.

Jesus predicts.

Matt 26:30/35 (Mark 14:26/31; Luke 22:31/34):

We are already in the olive garden. --”At that time Jesus said to them, ‘All of you will soon be bitterly disappointed -- ‘vexed’ -- in me this very night. For it is written: ‘I will smite the shepherd - prince. Immediately the sheep will be scattered. (Zacharias 13:7).

But - after my resurrection - I will go before you into Galilee”. -- Peter said, “If all are bitterly disappointed in you -- I, I will never be bitterly disappointed”. Jesus: “Truly I say to you, this very night - before the cock crows - you will have denied me three times”. –

By the way: all the disciples spoke in a similar vein”. Jesus had no illusions about people - sinners, controlled by Satan - ! Nor about his own disciples, -- even if they ‘swore’ that it would not be as he predicted.

This, after they had been able to test Jesus’ predictions so many times! What a capacity for self-deception even the disciples display after more than two years of intimate contact with Jesus!

The Byzantine liturgy in this matter.

E. Mercenier, *La prière des églises de rite byzantine*, (The prayers of the Byzantine rite) II, 187. --”(Troparia). -- Christ, thou hast said, “Students, shake off the sleep from your eyes so that you are awake in prayer, -- so that you do not fall prey to temptation.” –

So much for the eschatological or end-time doctrine. Where is this end-time thinking expressed? In the opposition “sleeping / waking”.

Sinful man, estranged from God and his Ten Commandments, is, in the Byzantine liturgy, “asleep”.

He / she does not see! What does he/she not see? That the end time is approaching, -- yes, that it is already there - sacredly speaking, i.e. situated within the ‘century’ (the infinite time of God).

To ‘watch’ is therefore to live in friendship with God, realizing the basic code of creation, the Decalogue or ten commandments, -- realizing that consecrated history is the breakthrough of the end time with the kingdom of God.

But we read further. -- Especially you, Simon (Peter)! For the more powerful, the more severe the test of strength! Know me, Peter, as I am: the one who is blessed by every created reality and glorified in the ages. -

I will not allow a wrong word to pass my lips, Master. I will die bravely with you, -- even if “the others” deny you. -- So Peter exclaimed. -- Not flesh and blood -- after all, but your Father has revealed me to you

Note: -- Again, the liturgical paraphrase, somewhat free rendition of the Biblical primal text! Half meditating, half interpreting, Jesus answers. -

“Thou, Peter, hast not yet thoroughly explored the depths of divine wisdom and science! The abyss of my words thou, man, hast not yet thoroughly comprehended!” -
- Thus spoke the Lord.

Thou art ‘flesh’ - ordinary man - ! So do not overestimate yourselves. For three times thou shalt deny me. Thou hast rebelled, Simon Peter, against a thing which thou wilt soon confess as I have said it. An ordinary girl who will approach you, face to face, will throw you off balance.

Thus said the Lord. -- But you will weep bitterly and find me - as always - ready to understand (...). - This reminds us of Ps. 51(50):”(If I should happen to deviate), do not reject me from your sight, -- do not deprive me of your spirit of holiness”.

Although God’s friend, Peter was nevertheless subject to ‘carnal’ (sinful - human) failure! But even before that, God’s forgiveness is present! With as effect: increased self-knowledge of the sinful-failing man Peter is.

Jesus 'sees' the traitor-with-the-gang nearby.

Matt. 26:36vv. (Mark, 14:32/42; Luke, 22:40/46). --"Then Jesus went to the disciples and said, "Now sleep henceforth and rest! For behold, the hour is at hand when the Son of Man will be delivered into the hands of sinners. -- Get up! We are going! He who delivers me is very near".

The Byzantine liturgy on this subject. -

That the idea of the end times dominates everything, once it is about 'apokalupsis', revelation, (and about apocalyptic theology), is clear from what the Byzantine liturgy says, -- in the metting of "Great Monday" (the Monday of the good week). --

"Looks like the groom is coming. -- In the middle of the night! Blessed is the man whom he finds awake! But wretched is he who is found sluggish! -

Note: -- 'Slowness' or 'inertia' is that quality by which someone or even something does not move of its own accord. To live inertly - in the apocalyptic sense - is to "fail to see" and to act in accordance with "the hour" of sacred history. What "unreal" life is. -

The text goes on: "Take heed, therefore, my soul, that thou wilt not allow thyself to be lulled by 'sleep' with the result that thou art delivered to 'death' and, immediately, see the gates of the kingdom of God closing before thy eyes." -

On the contrary! Become yourself and cry out : "Holy, holy, holy are you, my God! Thanks be to the mother of God, Mary, thou hast overshadowed us".

Note: -- "Towards the end times".

-- To reveal or expose true reality is 'apokalupsis', apocalypse. But that, in a Biblical context, is invariably end-times. -

Matt. 25:1/46 (Lu. 12: 35/48). -- In Matthew's case, one sequence is striking:

a. the parable of the 'wise' (sighted, God-enlightened) and the 'foolish' (blind, God-unlightened) 'virgins'.

b. the parable of the 'talents' (the non-inert ones);

c. the speech about the return of the son of man at the end of time (with the last judgement and the shifting).

This sequence is, apocalyptically speaking, not accidental. -- Let us go over the essentials of the first parable. "At that time - at the end of time - it will be with the kingdom of heaven (God's kingdom) as with ten, virgins bridesmaids - who, with her lamps, go to meet the bridegroom.

Well, five of them were 'foolish' and five 'wise'. (...). At midnight a cry was heard: "The bridegroom is coming! Go and meet him (...). Those who were ready went with the bridegroom into the wedding hall and the gate was closed.

Finally the other virgins arrived and said: "Lord! Lord! Open up!". But the bridegroom said, "Verily I say unto you, I know thee not." -

So watch, for ye know neither day nor hour". -- One sees it clearly: the Byzantine liturgy already sees in Jesus-in-the-olive-court the 'bridegroom', the son of man in the glory of the end-time.

