…The Lord our God is One Lord.
And you shall love the Lord your God
with all your heart, and with all your soul, and with all your mind,
and with all your strength…
{*Mark 12:29–30; Deuteronomy 6:4–5*}

Theology is knowledge of God.

So far, mankind has two groups of theological doctrines:

1) Christian [Orthodox] theology

and

2) all the others or the heathen theology***Σ1***.

The mind employs *philosophy* to transform the theological knowledge into the philosophical doctrines, which explain the world and provide the foundation for the methods of inquiry and research, for instance, such as the systems theory and the systems logic. Christian philosophy does not admit existence of the heathen philosophy as the source of knowledge. The foundation of Christian philosophy includes the doctrine of the Absolute Good and the doctrine of the omnipotence of the human mind within the world given into dominion of men.

The correlation–link sustaining optimal work of human intelligence is simple:

1.Theology → 2. Philosophy → 3. Logic

Knowledge of God results in knowledge of own nature; this knowledge originates philosophical outlook–positioning within the world; then, the mind defines own methods of cognition and actions. The problems appear when these links are broken, or when philosophy, instead of interpreting theology with the purposes of embodiment of the words of God into daily life of man, begins to produce "theological knowledge" that is to fantasize about God.

The only true knowledge of God is provided by the Holy Scriptures; it is open to all {*John 14; 15; 16; 17; 18:19–23; Acts 26:6–18; Isaiah 45:18–25*} without exceptions, secret societies, cults, initiated, and other attributes of human pride and lust for exceptionalism and pride. The knowledge of God defines human nature and life of creations of God; this knowledge originates philosophical outlook–positioning within the world and determines the methods of cognition and actions, with which the mind accomplishes its purposes.

Three realities of knowledge mankind received from God ***[[***Figure 1 in Supplement to downloadable version of this file***]]***. Each of them provided the knowledge intended to substantiate the consequent phase of the evolution, and each of them became the primary target of destruction for those humans who rejected God and His law:

– the universal knowledge given at the moment of creation, when a human being had to begin the work according to the will of God

Men had elaborated the first – original – reality of knowledge that the first men received from God into the heathenism, which triggered off such consequences as the Flood and then, the Babel confusion of languages. The process of rejection of true knowledge of God and acceptance of dreams and figments of imagination as the true theology began at the time of Enoch, the seventh after Adam {*Jude 14*}. Ultimately, the original – universal or core – knowledge of God was mixed with the fruits of imagination and became the foundation of the civilization existed before the Babel confusion of languages; the remnants of the primordial system of knowledge provided the basis for theological and philosophical doctrines of the Antiquity and became the seeds of all following civilizations

– Judaism – the Law of God – The Ten Commandments, the laws of Moses, and the knowledge given through Abraham, Moses, and other Hebrew Prophets; that knowledge had to transform slaves of the pharaoh into the holy nation of priests that had the purposes: to embody the knowledge of the Law of God into own thoughts, words, and deeds, to observe the Law, and to keep the received knowledge of God intact and uncontaminated until all other nations would be ready to accept it.

Kings–apostates and their courtiers, false prophets***Σ2***, priests, scribes, and then, the Pharisees that adopted knowledge of the heathen nations (for instance, such as Philo of Alexandria***Σ3*** and his followers) ultimately, merged Judaism with the Greek heathen philosophy. Some of them even reversed to "old wisdom" of Egyptians {*Deuteronomy 28:68*}, including magic***Σ4***, invented "tradition" of Kabbalah***Σ5***, and therefore, accepted figments of imagination of heathen diviners***Σ6*** and rejected the true knowledge given by God

– Christianity – the revelations and commandments of Lord God Jesus Christ, which convey the knowledge of God the Father – the Truth and the eternal life of man, sanctify man, and make him the dwelling of the Spirit of God and the child of God who will dwell with God in the eternity of His kingdom {*John; 1 John; Revelation 21; 22*}.

No one theological doctrine during all existence of mankind activated so many enemies, encountered so many attempts to misinterpret and falsify its essence, and evoked so much hatred and rage as Christianity has. With frenzied hatred, the slaves of sin still seek to transform all the population of the world into zombies deprived of the intelligence, freedom, and love by falsification of the word of God, misrepresentation of the Christian teachings, and denial of the very existence of God.

Use of imagination for creation of knowledge of God is known also as *fantasizing* about God, also referred to as *philosophizing in the temple* and as divination***Σ6.*** Such fantasizing is the most dangerous kind of perversion, which sustains the heathenism, mysticism, and other sources of false theological knowledge for idol–worshipers: the entire history of mankind confirms that the false knowledge is the deadliest weapon of destruction.

For instance,

a/ with the images–shadows of the actuality, the ancient dreamers learned to create
the imaginary theological worlds and to make them the source and foundation of politics,
for instance, such as Aristotle's *Politics*, *The Oeconomica*, and *The Eudemian Ethics*, which carry his design
[[elaboration for practical implementation of Orphism–based Plato's utopia – e.g.,see ***Law, Republic]]***
of social, political, and religious establishments,
that still is the foundation of the contemporary politics, statecraft, and life–maintaining establishments –
for instance, such as societies, states,
and which still provides detail instructions for the contemporary politicians
↓ ↑
b/ in return,
the created by imagination theological assumptions became intertwined with the very fabric of human reasoning,
composed the framework for thinking, influenced–modified philosophy and politics,
and in the consequent cycle, were influenced by modified philosophy and by the results of previous political decisions

Such cyclic inter–influence produced the **interactive theology** – the fictitious theological system, which responds with the changes of own concepts and even own foundation in accordance with development of culture and technical progress and the subsequent changes of philosophical and political doctrines.

In general, this pattern reminds the adaptive techniques of chameleon that changes its appearance according to the environment ***[[***e.g., new religions created for the needs of social and political systems, such as Nazi neo–heathen cult, or AI religion***Σ7***, which at different times–space–complexity points worship different idols: Nazi – the state and the fuhrer; AI – technical gadget "artificial intelligence" created by men***]]***, yet, always is the same animal; in this case, human–made fantasy world of idols.

From another angle of consideration, the essence of heathen theology might be inferred from the old saying: the cruel people have cruel gods.

From the point of view of "the ancient initiated" referred by Manly P. Hall, the heathen theology is the realm in which "the living are ruled by the dead" [Hall (2003) 69].

Indeed, the brilliance of the design of the Greek philosophical entertainment conceals the fact that the imaginary theological and philosophical worlds and their derivatives serve the destruction, if they are applied to the actuality of the religious, social, and political life. As the blazing flame attracts a night butterfly, they attract the mind. Similarly to the butterfly perished in the flame, the mind loses itself within the artificial worlds of imagination without the true knowledge of God, it becomes the displaced***Σ8***, and it creates the images, concepts, and strategies, which bring destruction instead of expected survival and prosperity.

For instance, Philo of Alexandria's assumption of identity of two incompatible realities, such as the Judaic theology–monotheism and Greek heathen theology–polytheism, based on unrestricted and unguarded imagination, and the consequences of this assumption provide a typical example how the law of destruction works.

Christian theology – the knowledge of God conveyed by the Holy Scriptures {the *Books of the Old Testament* and the *Books of the New Testament*} provides the overall and comprehensive framework for existence and development-evolution of the human reasoning–intelligence. Christian theology is legacy of the Apostles of Lord Jesus Christ and the Hebrew Prophets ***[[***see **Figure 1. Development of Theology** – Supplement to this file***]]***; it has nothing in common with any and all bodies of knowledge compiled by imagination of men, especially, with the heathenism, heathen philosophy, and Aristotle–Aquinas' political theology.

