CONTENTS

THE MIND

A. Introduction…1

B. Theological Foundation…3

1. The Worth of Man…6

2. The Mind: the Gate for the Good and the Gate for the Evil…11

   Chart 1. The Mind…16
   Summary & Inferences…22

3. The Nature of Mind…26

   The Meaning of Life…26
   Summary…28

4. St. Gregory Palamas’ Concept of Divine Energies…29

   Christian Concept of Man…29
   Summary…32

5. The Way of Judgment…35

   The Meaning of Judgment…36
   The Blessings…37
   The Curses…38
   Summary…44

C. Philosophical Foundation…47

D. Systems Concept of the Mind…48

   Postulates…54

E. Conclusion…56

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Notes include *Excerpts* from the Archived Files
posted in 2008–2019 @ my websites,
my published books, and other works

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1 reference to the works concerning the Light and creation: *The Light of Creation; The Light* (April_2013); *The Light* (December_2013); *Galaxy Inside–out and the Light of Creation; Pattern #11*; *The Light and Darkness; The Lamp in the Darkness; The Fire and the Light; The Lamp and The Fire; The Fire for a Child; The Name of God* – Supplement 7...1

2 reference to Christian Theology...1

3 reference to *The Discernment; The Inner Essence and the Outward Appearance*...1

4 the law...1
   the act of creation...1
   universal law of perfection...2
   purpose...2
   principle of purposefulness...2

5 the Hebrew Prophets...2

6 reference to *The Potential of the Mind* – in Supplement 3...3

7 reference to *The Complete Knowledge; The Choice*...3

8 immortality...3

9 life, death, resurrection...5
   concept of death (*extract*)...5

10 ἐπιγνώσεως – the state of complete knowledge...6

11 materialism...7

12 the Heavens, the Kingdom of God...8

13 concerning hierarchy...9

14 sin...9
   original sin...10

15 idolatry...13

16 φρονεῖς τα του Θεου – in *Matthew 16:23*...13

17 human dignity...13

18 slavery...13
   Christian freedom...14
   δούλοι Θεου – the slaves of God...14
   reference to *The Blessing in the Night*...14

19 St. John the Apostle’s warning concerning ἐιδωλ... – *1 John 5:21*...14

20 heathenism and the Orphism...15

21 Plato and Aristotle’s utopia...19
logic of death/simplification – Aristotelian logic...19
simplification in the terms of systems logic...20
degeneration of the human reasoning...21

reference to The Web of Life...22

reference to The Authority to Survive...22

reference to The Fire for a Child...22

reference to The Focus; The Nations; The Shift; The Water...22

divination...22

reference to Imagination...22

reality as emptiness – translation of Psalm 38(39):5...22

stone...23

reference to The Strange Knowledge; The Universal Religion and the Purity of Faith; and others...23

reference to The Vineyard and Its Lessons...23

a human being...23
Christian concept of man...25

Solomon the king in Jerusalem...25

translation of Psalm 32(33):13–14...26

reference to The Absolute; CHRISTIANITY; The Works of God...27

Στέρεωμα...27

strategy of current organizers of revolutions and destroyers of the states...28

false knowledge, lies, and misconception...28
spiritual slavery...29

reference to Inhumanity and Mercy; War Against Christianity ...29

concept of evil...30

reference to The Greatest Treasure...31

Christian theologians’ definition of human heart...31

reference to The Works of God; Heresy; Priest; The Fruits; The Ultimate Purpose...31

reference to The Absolute; The Excellence; God the Lord of Knowledge – the Portion of the Living Ones; Perception of Wisdom...31

the evolving reality of Genesis 1; 2...31

knowledge...32

St. Maximus the Confessor’s definition of evil...32

the cursed/downgraded earth, in Genesis 3:18...32

reference to Doctrine of Plato...32

definitions of the Absolute/Ideal Good in heathen and Western philosophy...33
the heathen and Western philosophers: definitions and sources of evil...34