For, in the 'century' (infinite presence) of God, what the consecrated history lives on apart, is present together in an 'eternal' now or present. The 'hodie' of Roman liturgy.

Jesus as clairvoyant sees from that eternal perspective, from the eternal now of God. The 'sleeping' apostles for example - but not they alone, far from it - 'see' things differently!

That the future is already mysteriously present in the present of the olive garden escapes them. They 'sleep' instead of 'waking'.

After all, we are all 'blind-born' from that point of view, who do not 'see' that the end times are coming! -- It is clear that, in S. John's perspective, 'apokalupsis' or revelation of what lies behind the false realities of "this world" also includes that end-time perspective.

And that the 'seeing' of Jesus - that 'clear' seeing - must be interpreted in an end-time sense: Jesus' clairvoyance is essentially that! To 'see' the end times coming! "The bridegroom is coming". Jesus as a 'prophet; predictor, made no greater prediction than that of his return - in - glory,

4. -- S. John.

Now the ground is prepared for the doctrine of S. John concerning Jesus as seer. -
- Let us begin with the opposite of "seeing".

1 John 2:11. --"He who hates his fellow man -- 'brother' -- such a one is "in darkness," -- lives "in darkness." Such a person does not know what he can do, precisely because the darkness blinds him. -

This reminds us of Luke 23:34:"Father, forgive them, for they know not what they do": This typifies the 'born blind' of mankind without God's light in the darkness. -- But now we will go a little deeper into Jesus as clairvoyant with St. John.

4.a. -- Jesus, the light of man.

The preface to John's Gospel is ready: "In him - the Logos or divine wisdom - was life. And the life was the light of men. The light shines - shows itself (theophany) - in the darkness. The darkness did not catch it. The Logos was the true light that enlightens every man who comes into the world".

This text serves as a kind of motto (theme that keeps recurring). If Jesus - we saw - is a clairvoyant, then he can indeed act as the 'light' of people in concrete situations.

For that very fact is one of the main roles of a clairvoyant: to save people in (emergency) situations thanks to the fact that he "sees" (past, present, future, -- near and distant things): -- John 1:4/5.

4.b.1. -- "Before Philip called you, I saw you under the fig tree."

John 1:45. --"Philip meets Nathanael (...). Jesus saw Nathanael coming towards him: "Behold an Israelite indeed in whom is no guile!

Nathanael: "How do you know me?"

Jesus: "Before Philip called you, I saw you under the fig tree!"

Nathanael: "Rabbi, you are "the son of God"; you are "the prince of Israel":

Jesus: "Because I said to you, 'I saw you under the fig tree', believe. Even greater things shall you see". -- Without comment after all the above.

4.b.2. -- "Jesus had no faith in them / her". -

John 2:23/25. -- Jesus was in Jerusalem during the Passover. Many believed "in his name" (in him), -- on seeing the signs he performed. -

But Jesus himself had no confidence in them, because he knew ('saw through') all, -- because he did not need that one should testify about anyone. For he himself knew what was inside of man". -

This is again one of the recurring characteristics of practicing clairvoyants: they 'see through' the soul!

4.b.3. -- "You had five men". -

John 4:16/19; 4:29. --"Jesus said to the Samaritan woman: 'Go and call your 'husband' and come back here.

The woman answered: "I have no 'husband'.

Jesus: "Well hast thou done by saying, 'I have no 'husband'; for thou had five at one time. The one you have now is not your 'husband'. In this sense ye speak the truth!

The woman: “Lord, I see that you are a ‘prophet’ (...).

The reaction of the Samaritan shows that the term ‘prophet’ could indeed be conflated with ‘clairvoyant’. -

The woman left the jar and went into the city and said to the people, “Come and see! To a man who has told me all that I have done. Is he not ‘the Christ’?” (....). Thus we see Jesus building up a kind of charismatic authority, -- an authority not like that of the lawgivers or the Pharisees! Based on clear knowledge.

4.b.4. --”Jesus knew”.

John 6:61; 6:64; 6:71. --”Jesus knew in his heart that his disciples were displeased for this reason.

He said, “Such a thing -- eating the Eucharist as his flesh and drinking his blood - - vexes you? And when you see the son of man ascending to where he was before”. “The spirit creates life. The flesh serves no purpose. - The words that I speak are spirit and they are life. --”Yet among you there are some who do not believe.” -

“Indeed, Jesus knew from the beginning who were those who did not believe and who - Judas - would hand him over.

He said, “That is why I told you that no one can come to me unless it is given to him by the Father. -- Whereupon many of his disciples withdrew and no longer remained with him.”

By the way, the term ‘given’ occurs regularly. E.g. John 3:27; 13:3; 17:2; 17:6; 19:11; --

Luke 5:38/39. The gift that the Father gives is a pure gift. Not that people should not make an effort (inertia is out of the question)! But the decisive thing comes from the Father. Without that benevolent and extremely gracious initiative of the heavenly Father, our efforts - our works - are without sufficient reason or basis.

4.b.5. --”This sickness does not run to death”.

The substance of John’s account. -- John 11:1/43 (Lazarus raised by Jesus). -- Martha, Mary (she perfumed Jesus and washed his feet with her tears) have a brother, Lazarus. This one falls ill. --”(...)

“This sickness does not end in death. It is there for the glory of God: that the son of God may be glorified as a result of this death. (...)

“Our friend Lazarus is resting - Jesus said to the disciples - but I will go and raise him”: The disciples: “Lord, if he rests, he will be saved”.

Jesus had meant the death of Lazarus! They, however, thought that by 'rest' he meant sleep.

Then Jesus clearly says: "Lazarus has died. And, in your place, I rejoice that I was not there that you might believe. (...).

Jesus said: "Your brother will be resurrected".

"I know - said Martha - that he will be resurrected! But after the last day".

Jesus: "I AM the resurrection". (...).

When Jesus saw Mary weeping (...), he was violently moved in his spirit and immediately he was annoyed.