Christian theology

– is teachings of God, which Lord Jesus Christ granted to His people so they would exercise the authority to become the children of God and evolve for the everlasting life in the kingdom of God

– is focused on the Absolute Good – the attribute of the Perfect Almighty God revealed to His creations

– is built on the Precious Corner–Stone – the Word–God, whose words is the Spirit and are life and therefore, convey to the mind, which accepts them as Absolute Truth, the knowledge of God that is the everlasting life and that, by the Divine power of God, through the complete knowledge of God, gives all pertaining to life and godliness {*John 6:63; 12:44-50; 17:3, 6-26; 2 Peter 1:2-11*}

– conveys knowledge of God that makes possible to arrange daily life of men according to the law of God and by each thought, word, action, to embody the law/commandments/words of God into the world that accommodates existence of men, and therefore sustain actualization of the man's purposes of evolution: own and of the world given into his dominion.

The **core** of Christian theology is the teachings of the Holy Trinity that is given in the Holy Scriptures: initial or introductory knowledge – by the Books of the Old Testament, and completed knowledge sufficient for preparation for the eternity – by the Books of the New Testament.

The initial knowledge of the Triune God is the core of the Abraham's religion {*Genesis 18:1–19*}, and therefore, should be recognized by any religion that venerates Abraham as the father of nations and traces to him the roots of its theological doctrine. This knowledge of God the Creator is completed by Lord Jesus Christ, the Son of God, the Word–God.

In the time of the New Testament, Lord Jesus Christ, the Word–God, revealed and explained the Almighty God the Creator, the only One True God {*John 17:3; Deuteronomy 6:4–5; Mark 12:29*}, as the Triune God, the inseparable indivisible Unity of

– the Word–God begotten by the Father and working the works of the Father

– the Holy Spirit, by Whom the world lives, Who dwells with and within the children of God empowering them to accomplish the will of God and to live by God and in God

– God the Father, from Whom the Word–God and the Holy Spirit come

THE ONLY ONE TRUE ALMIGHTY GOD THE CREATOR
Ο ΘΕΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΠΟΙΗΤΗΣ

GOD THE FATHER
Ο ΘΕΟΣ
↓ ↓
THE WORD–GOD THE HOLY SPIRIT
Ο Λογος, Αγια Σοφια Ο Παρακλητος, το Πνευμα το Αγιον

The concept of the Holy Trinity is the essence of The Nicean Creed. The first Ecumenical Councils (431–870) composed The Nicean Creed and established it as the Absolute dogma of Christianity – confession of the Christian faith, which is the unchangeable and which is forbidden to assail by human modifications.

The Nicean Creed conveys the foundation of the monotheist***Σ9*** Christian religion as it is revealed by Lord Jesus Christ, Who spoke of the only One True God {τον Μονον (only One) Αληθινον (True) Θεον (God) – *John 17:3;* Κυριος ο Θεος ημων, Κυριος εις (one–only/unified) εστι – *Deuteronomy 6:4–5*; *Mark 12:29*}, and as it is written down in the Holy Scriptures. The Nicean Creed reflects the following perception of the universe that embodies the unity of God with His creations granted through Lord Jesus Christ, accommodates existence of mankind, and reveals the wholeness of life

THE ONLY ONE TRUE ALMIGHTY GOD THE CREATOR
Ο ΘΕΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΠΟΙΗΤΗΣ

↓
The Human Mind ←→ The World

The nature of human mind created by Lord Jesus Christ and living by the Holy Spirit is the unity with God the Creator {cf.: *John 17*}, and only with God the mind finds wisdom, completeness, and happiness of accomplishment. If the one accepts the words of God as the Absolute Truth, he comprehends the meaning of the Unity, of which God told His followers: the Word–God is with God the Father and One with God the Father, and the Holy Spirit proceeds from God the Father {*John 1:1–4; 10:30; 14:26; 15:26*}; as St. John the Apostle writes, the Father, the Word, and the Holy Spirit are the One {*1 John 5:7*}.

The Holy Trinity – the inseparable Unity of God the Father, God the Son, and God the Holy Spirit, the only One True God, is worshiped by the Christians in Spirit and Truth – in Lord Jesus Christ and the Holy Spirit {*Mark 12:29*; *John 1:1–18; 4:23–24; 14; 15; 16; 17; 1 John 1; 4; 5:1–7*} ***[[***see Concept of the Holy Trinity in ***CHRISTIANITY]]***.

Rejection of Lord Jesus Christ and knowledge of Him and the Father, Who sent Him, was the act of rejection of the one Only True God: the ultimate apostasy, for which the ancient Vineyard of the Lord has been annihilated. According to the Gospels and Epistles of the Apostles, those who do not believe in Lord Jesus Christ have no God the Creator, therefore, the original sin and its consequences – the "wrath" of God, death – remain upon them, and their destiny is eternal separation from God {*John 1; 2; 3:1–36; 5:17–47; 6:27–70; 8:12–59; 9:39–41; 10; 11; 12:10–50; 13; 14; 15; 16; 17; 19:13–16; Matthew 21; 23; 24; 25; Luke 23:22–31; 2 Peter 1:2–11; 1 John*}.

God granted mankind the knowledge of monotheism***Σ9*** centered of God–Creator, Who is the source of life, Absolute Good and Truth for His creations. Monotheistic theology accommodates development/evolution of man and his establishments and determines survival of the people and their establishments.

For instance, God chose Abraham from all population of the Earth to become the founder of new religion of the ancient Israelites. The descendants of Abraham formed the nation of Israel that had to preserve the knowledge of true God and His laws within the heathen world and to prepare the foundation for the final stage of development of the humanity. The first three of the Ten Commandments include the definition of the Absolute Truth of new theological system, warning against any additions, and explanation of the main term of survival – loyalty to God. This foundation, as any other knowledge of God revealed by God through His prophets and apostles, did not need any addition or modification by men {in: *Deuteronomy 4:2; 2 Corinthians 4:2–6 Revelation 22:18-19}*.

With the Ten Commandments, God–Creator established the reality, which had to become the seed of His kingdom at the Earth. The Old Testament describes struggle for preservation of the original theological system from distortion and contamination by the heathenism (e.g., acceptance of idols of the native nations, which surrounded Israel). The potential of true knowledge of God might be inferred from the history: a wandering Aramean became a great and mighty nation {*Deuteronomy 26:5*} that received and preserved the precious knowledge of the Law of God

God
↓
Knowledge of God (Theology) ↔ Prophets ↔ Land
↓
One man →→→→→ Great and Mighty Nation
(a wandering Aramean) (the ancient Israel)

The original theological system of the ancient Israelites conveyed the knowledge of God and His laws granted by God through the Prophets: the knowledge of God and His law was given as the Absolute Truth – eternal and unchangeable. There was no place for philosophers or philosophizing theologians: the distinguishing feature of the original Judaism was the perfect completeness, because the knowledge of God and His laws provided the framework for accommodation of the whole life of the nation, and especially morality and ethics, which determine vitality and potential of survival of any society or other human establishment.

Moses the prophet formed the overall attitude of the teachers of law in the ancient Israel:

1. concentration on the revelations of God and literal execution of the received laws are the purposes of life

2. understanding that the mysteries hidden by God and left beyond the reach of man must not be examined. These mysteries must not be the subject of frivolous consideration, which leads astray and impairs judgment, therefore results in death. Only man, who is humble before God and who concentrates the efforts on the cognition and fulfillment of the revealed commandments of God, receives the sacred wisdom along with life, good, and blessing as the gift from God {in: *Deuteronomy; esp., Deuteronomy 28; 29:29; 30:1–2, 15–20; Wisdom 7:15–21; Ecclesiasticus 3:18–24*}.