perception...35

space prepared for the works of God – 1 Corinthians 3:9...36

wisdom...36

complexity...37

καιρος...39

time–space–complexity settings...41

redemption...42

Plato’s consummated “divine philosopher”...43

danger of the unguarded imagination and its fruits...43

The Filioque...43

The Nicean Creed (text)...43

The Great Schism...43

reference to The Plundered People; Time; The Perception; The Curse of Cain...43

reference to Introduction to the Systems Logic...43

propaganda...44

reference to Sciences and Morality; L’Aquila Earthquake, Fukushima Nuclear Catastrophe, Trial of Science, and Survival of Mankind; “Metapsychology” and Other Ideas of Sigmund Freud – Critical Analysis ...46

definitions of time in the Septuagint: χρονος, καιρος, σημεια των καιρων...46

the Phoenicians; reference to The Ignorant and Cursed; The Rejected Knowledge; The Phoenician Civilization – in Ancient Civilizations: Legacy Overview; Concept of Slavery...48

a priest...49

civilization...49

translation of Psalm 167(168)e29...49

degeneration...49

living soul, living dead, spiritual life and spiritual death...50

ψυχικος ανθρωπος – animated/natural man; πνευματικος ανθρωπος – spiritual man...51

living dead...52

spiritual death...52

symptoms of spiritual death...52

following the reasoning of Lord Jesus Christ – 1 Corinthians 2:15-16...53

reference to The Desolate House...53

reference to Doctrine of Thomas Aquinas...53

διαφθορων pattern...53

stagnation and the inexorable Fate of ancient heathens...54

Moses’ warning: manifestation of the law as the curse...54

physical freedom...54

reference to Chart 1. The Mind – in The Mind...55
evolution of the mind...55
frontier and floating systems...56
phantom of the absolute power of man...58
faith...59
concept of faith...59
virtue...63
reference to The Universe and Survival of Man...63
mercy...64
reference to The Guardian; The Authority to Survive; Inhumanity and Mercy; Ecumenism...64
invincibility...64
translation of Wisdom 6:24...66
the laws of adequacy or adequate complexity, inadequate complexity, and irreversibility of cognition...66
collapse of reasoning: political correctness...68
political absolutism...68
knowledge frameworks...70
Christian – the first universal – knowledge framework...70
the second – heathen- knowledge framework...71
insufficiency...72
good treasure and evil treasure...72
reference to The Search of the One...72
reference to The Foreknowledge...73
reference to The Test...73
the wrath...73
basilisk...73
reference to The Light and Darkness...73
reference to Concept of Symbolism; Philosophizing...73
survival as optimization-evolution...73
nations and their glory...73
the Book of Wisdom...74
concerning the truth – John 8:31-32...74
papal doctrine of unreserved obedience...74
heresy...76
Mani and Manicheanism...76
reference to The Church Militants...76
destiny of Jan Hus...77
ενέργεια, και μεγαλή η ισχύς Αυτού, και της συνεσεως Αυτού ουκ εστιν αριθμος - Psalm 146(147):5...79

Σ116 the ultimate or the main purpose of man...80

Σ117 the prophecies of Isaiah the Prophet (VIII B.C.)...80

Σ118 the fear of God; reference to Origen...81

Σ119 conscience...82

Σ120 translation of Psalm 17(18):30...83

Σ121 reference to The Danger of Lies; The Strange Knowledge... 84

Σ122 false prophets...84

Σ123 cohesive power...85

Σ124 reference to The Test...85

Σ125 wholeness...85

Σ126 translation of συντριβή το ανθεμιον τον χρυσιον – in Ecclesiastes 162e:...89