He said, "Where hast thou laid Lazarus?" (...). -- The story closes with the raising of his friend from the dead.

Two remarks.

a. It is clear that, as with all miracles, Jesus as clairvoyant knew what would happen.

b. The Byzantine liturgy knows "The Saturday of Lazarus". In long prayers it commemorates - today - the dramatic event. But what is striking is the fact that Andrew of Crete, in his odes, repeatedly emphasizes the humility of Jesus as a clairvoyant. Cfr. E. Mercenier, *La prière des églises de rite byzantine*, (The Prayer of the Rite of Byzantine Churches) Chevetogne, 1948, 43/54. -

For example, what follows. -- "(...) How did the creator of all things come to ask as an ignoramus what he well knew? "Where is the one for which ye weep?" (...). (O.c., 45). -

Lazarus is put in the mouth: "Thou didst ask where I was, -- thou that knowest all things (...)". (O.c., 49). -

The monks Theophanes and Kosmas, in their canons, deal with the same theme. - "Thou who hast created the whole of creation out of nothing, and who knowest the secrets of the heart, hast announced - a master like - to thy apostles 'the sleep of Lazarus'." -

You, who from the virgin Mary assumed a true human nature, Christ, as a human being inquired after the grave of Lazarus, -- although as a god you knew where exactly he was buried". (o.c., 57).

Or again : "Like a mortal, you sought Lazarus' grave. But as Lazarus' creator, you resurrected him. (...)". (O.c., 63). -

Such thoughts repeat themselves again and again. The Byzantine liturgy is so convinced that Jesus knew everything and was therefore a clairvoyant of the highest order. Jesus' humility recalls that he forbade the demoniacs to say who he was.

4.b.6. -- "Now the prince of this world is going to be cast out.

John 12:31/33. -- Some Greeks sought contact with Jesus. At Jesus' prayer ("Father glorify your name!") a voice from heaven resounds, which the crowd perceives as a thunderclap or as the speaking of an angel: "I have glorified him and will glorify him again!

To which Jesus replied: "It was not for me that this voice sounded, but for you! Now the judgment of this world is here! Now the prince of this world is going to be thrown out.

And I, once I have been lifted up - on the Cross - will attract all people, including the Greeks (John 12:20)". By speaking in this way, he made it clear what death he was about to die. -- We already know: Jesus 'saw' himself - long beforehand - delivered up, crucified. And glorified!

Note: -- 1 John 2:16 tells us what is meant by "world" or "this world" first and foremost - apocalyptically at least: "For the world is "the lust of the flesh" (sensuality),"the lust of the eyes" (the tempting appearances)"the pride of riches" (the self-righteousness of the wealthy).

All this does not come from the Father (...)" John 8:44 teaches that "the world", by lusting to kill people and to lie, betrays itself as inspired by Satan. 1 John 5:19 says: "The whole world is in the grip of the evil one. -

The victory over "the evil one" (1 John 2:13; 2:14) solemnly begins with Jesus' suffering and death (His crucifixion and resurrection) ..-

The term "prince" or "shepherd" (John 10:16) implies that, by virtue of his or her overflowing life force - *dunamis*, *virtus* - he or she gives life to the subjects, the "sheep" - first and foremost "from within", in that they hear his or her life-giving voice. -

Satan: he is the "father", i.e. the one who gives life and inspires from within. Seen in this way he is "providence": he really leads this world as his domain (Matt. 4:8/9:"All the riches of the world with their glory I, Satan, will give you Jesus, if ... (...)"').

Jesus' crucifixion seizes that empire of Satan at its very root: Satan's life force, with which he gives life and inspires life, is thoroughly and definitively attacked in Jesus "'being lifted up". The prince of this world is 'cast out', Jesus 'sees' it and announces it.

This of all things is one of the most far-reaching 'revelations' - apokalupsis!

By attacking the very root of the satanic providence (the life force of Satan and his followers), he immediately establishes the Trinitarian providence. This will gradually, as free creatures join Jesus in the "seeing-in-faith", increase in size (like a mustard seed the kingdom of God will grow). -

This observation may shock naïve people. But it is evident that what scripture calls "this world" - not to be confused with "all that is" - controls a huge portion of humanity as it is empirically observable. People are far from being "saints" who live up to the code of conduct of the universe, given to Moses on Sinai in the form of the Ten Commandments, in their practical lives.

They are led from within, by a providence that is not the Trinitarian providence. They live by Satan's life from within, like a spring of living water ... to death, in a ceaseless stream of inspiration ... To death. -

This is precisely what Jesus wants to end in a paradoxical way, i.e. by enduring Satan's will, -- will that is aimed at eliminating Jesus forever by killing him: -

But - oh tragic irony for Satan - precisely because of this, Jesus enters into his definitive and irreversible glory. With which he will return "at the last day". The twilight of that imminent Last Day breaks through again and again when Jesus speaks of his crucifixion and resurrection. -

Unsuspectingly, the "children of the Hebrews" - Palm Sunday celebrates this every year - have celebrated the inseparable existence of crucifixion (the shining triumph of Satan and this world) and resurrection (up to and including the glorious Second Coming, on the last day):

"They drew branches from the palm trees, went to meet Jesus and cried, 'Hosanna! Blessed is he, "the coming in the name of the Lord, the prince of Israel"'. Jesus genuinely entered, knowing that this was more than a popular celebration: he put himself on a donkey's colt and held his solemn entry, his 'epiphany'.

"To begin with, his disciples did not understand such a thing. But only when Jesus was glorified did they remember that such a thing was written about him (...)" (John 12:12/16). -- We know: apocalypse is end-time awareness in the light of the last day.

Again: Jesus the humble clairvoyant

E. Mercenier, *La prière d. égl. d. rite byz., II*, 120s. -- The liturgy of "The Holy and Great Wednesday" (of Holy Week), in a trio of Andrew of Crete, says:

"The One who at the time first showed Moses the 'image' of the (ablaze) bush on Sinai, -- praises him, blesses him and exalts him throughout all ages.