Lord God Jesus Christ, the Word–God {*John 1:1–18*} gave the completion: Christian teachings – the greatest gift of knowledge of Truth, freedom, and everlasting life {*Matthew; Mark; Luke; John*}. He, the Word–God, is referred to as the Living and Precious Stone chosen by God, as the Corner–foundation. St. Peter and St. Paul the Apostles liken the Christians to the living stones, from whom the ***οικος*** – household – of God is built, and who already, in this life, become the temple of the Holy Spirit through Lord Jesus Christ, the Word–God {*John 1:1–18; 3:35–36; 8:31–44; Matthew 5:48*; *1 Peter 2:4–6; Ephesians 1:3–23; 2:1–22; 3:1–12; Galatians 5:13; 1 Corinthians 6:19–20*}.

The New Testament books convey the vision of Lord Jesus Christ as of the One Who received the completeness of the authority over everything from God the Father, Who is above all authorities and all powers, Who is the completeness of everything in this world and in the eternity, Who is the Mystery of creation, because God creates everything through Him – through the Word–God, in Whom the creature of dust and slave of the evil may become the child of God called to freedom and perfection – the one doing the works of God and evolving for the eternity with God.

Institution of Christianity (see **Figure 1**) started at the mutual foundation, which new theological system shares with its predecessor – religion of the ancient Israelites, who called God the Creator "Father."

The new foundation was completed with the postulate of the unity of God–Creator and Lord God Jesus Christ: "I and the Father are One" {*John 10:30; 14:9–11; 17*}.

The second step was revelation of the main truth of new system – The Word-God, Lord Jesus Christ: "I am the Way and the Truth and the Life," re–iteration of the main law of God, and establishment of new commandment: to love each other as God loves {*John 14:6; Matthew 5:17–20; 22:36–40; 19:16–26; Mark 12:29–31; Luke 10:27–37; John 13:34–35; 15:12–16; 17*}.

Then, God – Lord Jesus Christ

a) disclosed the main condition, which must be observed by everybody who desires to enter new reality – the kingdom of God: "No one comes to the Father, yet, only through Me" {*John 6:44*}

b) set the purpose of every Christian: to observe His commandment so he would be given the Holy Spirit to dwell in him, and therefore to receive guidance of the Spirit of Truth and wisdom to comprehend the knowledge of God and Jesus Christ Whom He sent – the knowledge that is the everlasting life {*John 14; 15; 16; 17*}. St. Peter refers to that knowledge as the complete knowledge of God through which the one receives everything pertinent to godliness, immortality and entrance into the Kingdom of God {*2 Peter:2–11*}

c) provided the instructions and guidance for daily life of His followers {*Gospels* and *Epistles* of His Apostles}.

Hence, the very existence of a human being was aligned with the worship of the Holy Trinity, and a human being was transformed – according to the will of God the Father by the Word–God and with the Holy Spirit – into the spiritual temple-dwelling of the only One True God the Almighty Omnipotent Spirit {*John 4:23-24; 6:38-40, 44-47; 10:1-18, 27-30; 14; 15; 16; 17; James 1:17-18; 1 Peter 1; 2; 1 John; Ephesians 2:1-22; 1 Corinthians 3:16*}.

The Christian theology does not seek "knowledge" concerning "the nature" of God, explanation of His power, thoughts, plans, and other qualities and attributes, which were the contents of dreams imagined by Plato and diviners pretending to know thoughts of their deities, which they "cognized" through the images of the material world. Since the very beginning of the post–Flood period, God defines human imagination as intently bent upon the evil from youth {*Genesis 8:21*}; then, Isaiah the prophet revealed the abyss between the thoughts and ways of God and His creation – humans {*Isaiah 40:10-31; 41:21-24; 44:6-28; 45:9-26; 55:3-13*}.

Consequently, there is no place for human imagination ***[[***that is the images and criteria of the material world arranged with temporary stabilized matter that sustains temporary existence of human body destined to disintegration-death***]]*** in Christianity theology ***[[***that is the knowledge of God the Spirit given to immortal

human soul/mind destined for the eternity with God the Creator***]]***: all that is given by God is complete and perfect in its completion; it must be unconditionally accepted and accomplished by men. The attitude of Christians is defined by the Holy Scriptures {*Deuteronomy; esp., Deuteronomy 4:2; Ecclesiastes 12:13–14; Isaiah 29:13–20; 55:8–9; Matthew; Luke; Mark; John; 2 Peter 1; 2; 3; 1 John; Jude*; *2 Corinthians 6:14–18; Colossians 3; Revelations 21; 22*}. The summary: all of man is in God and life is accomplishment of the law of God – commandments/words of Lord Jesus Christ conveyed by the Gospels. Christian teachings conveys the absolute truth of the Christians: the complete knowledge that is needed for evolution of the human being for the eternity; it does not need any addition, change, or modifications by human imagination.

The general postulates of Christian theology:

→ the only true knowledge of God is provided by the Holy Scriptures: the Books of the Old Testament {the *Septuagint*, including *Apocrypha*} and the Books of the New Testament – the Gospels, the Epistles of the Apostles, the Book of Revelation. None of the books written by men and none of the teachings of men can be accepted as the reliable source of true knowledge of God. Any assertion, doctrine, notion that contradicts the Gospels, contradicts or modify the worlds of God, and instructions and explanations given by the Apostles {*Epistles*} must be rejected as heresy and lies of the false prophets, and those who propagate it should be rejected as antichrists and heretics {*Matthew 23:8–12; 24:23–28; 1 Peter 2; 2 Peter; 1 John; 2 John 7; 8; 9; 10; 11; Romans 16:17–18; 2 Corinthians 4:2–6; 6:14–18; Colossians 2; 2 Thessalonians 2; 1 Timothy 4:1–11; 6:3–5; 2 Timothy 2:14–19; 3; 4:1–5; Titus 1:7–16; 3:9–10*}. The summary: the words of God convey the precise knowledge of the good and determine what is the evil, what is life, and what is death; there is nothing that can be added to the words of God or taken out or interpreted by the human imagination. Christians are those for whom the words of God are the Absolute Truth and unchangeable law; those who contradict any word of God are not Christians

→ God reveals Himself to men as the Eternal Absolute Good, Absolute Omnipotence, Perfect Love and mercy; His power is almighty power, and His kingdom is everlasting kingdom; God created man in His Own image and likeness {*Genesis 1:26–28*; *Wisdom 2:23*}

→ man received the living soul from the breath of God the Spirit Who created and formed and teaches him {*Genesis 2:7; Job 33:4*}. Christians live by the Holy Spirit – the Spirit of Truth Who proceeds from the Father, Who is given to them because of Lord Jesus Christ, Who dwells with them, abides in them making them the children of God born of God. The Holy Spirit – the Spirit of Truth teaches and instructs them concerning the will and the law/commandments/words of God, and therefore, initiates and guides their development–evolution for the everlasting life with God {*John 1:1–18; 4:23–24; 6; 10; 12; 13; 14; 15; 16; 17; 2 Peter 1; Romans 8; Ephesians 1; 2; Revelations 21; 22*}

→ man has the Only One True God – the Lord God; there is none besides Him, and man shall have no other gods besides the Lord God {*Exodus 20:2–6; Deuteronomy 4:35; John 1; 17*}

→ God accomplishes His works

– through Λογος/Αγια Σοφια – the Word–God ***[[***in: *John 1:1–3;* και Θεος ην ο Λογος – and God was the Word: *John 1:1****]]***, the Holy Wisdom, Who is the One with the Father

– by the Almighty Omnipotent Power of the Most High God, the Holy in the Holies, God the Spirit {*John 1:1–18, 32–34; 3:16–21, 31–36; 4:23–24; 10:30; 14; 17; Genesis 14:18–20; Isaiah 6:1–3; 57:15*}