Σ127 human clay...89

Σ128 knowledge of the evil/idol–worshipers as the lethal poison...89

Σ129 translation of παραπτωμα...90

Σ130 incompatibility of Christianity and Catholicism...90

Σ131 Hebrew tribe in Egyptian slavery...92

Σ132 meaning of ισχυος, δυναμεως, and πυργος ισχυος...92

Σ133 “neo-humanist Marxism” of Teilhard de Chardin...93

Σ134 reference to Jesuit training by Ignatius of Loyola...93

Σ135 translation of θεωρων τον Υιον – John 6:40...93

Σ136 Giordano Bruno, Aristotle’s multi–deity cosmos, multi–worlds universes, and limits of science...93

Σ137 hatred to God as worship to evil: translation of Εμισησαν Με δωρεαν – in John 15:25...94

Σ138 reference to The Name of God – in Supplement 7...95

Σ139 system, logical system, reality, and logical reality...95

excerpt from The Logic of Complex Systems...95
1140 reference to The Lord’s Prayer – Our Father...96

1141 the power of coercion...96

1142 reference to Works of Augustine of Hippo...97

1143 reference to The Security/Welfare of the World...97

1144 reference to Heathen Philosophy and the Western Civilization (contents)...97

1145 reference to The Strange Phenomenon: Displaced Mind...98

1146 Wisdom 15:16–17 – creation by the “borrowed” spirit...98

1147 simplified language vs language of logical realities...98

1148 small undeveloped souls and other realities of non-Christian world...98

1149 reference to ethics–free materialist-atheist sciences...99

1150 concept of the observer...99

1151 translation of Galatians 3:27...100

1152 forgiveness...100

1153 total ruin (διαφθορών pattern)...101

References

Supplement 1

CHRISTIANITY

Supplement 2

[Excerpts from The Invincible Empire]

1. The Universe and Survival of Man...1
2. Concept of Time...8
3. The Concept of Hierarchy...10
4. Concept of Symbolism. Philosophizing...15

References
Supplement 3

Reprints

1. The Mind and the World...1
2. The Strange Knowledge...5
3. The Strange Phenomenon: Displaced Mind...9
4. The Potential of the Mind...11
5. The Immortality...12
6. The Point of Entry...15
7. The Virtue and Survival...19
8. The Search of the One...24
9. The Test...26
10. The Inner Essence and the Outward Appearance...27
11. The Security/Welfare of the World...30
12. The Blessing in the Night...

Supplement 4

Concept of Slavery

Supplement 5

Chart: Strata of the Knowledge Framework, upon which the Western Civilization is built

[[From CONCEPT OF CIVILIZATION & Notes
Concerning JUDAIC, CHRISTIAN, BYZANTINE and WESTERN CIVILIZATIONS]]

Supplement 6

Figure 1. Development of Theology

Supplement 7

The Light of Creation

1. The Light...1
2. The Light...2
3. The Light of Creation...5
4. Galaxy Inside–out and the Light of Creation...7
5. Pattern #1...8
6. The Light and Darkness...11
7. The Lamp in the Darkness...12
8. The Fire and the Light...13
9. The Lamp and The Fire...16
10. The Fire for a Child...18
11. The Name of God...21
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A. Introduction

The concept of human mind is the core of the concept of Universe developed within the first/general – Christian – knowledge framework. The main doctrines, with which the concept of mind is developed, include:

- theological foundation – postulates of Christian theology, which explain the nature and operations of the mind as a creation of God
- philosophical foundation – relevant postulates of philosophy of the Absolute Good, upon which the doctrine of omnipotence of the human mind is based
- description of the mind that operates with the systems logic – the logic of the evolving (complex) systems, which is a practical application of philosophy of the Absolute Good that is based on Christian theology.

**Theology** defines the Absolute Good as the foundation for operations and choice of purposes of the mind.

**Philosophy** considers the Absolute Good at the level of thoughts, words, and deeds of man, as a practical guidance

- for cognition of the laws that control the Universe and life of mankind
- that sustains accomplishment of the purposes.