Though thou knewest the time of our consummation - the end time - Lord of all ages, yet thou didst expressly say that the (right) day was unknown to thee.

Which shows that you set limits to the (already) insignificant knowledge of all".

—

Note: -- One sees it again: the Byzantine liturgy puts Jesus' absolute knowledge, as the second person of the Holy Trinity, first, and at the same time his clairvoyance as an embodied human being. And yet: just as Jesus forbade the demons (via possessed persons) to reveal his true identity (prematurely and inappropriately) - a false apocalypse - so too he hides his knowledge of "the last day." Which on that sensitive point shows utter modesty.

4.b.7.-- Three texts.

1. John 13:11. --"It was the day before the Passover. Jesus knew that "his hour" had come to pass from "this world" to "the Father" (...)" . -

This recalls, presently, Exodus 12:11 (the Passover or transition night, at the exodus from Egypt), -- to Exod. 14 (the exodus from Egypt through the Red Sea).

2. -- John 13:6/7. --"Jesus - washing the feet - turned to Simon Peter, who said to him, "Lord, are you washing my feet?"

To which Jesus said: "What I am doing, you do not realize now. You will understand it afterwards"! -- Again the "slow" grasping confronted with Jesus ""seeing". -

3.-- John 13:11. --"Jesus knew the one who would hand him over. That was the reason why he said: "Ye are not all clean".

And John 13:27. --"After the morsel of bread that Jesus gave to Judas, Satan entered into Judas. Whereupon Jesus said, "What you are doing, do it quickly. But that -- no one at the table understood why Jesus spoke to him like that." -

Again: Jesus, through his divine 'observer', 'knows', 'sees' what is happening. Much better than those who are sometimes unsuspectingly involved in that event! They execute in the opinion that this escapes Jesus!

4.b.8.-- Jesus predicts the coming of the Spirit and his coming.

John 14:16f. -- The farewell discourse, celebrated and made present on “White Thursday”.

“I will pray to the Father, and he will give you another ‘helper’ - parakletos - that he may be with you forever, -- the Spirit of truth. (...). I will not leave you as orphans: I will come to you You will see that I am alive. (...)”.

The ‘truth’ contained in the Holy Spirit is the true religion revealed by Jesus to the world. -- Clearly Jesus knew what would happen after his crucifixion. The disciples were able to see - for the umpteenth time - that he saw correctly in the future.

4.b.9. --”I have told you.

John 16:1f. --”You will be cast out of the synagogues. More than that, the hour is coming when all who will kill you will think that he/she is doing an act to honor God (...). But I have said it to you so that - once their hour has come - you may remember that I have said it to you.” -

Jesus lived without illusions concerning “this world” which, guided by Satanic providence from within, unconsciously represses or consciously suppresses the “truth” (Jesus’ revelations, the revelations of “the Spirit of truth” concerning the true state of this world) - the father of lies is Satan - and thus kills - the father of killing people is Satan. -

Jesus ‘sees’ it all happening and predicts it in order to harden the disciples against a satanically prepared fate, being killed for the sake of the truth. - The later history of the disciples has confirmed this.

4.b.10. --”A little more, and then a little more.

John 16:16vv.-.”(...)”A little more, and ye shall see me no more; and after that a little more, and ye shall see me”. (...).

Jesus predicts, in mysterious terms, the Easter mystery: he will die (not to be seen again) but resurrect (to be seen again). It will not take long. -

“The disciples said, ‘What does “a little” mean? We do not know what he means”. -- Jesus understood that they wanted to ask him questions and said: “Among yourselves you ask questions about what I said (...)”.

Jesus explains the words.

“The disciples said, ‘Now that’s spoken bluntly! And without beating about the bush! Now we know that you know everything and that it is not necessary for anyone to ask you questions.

Therefore we believe that you have come from God". (...)" -- With this it is clear: the omniscience of Jesus reached the disciples in time.

4.b.11. -- "Jesus already knew what was going to happen to him.

John 18:3/4. -- In the olive garden. -- Judas, at the head of a group, "with lanterns, torches, and weapons," is coming. -- "Jesus already knew what was going to happen to him. He then stepped forward and said, "Whom do you seek?"

4.b.12. -- Jesus sees Peter's martyrdom coming.

John 21:18/19. - "Jesus appoints Peter as "shepherd" - leader - in three times - over his Church - "my sheep" - "Verily, verily, I say unto you, when ye were young, ye yourselves put on your girdle, and went whither ye would.

When you are old, you shall put out your hands and another shall put on your girdle and take you whither you will not go". -

In speaking in this way, Jesus meant the kind of death with which Peter would glorify God".

Here are a few samples from S. John. -

They confirm the synoptic statements and interpretations. What is more, in a clearly apocalyptic manner and to a higher degree, they situate Jesus' clairvoyance in the background of the fact that he is the 'logos', God's wisdom, which has shown itself, revealed itself. -- That is what the Byzantine liturgy elaborates.

E. Mercenier, *La prière*, II, 109s. -- "Look well! Look well! I am the God who, before everything exists, -- before earth and heaven exist, knows everything. For I am whole and all in the Father, and I contain all in me. -

Through my word I established heaven and earth. I am seated with the Father, -- born of his spirit, as his Logos, his wisdom over the whole universe, his power and his image. I act with him and as he. -

Who created the order of the ages? Who has established the ages? Who knows the measure of life (as duration)? Who has determined everything and set everything in motion? No one except the one who - without beginning' - is like the radiation at the light with the Father. -

How boundless is thy humanity, Jesus! Thou hast taught us to discover in heaven the time of the consummation, whereby thou dost hide from us the hour - the right moment - while thou dost make us recognize clearly the portents. -

Thou knowest all, thou knowest all, Jesus, for in thyself thou hast divinely the whole dignity of the Father, and in thee thou hast the whole Holy Ghost, which is as eternal as the Father. -

Master and Lord, creator of the ages, may you also deem us fit to hear your holy voice calling the Father's elect into the kingdom of heaven.