→ Lord Jesus Christ, the Word–God, was sent to cast the Fire – the Holy Spirit — upon the earth to create a new world and its inhabitants – the immortal children of God {*Deuteronomy 4:24; Isaiah 39:31–32; Sophonias 3:12–15; Matthew 3:11; Luke 12:49; John 1:1–18, 29–34; 1 Peter 1; 2; 2 Peter 3:10–13; Romans 8; Ephesians 2:1–10*; *Hebrews 12:29*}. By carrying two natures – the nature of God and the human nature – the nature of of creation of God, which God redeemed from death ***[[***death as submission to the arch–evil and slavery to sin {*John 8:31–47; Acts 26:17–18*}***]]***, Lord Jesus Christ, the Son of God, became the First New One of the children of God created for the eternity with God the Father: Christians are new creations of God made after Christ, by Christ, and in Christ {*James 1:17–18; 1 John 3; Romans 8; 1 Corinthians 15:20–58; Galatians 3:26–29; Ephesians 1; 2; 4:20–24*}

→ the absolute power over a human being belongs only to God Who is the Absolute Good***Σ10*** of men; there is one thing that cannot be found in the Holy Scriptures: indication of existence of any power over the soul of man besides the power of God. The one who kills the body is not able to kill the soul {*Matthew 10:28*}

→ there is no freedom without God; only God sets man free {*Exodus 20:2–3; John 8:31–36*}

→ there is no life without life in God {*John 6:38–40; 11:25–26*; *17*}

→ there is no life in flesh; life is in the Spirit of God, the Spirit of Truth. Man enters the everlasting life by the Spirit of God Who comes in the Name of Lord Jesus Christ – the Son of God, the Word–God {*John 1:12–13; 3:1–21; 6:63; 14:15–26; 15:26; 17; 1 John 5:1–12*}

→ there is only one way available for man – either the way of the good or the way of the evil***Σ11***: there is no middle way, no neutrality, no compromise between the good and the evil. The evil has a temporal nature: it exists as the consequence of the original sin***Σ12***, in the earth downgraded/cursed***Σ13*** because of the sin of men {*Genesis 3*}, and it will come to end along with the end of the world arranged to accommodate human quest for the knowledge of the good and the evil. The evil is not able to survive the presence of God; it will be neither evil nor death in the new world, in which men will dwell in the presence of God {*Revelation 20; 21; 22*}

→ all riches and treasures of man are in the Lord God; all of man is God; the mind***Σ14***, that is not focused on God, can have neither freedom nor wisdom {*John 8:31–47; 14; 15; 16; 17*}

→ there is no one, no mediator, except Lord Jesus Christ – the Son of God, between God and man {*John 1:18; 14:6; 1 Timothy 2:5–6*}

→ there are no teachers, no fathers, no spiritual leaders besides God: all the people of God have One Teacher and One Father and One Leader – God {*Matthew 23:8–10; Deuteronomy 8:5–6*}

→ the one is able to serve only one master: he can be either the servant of God or the servant of the arch–evil. Evil is not equal to good: the evil and the good are incompatible, the evil and the good never exist together, the evil and the good never come from the same source {*Matthew 4:8–11; 6:24; 7:15–20; 15:13; 16:21–26; Luke 4:5–8; 6:43–45; Acts 26:16–18; Deuteronomy 10:20; 11:16*}.

For the Christians, dualism of the heathens, which was adopted by the Kabbalists***Σ5***, Manicheans***Σ15*** and Aristotle–Aquinas' political theology***Σ16***, is the worst heresy***Σ17*** that leads soul to death, the mind to degeneration, and society or other establishment, which accepts dualism***Σ18*** or its derivatives – theological and philosophical concepts – as the foundation for own activities, to complete collapse and ruin

→ there is neither a possibility nor permissibility

to choose the "lesser evil"

↓

to accept the "incomplete good"

↓

to appease the spiritual and secular rulers/masters/leaders
by silencing own conscience and doing the works of the evil

↓

to justify the means by the end, that is to do the evil for the sake of the good

↓

to recompense own corruption and evil, which the one inflicted on own soul,
with the treasures of the entire world

{*Mark 8:34–38; Luke 9:23–25; Psalm 140(141):4*}

→ man is either ***of God*** or ***not of God***; there is no place for the words of God within the heart–mind of the one who serves the evil {*John 8:37–47; Acts 26:16–18; 1 John 3:6–15*}

→ the one either does the works of the good or does the works of the evil; consequently, the one either goes to the Light – to God or shares the destiny of the arch–evil, which he serves, and vanishes in the darkness of eternal separation from God {*John 3:16–21; 15:4–6; Revelation 20:11–15; 21:7–8, 27; 22:14–15*}

→ the edifice of the one who builds on the sand (on assumptions of men) perishes; the edifice of the one who builds on the rock (the words of God) stays {*Matthew 7:24–27*}

→ the words of God always convey the clarity of definition what is the good and what is the evil; the words of God, His law***Σ19*** and His judgments teach the truth {e.g., in: *Deuteronomy 11:26–28; 30:15–20; Isaiah 26:7–19; Matthew 5; 6; 7; Luke 6; 11; 12; 13; 14; 15; 16; 17; 18; 21:29–36; John; esp., 14:6; 18:20–21*}

→ as the result of ***redemption*** of men by Lord Jesus Christ, the mind that perceives God and accepts Him, His love, and His law, has the clarity, certainty, and definiteness, which are necessary for survival and coming into the eternal life: it is guided by the Holy Spirit – the Spirit of Truth Who proceeds from the Father and comes to dwell in those who love Lord Jesus Christ by observing His commandments {*John 14; 15:26*}

[[Redemption is the act of salvation of the world, taking away the consequences of sin, and liberation from the power of the arch–evil – undoing the disobedience and distrust of man: the original sin {*Genesis 3*}. Redemption, as the planting of the seed of the eternal life, was done at the cross, when the crucified Son of Man fulfilled the Divine Law and accomplished the Divine Justice by taking on Himself the sins of man, shed His Blood instead of the blood of man, and placed His Soul for the soul of man re–creating him and preparing him for resurrection into the eternity

At the moment of death, of the Son of Man, when the human life – the human spirit has been extinguished with death of a body, by the Son of God – the Word–God – the Almighty Omnipotent Love of God was consummated:

the Word–God had placed His Soul – life – for the life/soul of man
↓
the Word–God became the Blood and the Flesh of a new being created in His image and likeness
↓
the Word–God established the firmament, foundation, essence – Στερεωμα of human soul–heart–mind,
within which a human being is empowered to evolve into immortal child of God
↓
a new creation, who is granted the authority to become a child of God born of God,
and who lives by the Word–God, came into being
{*Genesis 1:6–8; Psalm 17(18):1–2; Isaiah 51:4–7; 53:3–12; Mark 10:45; Luke 12:49;*
John 1:12–18; 3:16–21, 31–36; 4:23–24; 6:33–58, 63; 7:37–39; 10; 11:25–26; 12:23–28, 44– 50; 13; 14; 15; 16; 17; 19:28–30, 33–37;
James 1:18; 1 Peter; 1 John 3:5; 4:9–19; 5:1–8; Ephesians 2:1–10, 13–22; Revelation 22:1}

The one might also envision the essence of redemption as the following:

the Word–God, by becoming a Son of man, takes on Himself the nature of man
↓
the essence of sinful man is melted by the Divine Fire of the Omnipotent Perfect and All–forgiving Love of God
↓
the evil–insufficiency–ability to sin as the lot of man within the temporal world of man is annihilated,
and after physical death–disintegration of the bond with the "cursed" matter, a man may be resurrected into the eternity with God
↓
a new–born creation of God – a Christian, a child of God created in likeness of the Word–God, comes to life:
the firstfruit of new creations made in likeness of the Word–God
Who placed His Soul for His followers, the children of God Who is the Spirit and the Fire,
so they would live by the Holy Spirit and in the presence of God forever

This future of man was foreseen by the Old Testament Prophets and became the actuality of human existence after Lord Jesus Christ – the Word–God, the Son of God and the Son of man, committed His Soul for the salvation of man *{Isaiah 59:12–21; Daniel 12:10; Malachi 3:1–3; John 10:11; 15:13; 19:28–30; 1 John 5:1–5}*.