**Logic** is the tool, with which the mind embodies the Absolute Good into its own creations, identifies the derivatives of the Absolute Good within creations of the others – thoughts, words, deeds, establishments, and achieves own purposes.

The general framework is tree–fold, or it could be also said that it contains three intertwined realms of knowledge at the different levels of complexity, which reflect the universal law that defines life of the world:

Primary realm/source, the foundation – Christian Theology

the first sub–realm – the first level derivative: Philosophy of the Absolute Good

the second sub–realm – the second level derivative: Logic of the Evolving Systems, the Systems Logic

This framework provides the setting, in which the mind might be enabled to obtain knowledge with three levels of complexity:

a/ knowledge of God Whose image is the core of the human essence – soul–heart–mind

b/ knowledge that initiates the transformation/process of evolving into the human child of God destined for the eternity with God

c/ knowledge of the nature – the knowledge that is necessary for existence of a human being at the earth: the human nature and the nature of the world that a human being has been created to dominate, to cultivate, to keep and to lead to evolution in love and perfection.

From another point of view, the first/general framework can be seen as the settings, in which the mind comprehends three interconnected realms of knowledge that enable the mind

- to understand the foundation of the world, operations of its elements, nature and operations of its components (Wisdom 7:15–21)
- to ascend to the Optimum/Absolute
- to initiate development/evolution of its world
- to achieve the purposes for the sake of which the mind was born into this world.

If the mind does not comprehend knowledge within any of these three realms (or if the mind is deprived of this knowledge), the mind is not able to evolve according to its nature: it degenerates.

Degeneration of the mind is the typical outcome of insufficiency of the knowledge that sustains, initiates, and directs the mind’s evolution; such insufficiency could be defined as the greatest evil, because the insufficient mind is able to operate only at the levels sustained by the logic of simplification – the logic of degeneration and destruction—disintegration/death, thus the mind is not able to accomplish the purposes for the sake of which it was born into this world.

Christian theology and issuing philosophy of the Absolute Good that sustain reasoning/logic are the foundation of survival, because they make possible advancement of human reasoning and creation of optimal systems and establishments, which accommodate human evolution:

- theology sustains life/wholeness of human essence – the soul–heart–mind

- and constitutes the framework of human reasoning/logic

- philosophy of the Absolute Good

- underlies the reasoning/logic that

- secures survival and evolution of the human intelligence/mind

- the systems logic,

- with which intelligence/mind operates,

- sustains survival and evolution of a human being, mankind, and creations of men:

- family, society, social, political, and religious establishments, nation, state

Every human mind that lives/operates according to its nature, within the framework of knowledge founded upon Christian theology has the same set of purposes:

- the universal – permanent

- operational – temporary or working ones,

- with which the mind advances toward accomplishment of its main purposes

- at particular time–space–complexity point(s)
There are two main, universal, or unchangeable purposes, for the sake of which each human mind comes into existence within the temporal material world. Lord Jesus Christ, the Word—God defined their essence, when He said: First, seek Kingdom of God and His righteousness (Matthew 6:33).

Although the Kingdom of God is within man (τὸ βασιλεία τοῦ Θεοῦ εν ἡμερίδιοι– Luke 17:20–21; εντὸς – within, in, in the inner part), to find—perceive it is possible only for those who are the sons of the Kingdom: those chosen by God for the eternity with Him, born into the earth to complete their preparation for the eternity, given the authority to become children of God, and given the Holy Spirit Who teaches them all and leads them into the truth – to the Word—God by Whom the chosen ones come to God the Father (John 1:1–17; 6:28–58, 63; 14: 15; 16; 17).