Trinity, unprecedented and uncreated art thou, -- indivisible unity! Thou art three and yet one! Father, Son, Holy Spirit, one God, accept this song of praise (...).

Thou hast appeared, virgin Mary, as the dwelling-place of God, for the prince of heaven dwelt in thee bodily, coming forth out of thee full of sweetness. Whereby he divinely reborn mankind in himself.

Moved by your compassion, Christ, benefactor, you go into your suffering, -- with the will to free us from the grip of our impulses and the condemnation to hell. Therefore we sing songs in honor of your holy suffering, and we, savior, glorify your impeccable obligingness".

That is part of the second ode of Andrew of Crete. It is part of the liturgy of "The Holy and Great Tuesday" of Good Week. -

When one reads the Book of Wisdom, in the Old Testament - Wis. 7:22/30;8:1, one sees that the above text exhales the same sapiential or sophiological (wisdom) breath.

Also Proverbs 8:22:12f shows a similar inspiration. One finds a New Testament revival of this in the prologue of St. John, John 1:1/18. Jesus is - in a transcending sense - the divine wisdom who created the universe. But he became man - 'incarnate', i.e. poor man - and 'appeared' (theophany) among us.

So that, again and again, through that poor and vulnerable humanity Jesus something of the splendor and the glory of the second person of the Holy Trinity, the eternal wisdom, shines through.

We, blind-born because of original sin, then see that he 'sees;' 'knows;' 'knows: Hidden things. Which he reveals when the heavenly Father's willed opportunity presents itself. Seemingly accidental, culture-bound - situation-bound. And yet according to a plan, the salvation plan of the Trinity.

5. -- *Jesus as paragon - present.*

“Similitudo participata”, resemblance that is participation to that which one resembles. That is the Thomistic expression,

If Jesus is clairvoyant to an all-transcending degree - such that what we usually call ‘clairvoyance’ is more blindness than ‘seeing’ compared with Jesus’ clairvoyance - then, normally, the one who is one with him must share in his clairvoyance. Let us now explain this briefly.

a.-- *Franz Cumont,*

L’ Egypte des astrologues, (The Egypt of Astrologers) Bruxelles, 1937-1, 1982-2, 158, says that the initiates in ancient astrology (which differs strongly from what is called ‘astrology’ today)”reveal future things” (predict) - on the basis of then existing assumptions about cosmos and life -, doing this “as if they were deities”.

The “magos”, magician, or “prophetess”, prophet (in the astrological sense of the time) is - according to e.g. Rhetorios 145:5 -”hos theos”, a deity equal to. -

Psalm 82(81):6, says that princes (‘judges’) are ‘deities’. Or, immediately afterwards, Ps. 82(81):6 still,”sons of God” (as Job 1:6 already says).

1 Samuel 28:13 says that the shadow of the deceased prophet Samuel rising from the depths of the earth is an ‘elohim’, a divine being.

Yes, Gen. 6:2, 6:4 speaks of “sons of God” when the “nephilim” or titanic giants are mentioned. -- In all these cases it is about “more -- than -- ordinary -- people”, about beings at least who are in ancient language “more than ordinary people” -- ”displaying more than ordinary human gifts”. - Perhaps one could translate by “psychic” abilities. That term is correct in any case. For all the cases of giftedness that are mentioned are in fact, in our present language usage, “paranormal”. -

Reread also Ps. 58(57): 2 :”divine beings” are called the judges on earth.

See also Ps. 45(44):7 (“Thy throne is one of God for ever and ever”),

Exod. 21:6 (“Approaching the slave as God”),

Exod. 22:7 (“Approaching God”),

Deut. 19:17 (“Trial before Yahweh”),

2 Sam. 14:17 (“The prince like the ‘angel - of - God’ concerning right understanding of good and evil”).

Conclusion. --”Godhead” (god/ goddess),”divine being”. “God-approaching beings”; “angel-of-God”, “sons (and daughters) of deity/ God”. -- all meaning-related expressions!

b. -- John's text.

John 10:22/34. -- Following from the fact that Jesus - in the Johannine interpretation - openly states that he is "the son of God", there is talk of "deities" in Jesus' language. -

"The Jews surrounded Jesus and said:"(...) If you are the Christ, tell us plainly (note: not in parables, for example) Jesus:"(...) I and the Father are one". The Jews again brought stones to stone him (...).

The Jews answered: "Not for any good work do we stone you, but for blasphemy -- because you, only a man, make yourselves God".

Jesus answered: "Is it not written in your law, 'I have said, Thou art a god'? (Ps. 82(81):6). Where your law called 'deities' those to whom the word of God was addressed (note: princes, judges) - surely scripture cannot be rejected as non-binding - there you say to the one whom the Father sanctified and sent into the world 'You blaspheme God', because I said: 'I am the son of God'(...)" . -

From the context it appears that first of all Jesus is talking about the fact that, because his miracle power is one with that of his heavenly Father, he has the right to call himself "son of God".

If already the term "deity" applies to princes (judges) in the Jewish holy books, a fortiori (all the more) the term "son of God" applies to the one who in his miracles proves himself to be one with the heavenly Father

In the context of Johannine theology, the term "son of God" does imply that Jesus is the second person of the Holy Trinity - God the Son. But that is a Johannine interpretation.

c. -- Peter's text.

2 Peter 1:4. --"(...) That ye may become men partakers of the divine nature." -- The manner of speaking is Greek. The ancient Greeks made the term 'fysis', lat.: natura, nature, a fundamental philosophical and even scientific concept. It means :

a. essence, 'being', 'beingness';

b. the collection and / or system of all that has the same "nature" (essence).

Here: the Christians "participate in God's mode of being (essence) and therefore constitute a collection and system of beings that participate in God's nature! - The ancient Greek Fathers of the Church and their fellow thinkers found in Peter's use of language one of the reasons for speaking of 'theosis' ('theiosis'), lat. deificatio, deification.