Since, a true Christian – true follower of Lord Jesus Christ, the Son of God, the Word–God, loves Lord Jesus Christ as his own soul and fulfill His commandments as his own will.***]]***

→ the mind has no justification for

the search for compromises how to reconcile the evil with the good
for the sake of own advantages
and to chase after a phantom of the "peace of mind,"
which does not exist for the evil ones
↓
reluctance to exclude the evil from own life –
from thoughts, words, and deeds
↓
delay of the ultimate choice of own lord and master
– ether God
– or His archenemy, the evil one

→ the Christian Church – Εκκλησια – is established by Lord Jesus Christ Who said: For where two or three are gathered together in My name, there I am in the midst of them {*Matthew 18:20*}.

Hence, Christian Church is gathering of the people of God: the spiritual unity in God of the believers and followers of Lord Jesus Christ. This spiritual unity is the unity of the spirit of man in God and with God: the perfection of unity in only One True God Who manifests Himself to His Own ones as the Holy Almighty Trinity {*Matthew 3: 16–17; John 1:1–18, 32–34; 10:30; 14; 15; 16; 17; 1 John 5:7*}:

through God the Son – the Word–God → by God the Holy Spirit, the Paraclete → to God the Father

The Christian Church comes into being each time when two or three Christians – who believe in Lord God Jesus Christ, follow Lord God Jesus Christ, and do the works of Lord God Jesus Christ embodying His words into the actuality of own life – are gathered together in His Name.

The Christian Church, that embodies unity of God and His creation – man, redeemed, forgiven, healed, reconciled to God by Lord Jesus Christ is built upon the dogma of the Holy Trinity, its essence is the mightiest, indestructible, and invincible – spiritual – temple of the Almighty God the Spirit.

Hence, the true meaning of Christian Church is the free spiritual union of the children of God who love God and who worship God in Spirit and in Truth ***[[***in Lord Jesus Christ and the Holy Spirit***]]***; it never is accessible to those who apply the power of coercion of body, defraud the mind, use things of the world of the matter for enslaving of men and – contrary to the words of God conveyed by the Holy Gospels – present such actions as the seeking of "the unity in Christ"

→ according to the divine plan revealed through the prophets and Apostles {e.g., Genesis 22:16-18; Isaiah 40:3-5; 43:19-21; 60; *Daniel 7; Luke 1:46-55; 68-79; John 1:1-18, 29-34; 6:28-69; 10:1-18; James 1:17-18; 1 Peter 1:3-25; 2 Peter 3:10-13; Ephesians 2:1-10; Revelation 21; 22*} there are **three acts of creation that determine the life-cycle of men and the worlds accommodating existence of mankind:**

1. During the first act of creation, God created the light-life for the Earth and breathed the spirit of life into the dust

2. The second act of creation unfolds as crucifixion, death, and resurrection of Lord Jesus Christ – the Son of Man and the Son of God Who redeems the sins of man and reconciles the creature (man who broke the covenant) with God–Creator. During the second act of creation, the divine Love annihilated the sins of the world along with the corrupted nature of man – the living dead, and resurrected the perfect being created into the image and after likeness of God. With the teachings of Lord God Jesus Christ, the hope took the place of sadness and despair. The people of God have known and have believed the love, which God has in them. There is no more fear, because God is the perfect Love: the perfect Love casts out fear. There is no more death, because the Word–God became the Flesh and Blood giving humans the everlasting life. Although the phase of matter–dust will remain the setting for mankind until the measure of good and the measure of evil are completed, good and evil come to their fulfillment, and everything reaches its καιρος***Σ20*** with the departure from this world of matter, the spirit of man, eventually, enters the Home – the place prepared by our Lord God and Savior {*Matthew 24:3–44; Luke 23:39–43; John 6:47–58; 11:25–26; 14:1–3; 1 John 4:16–18; 5:11–13*}.

Through the free choice, man accomplishes his destiny {*Matthew 5:48; 13:36–43; 25:31–46; Luke 6:36; John 6:37–40; 13:34–35; 14:6, 15–17, 23–24; 15:4–6; 1 John 3:10–18; 4:7–21; 5:11–13; Revelation 20:12–13; 22:3–5, 14–15*}:

– faith and fulfillment of two greatest commandments, which are the essence of the Law and the prophets {*love to God and love to the neighbor – the others: Matthew 22:36–40; Luke 10:25–28*}, lead into the eternity with God

– rejection of God results in inability to perceive His words and fulfill His commandments (to imitate God the Father and to love the others); violations of the Law of God lead to rejection by God, that is – to death

3. The third act of creation will establish new earth: God promised to create all anew – the world, in which He dwells with His creations, and where it will be no place for death and suffering {*Revelation 21:1–7*}.

Christian theology is the foundation of new – Christian civilization, which has evolved from **the Root and Offspring of David** — Lord Jesus Christ, the Word–God {*Revelation 1:8; 5:5; 22:16*}. The core of Christian civilization is the words of God, which are the Spirit and life; hence, the material foundation/flesh ***[[***buildings, riches, leaders, hierarchies***]]*** cannot be of any significance { in: *John 6:63*}. As the realm of God the Spirit, Christianity it is not restricted by any of the material/physical attributes that mankind has, for instance, such as race, nation, gender, social and any other division, even death itself.

However, the Christian civilization has impenetrable boundaries: only by the will of God the Father and through Lord Jesus Christ, the Word–God, the one may become a Christian and a people of the Christian civilization, and to enter the spiritual gathering – **Εκκλησια*Σ21***, the Church of God at the earth {in: *Matthew 8:11–12; 22:23–32; 25:31–46; Mark 10:45; 13:10; 16:15–18; Luke 12:49–53; 17:20–21; 18:27; 24:45–47; John 3:16–21, 36; 6:37–40, 44–58, 64–71; 10:14–16, 27–30; 12:44–50; 17:12; Acts 4:32; 8:26–39; 10:9–48; 1 Peter 1; 2:9–10; 1 John 3:18–24; Romans 8; 10; 2 Corinthians 3:17–18; Galatians 3:8–9; Revelation 21:23–26; Psalm 2:10–12; 21(22):27–28; Isaiah 60:1–3*}.

Neither forceful conversion nor hypocrisy based on deceit or political or other considerations, neither unreserved obedience to the self–deified leaders/popes/etc., who assert that they have power to influence post–mortem destiny of the soul nor observance of doctrines of man, neither construction of magnificent temples nor lofty words of human wisdom – nothing of the earth can transform a person into a Christian: only by the will of God the one comes to Him {*John 6:44–69; 14:6; 15:16; 17:6–26*}.

To make the choice, which defines life and death, the mind does not need new philosophical doctrines and scientific discoveries. The contemporary mind has to act similarly to the multitude of the ancestors – predecessors who accomplished their life in dignity and righteousness: the one who desires to claim the road***Σ22*** to God needs to read the Gospels and the Epistles of the Apostles, to have faith, to live according to the law/commandments of God, and to pray to God asking for the Holy Spirit, Who teaches, instructs, gives understanding and wisdom, and leads into the eternity with God {*Mark 11:23–24; Luke 11:9–13; John 14; 15; 16; 17; James 1:5–8*}. Then, he might be empowered to perceive, comprehend, and identify the words of God as the very own nature and the way of life, because the image and likeness of God are in the human soul, law of God is in the human heart–mind, and the creations of God are His very Own children dwelling in His Love and living by Him {*Genesis 1:26–27; 9:6; Deuteronomy 10:12–14; 30:11–15; Matthew 5:17–18; John 10:27–30; 17; 1 John; Malachi 3:16–18*}.