The first, ultimate purpose, is salvation of own soul: obtaining immortality and the everlasting life in the kingdom of God. The second purpose is the advanced one: to reach the ultimate perfection according to the will of God, thus to be ready for the reality described by St. John the Apostle (Revelation 22:3–5): in the city of God, where the throne of God and the Lamb will be, His slaves will serve Him (Οἱ δούλοι Θεοῦ λατρευόντων Αυτῷ), and they will see His face, and His Name will be on their foreheads (at front of them) οἱ μετωποὶ αὐτῶν. The night will not be here, and they have no need of a lamp and light of sun, because the Lord God will enlighten them, and they will reign (ὑπηκοόντα τῷ Θεῷ) to the ages of the ages.

It is impossible for a human being
– to cognize God and all magnificence of His works: Μεγάς ο Κύριος ημῶν, και μεγαλή η ἱερά Ἀρχή, και τῆς συνεσεως Αὐτοῦ οὐκ εστιν ἀρίθμος – Great is the Lord, and great is His strength, and the manifestation of His Divine Might/Power is not numbered (1 Corinthians 15:54).
– to comprehend the purposes – counsels and ways – of God, because they are distant from the human mind as the heaven is distant from the earth, so only the one Who came down out from the heaven may come up to the heaven (Psalm 91:9/2:5; 146:14/7:5; Isaiah 55:8–9; John 3:13).

In other words – earthly practical terms, the eternal heavens – realm of God the Spirit and the temporal earth – realm of the mankind have different levels of complexity: the human mind has no power and authority to overstep the boundaries of complexity, upon which the arrangement/order of the temporal realm of the temporarily arranged material structures stands.

Still, the Holy Scripture provide knowledge sufficient for some understanding of the Future, which is needed for the mind, so it would make the proper choices in its Present and build its adequate future. As St. Peter writes (2 Peter 1:19–21), we will do well taking the heed to the prophetic word, which is as a lamp shining in a murky place until day dawns and the Daystar rises in our hearts.

Consequently, the referred above texts might be understood as description of the immortal beings that exist by the will of God and for accomplishment of the will of God (Οἱ δούλοι Θεοῦ λατρευόντων Αυτῷ).

Furthermore,

a) although some misconstrued the term δούλοι Θεοῦ– slaves of God – by interpreting it, as all references to slavery in, in derogatory sense, the Apostles who were given the power to resurrect the dead and to enlighten mankind by carrying to men the Gospel of Lord God Jesus Christ and therefore, have opened for them the road into the eternal life, refer to themselves as to the slaves of Lord Jesus Christ.

In the context of the Holy Scriptures, the term slave of God identifies a being that lives as a being – creation of the perfect God Whose attribute is the Absolute Good, according to his nature created by God, and whose existence is pursuit of the Absolute Good: accomplishment of the will of God. Consequently, for achievement of their purposes, they
– carry within the image of God Who is the Perfect Love and Whose will is the Absolute Law
– live according to the will of God and by the law of God
– do the works of God, and accomplish the purposes of God.

People should avoid becoming slaves of men, but should ascend the state of being slaves of God, because that is how God Himself refers to them, and this is only God’s decision: how to refer to His creations – as to slaves or as to friends (e.g., in: Luke 17:10; John 13:15–18; 15:14–16; 2 Peter 1:4; Romans 6:16–23; 1 Corinthians 7:21–24; 2 Corinthians 3:1–18).

Asking God of the highest good – to be instructed by Him in His law (Psalm 118:119:124128), the wise one says: Δοῦλος Σου εἰμί. εγώ – I am Your slave.

In other words, a slave of God is the greatest title which is above all crowns, all riches, all wisdom, and all glory of men, because it identifies the one who lives by the Absolute, for the sake of the accomplishment of the Absolute law/will of God, and for achievement of the purposes that God created him to achieve

b) the future of the beings that carry Name of God on the forehead/in front of them – μετωπῶν αὐτῶν – is to be – δούλοι Θεοῦ – the slaves of God that serve Him, are enlightened by Him, and reign – βασίλευουσιν: carry the duties of rulers/kings. The text of Revelation refers to the destiny of slaves of God – the new beings to whom St. Peter the Apostle refers to as to the elect race, royal – βασιλεία – priesthood, holy nation, and the people for possession [that is similar to slaves who are the possession of their Lord] – the people of God (1 Peter 2:9).