Where Christ transforms the soul, a deification process takes place. By being one with him, man is deified. -

Hence the slogan: “*enanthropèsis theou theo(i)osis anthropou*” (lat.: *incarnatio dei deificatio hominis*)! Which means: the incarnation of God includes the deification of man.

As soon as Jesus is received in the womb of Mary, a deification of the whole of mankind (and even of the living center of man, the whole cosmos) takes place that reaches its ‘seal’ (final and finishing point) in the second coming of Jesus, “on the last day”.

The acquaintance (2 Pet. 1:3/4) with Jesus, who has called us “by virtue of His own glory and life-giving power”, implies that we “become partakers of the divine nature”.

The miracles performed thanks to his life force are his own glory: faithful acceptance of them generates a process of deification. -

Such is the teaching of the first “pope”.

Note: -- Peter is not alone. -- Luke 16:8 speaks of “the sons of light” (where “light” is God).

John 8:12 speaks of “the possession of the light of life” (in the follower of Jesus), -- where “life” is God’s life and “light” is its glory. Paul :”the sons of light”, “the sons of the day” (1 Thess. 5:5) or “the children of light” (Eph. 5:8).-

Light’ (‘day’) and ‘God’ are equivalent. “Son of” means” gifted with the nature of” .”Son of God” is “one who possesses God’s nature (in whole or in part)”. Same with “child of”.

Note: -- In passing: E. Mercenier, *La prière*, II, 141 (Grand jeudi). --”Christ, thou hast said: ‘In my kingdom -- I say it plainly -- I will drink with “my friends” a new drink, -- an unspeakable drink. And I who am God will live with you as with gods. For the Father has sent me into the world, -- me, his only son, as an atoning sacrifice.” -

The apostles are Jesus’ friends (John 15:15) and at once “as gods”! This is how the Byzantine liturgy speaks on Holy Thursday, following the institution of the Eucharist. It continues the New Testament theology.

d. -- *The community with God.*

1 John 5:1. --"Whoever believes that Jesus is "the Christ" (Messiah) is born of God. This text is very clear: belief in Jesus' sending by the Father includes the fact that one is "son/daughter of God" and thus shares in His nature.

This statement repeats John 1:12:"To all who have accepted Jesus, the Logos, he has given the ability to become "children of God", -- to all who believe in his name". Those who, therefore, believe in "the son of God" immediately become "children of God" themselves.

John 14:20. --"On that day you will acknowledge that I am in my Father, and you in me, and I in you." --"On that day" means "when God strangely displays his glory by appearing." -- Here: after the resurrection. Jesus is saying that just as he is one with the Father, so his disciples are one with him. -

John 15:4/5.-"Remain in me as I remain in you." -- Just as the vine cannot bear fruit of itself unless it is attached to the vine, so also you cannot bear fruit unless you abide in me." -

One speaks of 'verticalism' when one attributes the results of Christian life solely to God: here Jesus speaks vertically. Intimacy - so characteristic of the true faith that Jesus proclaims - is the basic premise of "Christian success" ("bearing fruit"). -

In connection with the relationship "vine / branches" one has later spoken of "mystical body" of Christ: just as Jesus has a physical body, so he, on the basis of faith, as "vine" has "branches" that constitute his "mystical" body (community). -- This is how we understand Peter's words: "partakers of the nature of God".

Deification! -- 1 John 1:3. --"What we have seen and heard we communicate to you, that you also may have fellowship with us. As for our fellowship, it is with the Father and with His Son, Jesus Christ".

Paul's doctrine.

Rom. 6:1/11. -- Paul speaks of the fact that, as baptized, we have become one with Jesus' cross and resurrection steps, for with him we die and resurrect in and through the sacrament of baptism.

"If we have become of the same nature ('sumfutoi') thanks to the likeness of Jesus' death, then we shall also be (thanks to the likeness) of his resurrection".

One should not forget that, in archaic-antique language, a parable (immersion in water/rising from the water) is at the same time a representation of that of which the parable is ritually performed.

That is why at the beginning of this chapter we spoke of “paragon + present”. Jesus is model and present. -

In other words: the paschal - crucifixion and resurrection - of Jesus is (seen from God’s eternity)”eternally present” and immediately, by virtue of a ritual, imitable (likeness) and presentable (presence). That very thing happens in and through Baptism.

Still Paul: 1 Cor. 1:9. --”He is trustworthy, -- the God by whom you were called to the fellowship of his son, Jesus Christ our Lord.” -

Again the term ‘community’ (‘koinonia’). The basic form of ‘fellowship’ is the fact that Jesus, by taking on our nature, communicates his divine nature to us.

Heb. 2:14, --”The children had the same flesh and blood in common (with their parents). Therefore he (Jesus) shared in flesh and blood (note: our embodied existence) with the intention of rendering powerless - through his death - the one who possesses the power of death, namely the devil.” -

In other words: Jesus takes on our nature - flesh and blood. Precisely because of this, we share in his divine nature (which breaks through in the resurrection).”God becomes man in order to make man God”.

Flesh and blood are, in fact, associated with death and thus with Satan. Therefore, Jesus’ incarnation, i.e. flesh-and-blood, is at the same time the radical negation of Satan’s controlling “flesh-and-blood”.

6. -- *We share in Jesus’ clear knowledge.*

Communion with Jesus and in him with the Father (and the Holy Spirit) - communion with the triune light - implies that we share in Jesus’ insight. -- Apocalypse’ or revelation! Shared.

a. *Apokalupsis*

- Matt. 11:25/27 (Lu. 10:21/22). --”At that time Jesus took the floor and said: ‘I praise you, Father, Lord of heaven and earth, because you have hidden (‘ekrupsas’) ‘all these things’ (Note: Matth. 13:11 (The secrets of the kingdom of God)) from the wise and the discerning (Note: The forefront of the Jews), but have revealed (‘apokalupsis’) them to those who are like children who cannot yet speak (‘nèpiois’). Yes, Father, so thou didst approve.