The knowledge of God and His Word – Christian theology – is the greatest evolution–driving factor; it was given to the human mind destined for the eternity with God–Creator, even though still living within the temporal limited world of the matter.

Since, the world into which God has brought His knowledge that is the life everlasting,

the world overwhelmed by God
↓
the world in which God has completed His work
{*John 3:14–21; 13:1; 14:19; 16:5–7, 28, 33; 17:1–4; Ephesians 2:1–10*}
↓
the world, in which the Christian faith and salvation of man
and his transformation into the living temple of the Living God are consummated
↓ ↓
never can be the same as that it was before coming of the Messiah

Although the human beasts still commit terrible acts of hatred and atrocities, the world is different because of the knowledge that had been poured into the world and became possession of its inhabitants, and because even if this knowledge today is the treasure of just a few, tomorrow, its light will illuminate the many: the lamp shining in the darkness cannot be hidden {*Matthew 5:15–16; John 1:5; 8:12; 9:5*}.

In conclusion: Christian theology is knowledge of the Omnipotent Almighty Most High God the Spirit and the Creator that He revealed through Lord Jesus Christ, the Word-God, Who is the Absolute Truth, the Perfect Love, the Life, the Light, the Way, the Freedom, the Wisdom, the Law, the Head of all authorities, the only Leader, and all and everything of a Christian.

Concept of the evil in Christian theology

The evil has a temporal nature: it came into being at the earth as the result of the original sin, and it will be eradicated with the temporal world that accommodates human quest for knowledge of the good and the evil {*Genesis 2:8-17; 3; Revelation 20; 21; 22*}

The levels, at which the mind perceives God and receives from Him the energy of life ***[[***Νους, the core structure of the human essence – see **Chart 1. The Mind** in **Note 11** to ***Selections_&_Reprints]]***, cannot be open for the evil; otherwise, the immortality and eternal life of man would be impossible.

Evil***Σ11*** might influence the mind at the lowest levels: the material world, its perception by the Αισθητηρια Οργανα Sensory Faculty – sensory perception, with which the mind "scans" and perceives parameters of the matter, and Γνωμα —Φρονημα—Λογισμος – Consciousness–Thinking–Reasoning that is the Faculty of Deliberation, Reasoning, with which the mind evaluates its perception, positions itself within its world, chooses words and purposes, and devises actions. The evil obtains the power, enslaves, and controls men through the mind inclined to violate the law of God: slaves of sin are the slaves of the arch-evil; ultimately, they transform themselves into the ones that are *not of God*: into the offspring of the arch-evil/devil {in: *John 8:31-47; Genesis 3; Revelation 20*}.

For Christian theologians, evil is not consistent with the normal nature: it exists only at those levels of the material world at which the knowledge of evil might initiate corruption and degeneration of body/flesh and mind: where errors of judgment are possible. For instance, according to St. Maximus the Confessor (580–662), evil is the result of mistaken judgment, which is followed with "irrational movement of the natural energies" toward the end inconsistent with the nature; evil is the ignorance and privation of good; the false knowledge becomes the first sign of impure mind [St. Maximus the Confessor *Selected Writings: The Four Hundred... §29, §34* 65, 66].

In general, the Christian theologians identify evil as

– the abnormal phenomenon incompatible with the human nature

– the acts incompatible with the knowledge of God

– the deficiency of the soul–mind, which results in false knowledge and ignorance

– the errors of judgment, which result in disordered and ineffective use of energy, information, knowledge, and other resources and inability to accomplish the purposes.

Evil is not able to exist in the presence of God: there is no place for the evil – and its ultimate form: death – in the new world where God the Creator will dwell with His creations for ever {*Revelation 20; 21; 22*}

For instance, if the one with the evil within — that was every human being before redemption of man by Lord Jesus Christ, the Word–God — would be able to enter the presence of God, he would be instantly annihilated by the power of God, because man was not empowered to perceive (ου δυνηση ιδειν) the presence of God and live {cf. in: *Exodus 33:18–22*}.

The greatest evil that mankind has inflicted upon itself is acceptance of false theological knowledge – the heathenism, so idols took place of God, evil and false became virtues, while good, virtue and truth are considered as sin, slavery was accepted as the "divine" universal order, and heathen theology that consists of figments of human imagination became the knowledge of deities – idols and "other gods"***Σ1***.

≈≈

Notes:

Σ1 **Heathen Theology.** The problems of mankind began when the natural order of reasoning based on correlation **1. Theology → 2. Philosophy → 3. Logic** was subverted and new order was adopted:

Philosophy ←→ Logic
↓
Theology

With acceptance of philosophy as the source of theological knowledge, human imagination ***[[***intently bent upon the evil from youth {*Genesis 8:21*}***]]*** became the main source of theological knowledge, and that is why false religions, cults, and ideologies created by imagination of men are the actuality within which the uncounted multitudes have met their death.

Human reasoning is the author of the heathen theologies, which include interpretations of the divine revelations and inferences from them. Upon the foundation – the knowledge of God received from God – the mind builds own interpretation: the knowledge of God activates creation of derivatives of the Absolute Truth, which become the essence and meaning of life of a particular human being.

In theory, the derivatives of the Absolute Truth should provide the initial elaboration of the knowledge of God and His laws for all other realms of knowledge created by men.

In practice, men distorted the true knowledge of God with the figments of own imagination and presented own fantasies as the foundation of life. When the human intellect acts with the assistance of imagination, the possibility of erroneous interpretation or misunderstanding becomes the reality. The attempts to replace the divine truth with the man–made assertions originate misinterpretations and falsification of the word of God – heresies. The heathenism is the false knowledge of deities imagined by men.

Creation of false knowledge of God ***[[***heathen – natural, philosophical, interactive – theology***]]*** is possible only because the heathen doctrines have no substantial defense against the alien knowledge, which is incompatible with their main assumptions, which are their core – the absolute truth: only imagination creates them and sustains their existence. Therefore, from the practical point of view, they are irrational: devoid of inner logic, systematic arrangement, and coherency. Any heathen theological doctrine

a) absorbs even the concepts, which are inconsistent with its core

b) is open for modifications and new assumptions

c) progresses by accepting new gods and by ascribing new features or responsibilities to the already accepted deities (for instance, increased potential and power, new responsibilities concerning the order of the cosmos and daily life of humans).

The heathen theologies do not support survival and development–evolution of the mind and the world allotted for human existence. The general matrix of knowledge–creating activities reminds haphazard staffing of empty container similarly to main Orphic deity staffed with forms of all creatures.

In the term of systems logic, the observer would say that if the systems/establishment/reality is survival–oriented, it needs to have at least, some protective subsystems within its core. The first priority is the protection against insiders (e.g., heretics) that introduce additions to the existing theological core, distort or contaminate the system's main truth/purpose, modify the inner structure and life–supporting processes, and ultimately re–arrange the hierarchies of power. The second priority is the protection against the most dangerous outsider – alien knowledge.

However, as it could be inferred from the history of mankind, within the heathen societies, changes or instability of the social/state structures trigger modification of theology; the constancy of any heathen doctrine receives serious consideration only when the state accepts it as the means of justification and maintenance of own stability. In such a case, the state's decision to adhere to particular cults/deities/beliefs becomes the absolute deity, which must not be challenged or altered. As soon as the state or social structures become obsolete or inadequate to the needs of state, the rulers, priests, or sages modify the theological doctrine. During the periods of social stability and latent growth, any change or rejection of the officially accepted theological doctrine is considered as the crime, and heresy becomes the state treason punishable by death: until the social and state structures remain adequate to the degree of the state or society's development, the theological system must remain unchanged.

For example, in the heathen Roman Empire, the official religion – the cult of divine emperor – became the actual basis of the imperial order. When the Romans conquered other states and nations, they tolerated the native gods under the condition that the official Roman gods (accepted from the conquered Greeks and modified in accordance with the Roman customs) and the ruling "divine emperor" would lead the hierarchy of deities.