Lord God Jesus Christ disclosed the preliminary meaning of such reign when He promised that those who believe in Him and observe His commandments will do the works that He does and will be given the Holy Spirit Who proceeds from the Father and Who will lead them into the Truth and teach them all (John 14:12–16; 15:26; 16:13–15).

Consequently, the Apostles explain the practical meaning of the promises of God
– by defining the nature and essence of new beings created in Christ and by Christ (James 1:17–18; 1 Peter 1; 2; 2 Peter 1; Romans 8; Ephesians 2)
– by explaining the nature of the άνθρωπος, ανθρώπος – spiritual man (1) who receives the Spirit of God and is just/exactly following (2) the reasoning of Christ (1 Corinthians 2:4–16)
– by explaining that a new creation of Christ and in Christ is the one who is enabled to act as the co–worker of God – Θεοῦ γαρ εσμένει συνεργός (1 Corinthians 3:9), who is the God’s field and God’s building/construction – Θεοῦ νεόρου, Θεοῦ οἰκοδόμη (2 Corinthians 3:9) – the space (4) prepared for the works of God.

In summary,

St. Paul the Apostle writes that “Eye has not seen, and ear has not heard, nor has it risen to the heart of man that which God prepared for those who love Him (1 Corinthians 2:9).

However, there is some definiteness: according to the Holy Scriptures, the human child of God will serve God, therefore, work for Him. Although not much is known now, we should be ready for any work wanted by God. Such preparation must be accomplished during our earthly life, and the meaning of such preparation is unambiguous: believe in God and love God, learn knowledge of God and His law, pass tests and trials that would prove love to God through steadfastness in following the law of God, accept the words/commandments/ law of God as the Absolute, and learn to live by the Absolute – by the law of God and for the sake of accomplishment of the will of God.

Therefore,
– whatever the responsibilities of the slaves of God in His kingdom will be, one thing is certain: they live by God and God only, and serve God and God only, according to the law/will of God (Exodus 20:1–6; Matthew 22:36–38). Such ability to live by God only and for the sake of accomplishment of the will of God, therefore, to live by the Absolute and for the sake of the Absolute, are the conditions of the eternity with God
– the mind has to accomplish its purposes [seeking and finding the Kingdom of God and preparing for the eternity with God] within the temporal material world, which rests in evil and is controlled by the evil that has been judged (Luke 4:5–8; John 14:30; 16:7–12; Acts 26:16–18; 1 John 5:19–20).

Yet, within this temporal world, the mind has to evolve for the eternity with God: to pass all tests and trials, to withstand all temptations, to obtain the righteous and perfect judgment, to reject evil and sin, to learn the Absolute Good, to develop understanding of the Absolute and ability to live by the Absolute: only by God and for the sake of accomplishment of the will/will of God; therefore, to achieve the level of perfection, at which a human being becomes the son—slave of God and is prepared to reign forever (Revelation 21:1–8; 22:1–5; 1 Peter 1:3–25; 2:9–10).
B. Theological Foundation

The concept of the mind is based upon the following texts of the Holy Scriptures, which explain creation and normal operations of the human mind:

...And God said:
Let us make man according to Our image and likeness,
and let them have dominion over the fish of the sea, and over the flying creatures of heaven,
and over the cattle and all the earth, and over all the reptiles that creep on the earth.
And God made man;
according to the image of God He made him, male and female He made them.
And God blessed them saying:
Increase and multiply, and fill the earth and subdue it, and have dominion over...