All things have been given into my hands by the Father, and no one knows the Son except the Father, and no one knows the Father except the Son and the one to whom the Son wills to reveal him ('apokalupsai')". -

So it is not claimed that the apocalyptic interpretation starts only with the apocalypse of St. John!

Sophiology. -

Scholars say that this text recalls the wisdom books: Proverbs 8:22/36 (The divine wisdom, personified, as the premise of creation); Ekklesiastikus (Sirach) 24:3/9 (The presence of the divine wisdom), -- 24:19/20 (The invitation); Wisdom 8:3/4 (The divine wisdom as a 'beloved' with all kinds of gifts), -- 9:1/18 (Supplication to partake of the divine wisdom). -

Wisdom' is the understanding of the mysteries of creation and of God's redemption. -- In these books 'wisdom' is a personification, but with St. John it is a living person, the Logos or divine wisdom of the universe, which is the second person of the Holy Trinity, Jesus.

John 1:18 says: "No one has ever 'seen' God". The "only begotten Son" turned to the bosom of the Father, -- he has made him known". That is strikingly similar to the text of Matthew! See also John 3:11; 3:35; 6:46; 7:29. -

The term 'sophia' means 'wisdom doctrine'. Sophia', in ancient Greek, is 'wisdom' (lat.: sapientia). The sapiential books are seen to be apocalyptic: God reveals his divine insights (concerning the secrets of creation and redemption) to those who are receptive (faith), and hides them from those who are not.

Thus he continues "the judgement", i.e. the separation of good and evil. Those who are not susceptible do not even know that they are, and undergo the judgment of death unaware. God hides it. -

This is what Matt. 13:10/17 (The reason Jesus only reveals in parables) says, where the "Matthew effect" ("He who already has, gets by, and he who does not already have, loses what he has") is discussed, -- in the spirit of Isaiah 6:9/10.

b. -- Two main forms of divine wisdom communication.

Jer. 31: 27/34. --"In those days," i.e., when God's glory is particularly manifest in "works" ("miracles"), Yahweh will not mean man in his ancestral community" so much as man "as an individual".

“In those days it will no longer be said: ‘The fathers ate green - unripe - grapes and the children’s teeth taste bitter’.

But everyone will die because of his own mistake. Every person who has eaten ‘green grapes’ -- his / her own teeth will taste bitter”. -

One sees that the prophet is quoting a proverb: “green grapes” stands for “error (sin)” and “bitter-tasting” stands for “death”. A kind of original guilt - of which original sin is an example - passes from parents (and ancestors) to descendants. That is the manist or ancestor religion, -- concerning inheritance debts of all kinds.

By the way: Ezekiel 14:12, 18 elaborates on this, actualizing it, namely on the new principle that each one undergoes death as a consequence of his own fault. -- In other words, the judgment of God undergoes a structural change.

“Behold the days come - God’s speech - in which I - Yahweh - will make a new covenant with the house of Israel (and the house of Judah).

Not like the covenant that I made with their fathers, -- on the day that I took them by the hand to lead them out of the land of Egypt, -- my covenant which they themselves have broken even though I am their master -- Yahweh’s discourse. -

But behold the covenant that I will make with the house of . But here is the covenant that I will make with the house of Israel “after these days” - this is Yahweh’s divine pronouncement - I will establish my law in the depths of their being and I will write my law on their hearts. Then I will be their God and they will be My people.

Then each one of them will no longer have to teach his neighbor -- each one his ‘brother’ -- while saying: “Learn to know Yahweh. For all will know me, -- from the smallest to the greatest - Yahweh’s divine speech - in that I will forgive their/their crime and remember their/their sin no more”. - Behold a basic text!

Ezek. 36:25/28, Isaiah 55:3, 59:21, 61: 8, Ps. 51(50) elaborate on this. -

a. Yahweh religion becomes more individual than before (from “God of our fathers” it becomes “my God”)

b. it becomes more interior (“in the depth of the soul”, “on the heart”) and

c. God forgives sin, the source of death. Here are three new features of the Yahweh religion.

This shows that, fundamentally, there are two main types of ‘knowing (intimate dealings with) God’:

a. one learns from another (a priest, a prophet, a sage (Jerem. 18:18)), who is a ‘guru’, spiritual leader(s) (which creates a dependence and a contact with God through mediators/ mediaries);

b. God teaches directly in the depths of the soul. -- The latter is evidently the position of Jesus.

Indeed: Isaiah 54:13 says: “All your children (the children of “the new Jerusalem”) will be ‘Yahweh’s disciples’. To which John 6:45 adds: “It is written in the prophets, ‘They shall all be taught by God.’ All those who have learned to listen to the Father and followed His school will come to me. (...)”.

c. -- The consecration (anointing).

John 2:20;’ 2:27. --”As for you, ye have received the consecration which comes from the Holy One, and all ye possess “knowing.” --”As for you, the ordination which you received from him abides in you, and, at once, you do not need anyone to teach you. (...)”.

Scholars say that with this anointing or (in)ordination the gift of the Holy Spirit is meant:

a. the spirit which the Messiah, Jesus, possesses (Isaiah 11:2, 61:1) - especially since his resurrection (John 7:37/39: the living water) - ;

b. the spirit or life force that Jesus - remember that on Pentecost, in Jerusalem (Acts 2:1/13) and in Caesarea, in the house of Cornelius (Acts 10:44/46), the Holy Spirit descended on Mary and the disciples - transmits by being, glorified, overflowing with ‘spirit’. Whereby the Holy Spirit, the third person of the Trinity, serves Jesus’ work as a ‘seal’ (the finishing touch). –

What is clear about this initiation is the fact that the Holy Trinity directly, in the depths of the soul, provides light and insight into the mysteries of creation and redemption.

In other words: we, blind-born, can “see”, with Jesus, the clear-sighted one, what in reality in and around us is actually about. -

Cfr. (“Whoever lives in darkness does not know where he is going, because the darkness has blinded his eyes”) and John 6:63 (“Jesus’ words are ‘spirit’ and ‘life’ in us”).