From a particular point of view, heathen theology might be considered as a precursor of the state ideology, therefore, as the perfect weapon of destruction: although it is camouflaged with the illusion of the social stability, it gradually implements the reality of death – anti–evolution, while the reality of life – evolution – is expected. Seemingly, it embodies the outlook of the society/state, accommodates satisfaction of the needs of state or society, and apparently sustains the state and social order. Yet, the illusion of stability lasts only until the latent processes of degeneration and corruption of the society culminate in the manifest stage of disintegration.

The history of mankind illustrates the consequences of theological and philosophical systems created within the framework of heathenism: the vanished civilizations, forgotten languages, destroyed empires, meaningless suffering and premature death of countless beings.

In general, the **heathenism** is the name of the deadliest weapon of self–destruction invented by mankind. The contemporary versions of the heathenism, such as atheism, materialism, and their derivatives – the state ideologies and cults, initiate degeneration of the mind completed with termination of human beings, societies, and establishments (social and political unrest, revolutions, wars).

The heathen philosophy undermines the very foundation of the human establishments – the law of God.

In the contemporary (systems) terms, it can be said that if the mind creates fantasies and operates with fantasies–figments of imagination instead of true knowledge, it means that the mind exists within the collapsing reality/system controlled by **the law of inadequate complexity** ***[[***see **Notes 39, 46, 211,** and **495** to ***Selections_&_Reprints]]***.

The law of inadequate complexity is one of the main laws that control the processes of anti–evolution; it sustains the **concept of collapsing systems**. Aristotle's logic of simplification, which, for instance, makes possible modeling, illustrates the law of inadequate complexity.

When the mind imposes its own knowledge on the others ***[[***for example, man establishes new rules of worship, pretends to communicate revelations of God or to possess the secret knowledge of God unavailable for all the others, asserts himself as the special person who stands at the place of God, etc.***]]***, it creates so–called ***second*** or ***natural*** **theology**.

The **second theology** might become the main source of the erroneous concepts, which ultimately supplant the **first theology** – the true knowledge of God. These misconceptions confine the mind within the restricted settings produced by imagination from the images of the material finite and dissipating world: the history of the second/natural theology reflects the decay of human thought.

From another point of view, the inclination toward creation of the second theology might serve as a diagnostic tool. In particular, the soul of a human being created in the image of omnipotent and all–knowing God knows own abilities to cognize everything created by God and, when it is empowered to discern the image of God within itself, it simultaneously realizes own unlimited abilities. This knowledge, although concealed, provides the natural background for all thinking processes of a human being who undergoes the material phase of earthly existence, in which the time–space–complexity settings do not provide an easy opportunity to overstep the restrictions of the matter. The mind itself is the part of the wholeness (a human being) that consists from energy, energy–information, and the matter: it has been designed to exist and realize its purposes at the levels of the energy–information and the matter. When the mind encounter the limitation (e.g., a human being cannot see God or to cognize His nature), it might discard the knowledge of the limitedness of the present temporal setting and attempt to hasten to the highest levels, which determine the creation, terms of existence and termination of the matter. Although these efforts cannot be successful or even possible without the direct intervention of God Who can lift up His creation at the levels of complexity above the matter, the mind blinds itself with the illusion of omnipotence of own reasoning. While the first condition for the coming to God is understanding of the limitedness of the matter and humility acquired as the result of the true knowledge of the material world and of itself as the being that exists and accomplishes the mission or the main purpose of own existence within this world of matter, the mind might assume own eligibility to enter the feast of God in inappropriate clothing {*Matthew 22:2–14*}. As the result, it slips into the imaginary worlds where it obtains the "knowledge" of everything it desires: that is how the **second theology** became the plague of mankind, and that is how maturity of the mind is tested.

The second theology received different names: natural theology, philosophical theology, etc. The philosophers of ancient Greece created an elaborated version of natural theology, which they named *metaphysics*.

Heathen natural theology or metaphysics contains the remnants of the original system of knowledge of God (which existed before the Babel confusion of languages) contaminated with the images and phantasms created by the diviners during the altered states of mind and by imagination and logic of philosophers. The core of heathen natural theology contains the verisimilar assertions/propositions ***[[***sometimes, the core assertion/proposition might contain the truth; e.g., God is the source of life***]]*** and the body of the consequences: irrational inferences from the core assertions and correlated, yet inadequate to reality, rules, norms, laws, which accommodate the social and political demands of the societies deprived of the true knowledge of God. In general, all heathen theological system were intended to provide or justify the methods of control and maintenance of the social stability; however, they ultimately ruined the ancient civilizations through the latent moral, social, and political degradation.

Following Marcus Varro (116–27 B.C.), Augustine of Hippo ***[[***see ***Works of Augustine of Hippo]]*** describes three kinds of heathen theologies [Augustine *The City of God* VI.v–viii, xi 112–117, 118]:

1) mythical or **fable** theology adapted to the theater – that is the creation of the poets

2) physical theology – that is the creation of the philosophers, who imagined the nature and properties of their gods

3) civil or **political** theology – propagated by the poets through the theatrical plays, maintained by the priests through the rites of worship, sacrifices, and festivities at temples, and controlled by the governing structures, for instance, similar to the Plato's Nocturnal Council and Council of the Elders.

The civil or political theology was inseparable from the mythical theology of the poets: it was created on demand of the ruling groups of the city/state and employed the fables and myths for maintenance and control of social stability. The methods to regulate and control the social/state order included establishment of role models – heroes of the fables. The role models provided the necessary patterns of social behavior (e.g., loyalty and obedience to rulers, piety to gods). Another set of methods included the control of actual behavior of the members of the society through surveillance by the priests and informers, mandatory participation in the official rituals, attendance of theaters, temples, and public gatherings. Physical–theological speculations were considered as the means of development of practical knowledge – the scientific progress in the contemporary terms.

The three types of theology mentioned by Augustine reflect three levels of arrangement of the heathen society:

– the fables and myths of the poets create the shared artificial world, which fills up the consciousness and restrains the mind of ordinary citizens (the mob) within the boundaries of a particular imaginary world that was their religion

– the physical–theological speculations expand the earthly imaginary world unto the dimension of invisible, yet held to be cognizable (thus, manageable) deities and fills the mind with the figments of imagination, which it names 'science'; by keeping the mind within the particular setting (imaginary world), the false sciences impair or even completely stop the progress of the society and activate the processes of decay and disintegration

– the political theology takes care about life of the whole society and each of its members at the level of actions and communications; it provides the rules and rituals, through which the society realizes own system of values, worships its deities, regulates behavior of its members, distributes the social privileges, prevents and punishes deviations from the officially accepted standards of conduct and officially imposed beliefs and patterns of thinking.

The three types of theology perform the three most significant functions, with which any social or other establishment maintains own existence: they

a) define the meaning/contents of the conscience – impose own meaning of the good and the evil

b) determine the life of a mind – in this case, confine it within the shared imaginary world

c) direct behavior of a body – determine the acts, which express the officially endorsed contents of the conscience and thinking and confirm that a particular person is a reliable member of a particular group unified with a particular set of beliefs.

There are only three problems with all three theologies.

At first, their contents is the false knowledge, thus they are incapable of sustaining the sufficient strategy of survival.

At second, they confine the minds within the restricted mandatory set of false assumptions concerning God, man, and Universe, therefore, enslave the mind by depriving it of freedom of thinking and conscience and lead it to ruin, because, as Socrates noticed, slavery is the death of reason.

At third, they ultimately demolish the society or other establishment, which adopted them as the means to regulate social stability and the manner of existence.