(Genesis 1:26–28)

And God formed the man of dust of the earth,
and breathed upon his face the breath of life,
and the man became a living soul

(Genesis 2:7)

...God created man to be immortal,
and made him to be an image of His Own eternity...
through envy of the devil came death into this world,
and they that are of his side, do find it

(Wisdom 2:23–24)

...Πνευμα Θειον το ποιησαν με,
πνοη δε Παντοκρατορος η διδασκουσα με...
...the Spirit of God is that Who formed me,
the breath of the Almighty is that teaches me...

(Job 33:4)

The Lord our God is One Lord.
And thou shall love the Lord thy God
with all thy mind, and with all thy soul,
and all thy strength

Κυριος ο Θεος ημων, Κυριος εις εστι.
Και αγαπησεις Κυριον τον θεον σου
εξ όλης της διανοιας σου, και εξ όλης της ψυχης σου,
και εξ όλης της δυναμεως σου.

(Deuteronomy 6:4–5)

You shall love the Lord your God with all your heart,
and with all your soul, and with all you mind.

This is the first and the great commandment

Αγαπησεις Κυριον τον θεον σου, εν όλη τη καρδια σου,
και εν όλη τη ψυχη σου, και εν όλη τη διανοια σου.

Αυτη εστι πρωτη και μεγαλη εντολη.

And the second is like it:
you shall love your neighbor as yourself.
In these two commandments all the Law and the prophets hang

Δευτερα δε ομοια αυτη,
αγαπησεις τον θηριου σου ως σεαυτον.
Εν ταυταις ταις δυσιν εντολαις ολος ο νομος και οι προφηται κρεμανται.

(Matthew 22:37–40)

For your blood of your lives will I require at the hand of all wild beasts,
and I will require the life of man at the hand of his brother man.
He that sheds man’s blood, instead of that blood shall his own be shed,
for in the image of God I made man

(Genesis 9:5–6)

Lord, what is man that Thou have cognized him?
Or the son of man that Thou take him into consideration?

(Psalm 143(144):3)

Out of the heaven, with the intention, the Lord beholds the sons of men.
Out of His readiness of taking as dwelling,
He beholds all the earth for becoming the dwelling:
He alone formed their hearts and comprehends all their works

(Psalm 32(33):13–15)
...Earth, earth, hear the Word of God...

(Jeremiah 22:29)

...They shall be Mine, said the Lord Almighty, in the day which I especially appoint, and I will save and keep them as a man keeps his son that serves him

(Malachi 3:17)

The wise one said:

“God has granted me to speak as I would, and to conceive as is meet for the things that are given to me, because it is He that leads into wisdom and directs the wise.

For in His hands are both — we and our words, all wisdom also, and knowledge of workmanship.

For He has given to me certain knowledge of things that are, namely, to know how the world was created, and the operation of elements; the beginning, ending, and the midst of times; the alterations of the turning of the sun, transformation of periods (καιρῶν), the circuits of years and positions of stars, the nature of living creatures, and the furies of the wild beasts, the violence of winds, and the reasonings of men, the diversities of plants and the powers of roots, and all such things that are either secret or manifest, I have known”

(Wisdom 7:15–21)

...In all ages, entering into the holy souls, Wisdom makes them friends of God and prophets...

(Wisdom 7:27)

...For with Thee is the fountain of life: In Thy Light we shall see light...

(Psalm 35(36):9)

...Thou, O Lord, will light my lamp: my God, Thou will lighten my darkness...

(Psalm 17(18):28)

...I will judge thee, says the Lord, according to thy ways, and according to thy devices...

(Ezekiel 24:14)

My food is that I should do the will of Him Who sent Me, and that I may finish His work...

I came down, out of Heaven, not that I should do My will, but the will of the Father Who sent Me

(John 4:34; 6:38–39)

Our Father Who is in Heaven...Let Your will be done on the earth as it is in Heaven

(Luke 11:2)

I, the Light, have come into the world that everyone believing in Me may not abide in darkness... He Who sent Me, the Father, He has given Me the commandment, what I should say and what I should speak.