From God’s point of view, the pericope about the man who was born blind acquires a more than coincidental value: it characterizes somewhere the profound condition of humanity!

And not of mankind alone: “God stands upright in the divine council. In the midst of the deities he passes judgment (...). Without realizing, without understanding, they live in darkness (...). As one man - mortal - thou shalt die. As one man - princes - you will collapse (...)”. (Ps. 82 (81)).

In other words: with their protectors, divine beings are equally exposed to darkness!

“A mortal -- is he righteous (“in order with God”) before God? Confronted with his creator -- would a human being be ‘pure’? Not even his servants does God trust, and his angels he catches straying! (Job 4:17/18). –

Basically, every creature without God’s permanent light is “a blind man”! Also a deity! Also an angel! -- These counter-models highlight the role of the initiation that the Holy Spirit works in the glorified Jesus.

d. -- The moral law (Decalogue).

The enlightenment, in the depths of the soul, specific to the new covenant, applies first and foremost to the conscience and the discernment between good and evil. -

Ps. 1. -- Blessed is the man who does not follow the advice of the unscrupulous! Who does not keep to the way of those who go astray! Who has not his place in the circle of the scoffers! But who is absorbed in the law of Yahweh! Who recites His law day and night!

He is like a tree planted along the watercourse. He, yes, he will bear fruit in due season. Never will its leaves wither. Everything it undertakes - based on God’s law - succeeds. –

The unscrupulous must not think of that -- under any circumstances! - For they are like the chaff that the wind carries. Immediately the unscrupulous will not survive the judgment, -- the erring will not endure in the assembly of the righteous (‘conscientious’). For Yahweh ‘knows’ the way of the righteous. But the way of the unscrupulous is a dead end”. -

Note: “the judgement” is both an intervention of God in the course of history and immediately the last judgement “on the last day” (of which all interventions of the judging Yahweh are portents). The end times will be the great “apocalypse” or revelation concerning the conscience or unconscience of the creatures.

Not for nothing does Jer. 31:33 state: “I will place my law in the depths of their souls and write it on their hearts”. The light of God comes, in the inner being of a creature, through the voice of conscience. This inner voice or inner word is, ultimately, the voice of God. Even when the actual conscience is deformed, the true voice of God comes through.

Why this moral law?

Ps. 4:3f says it all. - When I call, answer me, O God of my righteousness. In the midst of fear thou hast (once) made me breathe: (now also) tread thee upon me, hear my prayer! - Son of man, poor man - how languid shall thy heart ever be? What is the point of finding a taste for what is nothing? -- To what end is that pursuit of what is illusion? –

Realize this: for whoever is his friend, Yahweh does miracles. Yahweh listens when I call to him. - Do not be self-confident and do not sin any more. Speak (to Yahweh) in your heart, -- on your bed of rest: be still! (...). Sin, in other words, is “living unreal”, getting caught up in what is nothing, chasing after delusion. It is the unreal that the law of Yahweh avoids.

Unreality that becomes apparent when Yahweh judges (especially on the last day). When the unreality of conscience is revealed - apokalupsis. -

Which 1 John 2:16v. explains. --”What “the world” amounts to is the lust of the flesh (sensual pleasure), the lust of the eyes (being seduced by appearances) and the pride of riches (...). Well, “the world” with its lusts perishes while the one who does the will of God endures forever.

e. -- The distinction of spirits.

1 John 4:1; 4:6. --”Beloved, do not go into every ‘spirit’ but test the ‘spirits’ to see if they are ‘of God’. For many false prophets have come into the world. (...).

Whoever ‘knows’ God listens to us. Those who are not ‘of God’ do not listen to us. In this we see the spirit of truth and the spirit of error”. -- One sees the two ways - the way of the conscientious and the way of the unscrupulous - returning here: the “spirit” (life-force) working within differs!

This life force has an inspiring effect: the inspirations of the “evil one” differ from those of the “righteous one” precisely because the “spirit” in them differs.

Galat. 6:7/10 says it clearly: "Make no mistake! With God one does not mock! For whatever you sow, you will also reap: whoever sows in the 'flesh' (poor mankind) will reap corruption from it; whoever sows in the 'spirit' (God's life force) will reap eternal life from it". -

Paul formulates the fork in the road mentioned in Matt. 7:13, 14: "Enter (the kingdom of God) by the narrow door. Indeed, wide is the way that leads to destruction, and many go that way; but narrow is the door, and narrow is the way that leads to life (note: eternal life), and few find it".

Thus Jesus speaks. -- Matt. 19:16/30 can be used as an explanation: a young man, rich but still somewhat open-minded, asks: "Master, what must I do to gain eternal life?"

To which Jesus replied, "You shall not kill. You shall not commit adultery. Thou shalt not steal. You shall not bear false witness. Honor thy father and thy mother. And: Thou shalt love thy neighbor as thyself".

The Decalogue, revealed during the theophany - "at that time" - on Mount Sinai (Exod. 20:1/21; -- 32:15/24 (Moses smashes the tables of the law), 34:1vv. (Renewal of the Sinai Covenant)). The Jews worshiped "the golden calf"! With their lips they honored Yahweh.

The depths of their hearts were devoted to idols! The ancient sin fall with its inheritance evil was deep, very deep! The stone tablets of Yahweh's law did not go in.

Jesus thus continued to build on the basis of the theophany on Mount Sinai, but he had a new means: the spirit mission. After his resurrection, Jesus became - what Paul calls - "pneuma zoopoion", living spirit. In the depths of the heart.

At least for those who open themselves to it. For those who come to faith. For those who 'see' what Jesus, in the wake of the Old Testament revelations, reveals, namely that the end of time is more in sight than ever before.

"Look: I stand at the door and knock. If one hears my voice and opens the door, then I will go in to him/her to have supper -- I with him/ her and he/ she with me".

The door of the soul is in the depths of the soul! There we hear a knocking: the son of man, foretold by Daniel, is at the door. Also from the people of our post-modern age...

30.03.1993

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