For the Christians, the first and the only theology is the knowledge granted by God: the commandments and the Law communicated through the Hebrew Prophets {*the Old Testament*} and the knowledge revealed by God Himself – the Gospel of Lord God Jesus Christ written down and explained by the Apostles {*the New Testament*}.

The second theology was neither known by the early Christians nor accepted by Christian theologians.

Thomas Aquinas refers to the first theology as the "knowledge of God" – *scientia Dei*, and to the natural theology as "divine knowledge" – *scientia divina*. The Aquinas' *scientia divina* accommodated philosophical speculations and their fruits – assertions about God and His nature: the second –heathen – theology became the core of Aquinas' doctrine ***[[***see ***Doctrine of Thomas Aquinas. Political Theology]]*** and provided the foundation for the papal quasi–religious establishment, into which the papacy transformed the original – Christian – Church of Rome.

Figure 1 (Supplement 4 to this file) depicts development of two incompatible now theologies – Christian theology and Catholicism or Aristotle–Aquinas' political theology ***[[***see **Note 365** to ***Selections_&_Reprints]]***.

Adverse influence of the heathenism on the Christian theological thought began with acceptance of Hellenized Judaism of Philo of Alexandria, which completed centuries–long process of acceptance of heathen concepts, which were gradually intertwined with postulates of original Judaism.

Penetration of the heathenism into religious, social, and political life of the ancient Israel advanced at all strata of the ancient society. The false prophets that "prophesied by baal" and other idols {e.g., in: *3 Kings 18:21–29*} were the most dangerous and effective way of corruption, especially, because they pretended to speak on behalf of God, and many believed them. God exposed evil of false prophets that lead people astray and warned concerning their coming {*Matthew 7:15–23; 24:4–5; Mark 13:5–6; Luke 21:8*}; His people can identify them: "αραγε απο των καρπων αυτων επιγνωσεσθε αυτους – surely, by their fruits you shall cognize them" {*Matthew 7:20*}, yet, not many theologians, philosophers, and thinkers listened.

The main source of the "prophecies" of false prophets/diviners is either madness – inherited or artificially evoked or deceit. Yet, madness gives nothing but madness, and deceit leads to destruction.

The standard pattern of destruction includes a combination of true and false assertions and an appeal to the logical reasoning: the true assertions make all mixture verisimilar and, with the help of the classic logic ***[[***Aristotelian logic, or logic of simplification, see **Note 211** to ***Selections_&_Reprints]]***, facilitate acceptance of the core of destruction under the mask of the secret/sacred truth. Acceptance of the false assertions as the truth inevitably ruins the original reality or activates such transformation of the environment, which makes existence of the original reality impossible.

This pattern can be traced in the history of concepts of Origen ***[[***see ***Origen]]*** , his followers, Augustine of Hippo – the theologians who had accepted Greek heathen philosophy and logic as the tools for creation of Christian theological knowledge and consequently,

– incorporated the heathen mythical – Orphic serpentine theology into Western theology

– absorbed practices and methods of the heathen empires as the foundation of the Western – papal – church's policies.

– defined development of Catholicism or Aristotle–Aquinas' political theology (see **Figure 1** – Supplement 4 to this file), which is incompatible ***[[***see **Notes 261** and **365** to ***Selections_&_Reprints]]*** with Christian theology.

Attraction to the world of imagination signifies the deep void – emptiness – within the mind. The closer is the mind to God as to the only focus of all mind's aspirations the more complete becomes existence. If the mind acquired the treasure of life in God, it does not long for the imaginary world of human omnipotence.

The mind, which attempts to evaluate without bias the inheritance of the ancient Greek heathen diviners and philosophers – creators of imaginative reasoning, should take into consideration the consequences, which implementation of Greek heathen philosophy and especially, Plato's inhumane utopia [*Republic; Law*] supplemented with Aristotle's logic of simplification, had brought to mankind.

Σ2 Concerning the false prophets, see **Note 454** to ***Selections_&_Reprints***

Σ3 See ***Philo of Alexandria***

Σ4 See concept of magic in **Note 553** to ***Selections_&_Reprints***

Σ5 Concerning Kabbalah, see **Note 537** to ***Selections_&_Reprints***

Σ6 See
- **Divination** – ***reprint*** in **Note 38** to ***Selections_&_Reprints***
- **Vanga's Phenomenon. Comment on Predictions** in ***Comments @ The Net***

Σ7 See **Notes 504** and **545** to ***Selections_&_Reprints***

Σ8 See **Note 512** to ***Selections_&_Reprints***

Σ9 Concerning **monotheism**:

Lord God Jesus Christ said: **Εγω και ο Πατηρ εν εσμεν – I and the Father One are** {in: *John 10:30; 14:6–10; 17:21, 23–26*}.

These words convey the essence of the **monotheistic theology** – the Christianity that is the ultimate knowledge of God the Father given and explained by Lord Jesus Christ, the Word–God, Whom He has sent for salvation of the world {*John 1:1–18; 3:16–18; 6:39–40; 10:17–18, 30; 12:44–50; 14:6–11; 17*}.

The words of God are the essence of **The Nicean Creed** – the Confession of the Christian Faith that defines the essence of Christian religion as the monotheistic religion; it was composed in 325, by The First Ecumenical Council of Nicea.

Hence, **monotheism** is dogma and understanding that there is only One God the Creator.

Monotheism defines self–positioning of the mind within the universe focused on its Creator Who is the only One True God – the Absolute, by Whom all comes to life, all exists, and all evolves through the eternity.

Monotheism is the only way to comprehension of Christian theology – knowledge of the only One True God {*John 17:3*}.

Σ10 The **absolute good** is the attribute of God, and that absolute good – love – is the main law, to which the one has to follow, and the main ideal, which the one has to imitate, if he wants to live at the earth and to obtain everlasting life in the Kingdom of God.

See **Note 1** (with ***reprints*** and ***references)*** to ***Selections_&_Reprints***

Σ11 See concept of evil in **Note 28** to ***Selections_&_Reprints***

Σ12 Concerning original sin, see **Note 58** to ***Selections_&_Reprints***

Σ13 See **Note 120** to ***Selections_&_Reprints***

Σ14 See ***The Mind***

Σ15 Concerning Manichaeanism, see **Note 143** to ***Selections_&_Reprints***

Σ16 Concerning Aristotle–Aquinas' political theology and its fruits, see **Notes 365**, **355**, and **261** to ***Selections_&_Reprints***

Σ17 In theology, heresy is false assertions and intentional or unintentional misinterpretations of the words of God, which result in creation, acceptance and dissemination of false knowledge of God.

Tertullian (born in Carthage, A.D. 155– 220?) developed the concise and comprehensive concept of heresy; he compared heresy with the "deadly and excruciating" calamity whose purpose is annihilation of mankind.

See analysis of Doctrine of Tertullian in **Heresy** – ***reprint*** in **Note 4** to ***Selections_&_Reprints***.

Σ18 Dualism is an ancient heathen concept rooted in the Orphism: the evil is asserted as the eternal force equal to the good. In fact, dualism is recognition of two deities – deity of the evil and deity of the good. Dualism is a part of foundation of Hermeticism, Hegel's doctrine, Marxism, and other heathen religions

Σ19 Concerning the law, see **Note 7** to ***Selections_&_Reprints***

Σ20 Concerning καιρος, see **Note 57** to ***Selections_&_Reprints***

Σ21 See **Εκκλησια the Meaning** – ***reprint*** in **Note 116** to ***Selections_&_Reprints***

Σ22 Concerning the road to God, see **Note 134** to ***Selections_&_Reprints***

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Christian Theology is ***reprint*** from my work ***CONCEPT OF CIVILIZATION & Notes Concerning Judaic, Christian, Byzantine and Western Civilizations***, which soon be available for download.
Until then, see full text of the referred **Notes** and referred sources in ***Notes*** and ***References*** to ***Selections_&_Reprints***

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