His commandment is everlasting life

(John 12:46, 49–50)

The good man brings forth good out of the good treasure of his heart. And the evil man brings forth evil out of the evil treasure of his heart, for his mouth speaks out of the abundance of his heart...

(Luke 6:45)

...from within, out of the heart of men, pass out the evil thoughts, adulteries, fornications, murders, thefts, greedy desires, iniquities, deceit, lustful desires, a wicked eye, blasphemy, pride, foolishness — all these evils pass from within and defile the man...

(Mark 7:21–23)

I no longer call you slaves, for the slave does not know what his lord does. But I called you friends, because all that I heard from My Father, I made known to you

(John 15:15)
...I am the Way, and the Truth, and the Life...
(John 14:6, 15–17)

...If anyone loves Me, he will keep My word, and My Father will love him, and We will come and make the dwelling with him...
(John 14:23)

...If you love Me, keep My commandments. And I will petition the Father, and He will give you another Paraclete, that He may remain with you forever: the Spirit of Truth Whom the world cannot see, because it does not see Him nor know Him.
But you know Him, for He abides with you, and shall be in you...
(John 14:15–17)

...the Paraclete, the Holy Spirit... the Spirit of Truth Who proceeds from the Father... Whom the Father will send in My Name, He will teach you all things... He will guide you to all truth...
(John 14:26; 15:26; 16:13)

...I will appear to delivering you from the people and the nations, to whom now I send you, to open their eyes and to turn them from darkness to light, and from authority of satan to God, to receive them forgiveness of sins and a lot among those sanctified by faith in Me...
(Acts 26:17–18)

...Grace to you and peace be multiplied by a full knowledge of God and of Jesus our Lord. As His divine power has bestowed upon us all pertaining to life and godliness through the complete knowledge of the One calling us via glory and virtue...
(2 Peter 1:2–3)

...Children, guard yourself from idols.
(1 John 5:18–21)

...I am the Alpha and the Omega, the beginning and the ending. To the one thirsting I will freely give of the fountain of the water of life. The one overcoming will inherit all, and I will be God to him, and he will be the son to Me. ...And they shall see His face, and His Name will be on their foreheads. And night will not be there, and they have no need of a lamp or a light of the sun, because the Lord God will shed Light on them. And they shall reign to the ages of the ages
(Revelation 21:6–7; 22:4–5)
1. The Worth of Man

After rendering blessing and praise and thanksgiving to God Who taught David to wage war and Who delivered and protected him [[God saved David and made him victorious in the fight with Goliath – 1 Kings 17:1–51]], David the prophet asks God [Psalm 143(144):3]: Lord, what is man that Thou hast cognized him? Or the son of man that Thou take him into consideration?

Then, David tells: Man is similar to worthlessness (μαρτυρείαν – vanity; futility; senselessness; worthlessness; uselessness); his days like shadow pass by [29, however, David continues with the prayer to deliver him from the hand of strangers (παρακαταβολή) whose mouth spoken senselessness (μαρτυρεία) and whose right hand is the hand of iniquity (αδικίας – injustice, iniquity, crime, violence, harm, offense) [Psalm 143(144):7–8, 11].

Definitely, David intensely perceives a fragility of a human being after encounter with the power of the Almighty God Who delivered him from the formidable enemy – Goliath. Goliath the warrior and champion of Philistines decided to defeat and to enslave the Israelites and therefore, defied the army of the Living God. The warriors and the people of Israel were terrified with the enemy’s apparent strength, yet, David, who still lived as a shepherd boy, although Samuel the prophet anointed him to be a king [1 Kings 16:1–13], decided to challenge Goliath. David rejected the protective armor and weapon, which Saul the king gave him. Along with his trust in God, David took with him only his staff of a shepherd, a sling in his hand, and, in a small shepherd’s purse, five smooth stones out of the brook. The stone cast by sling in David’s hand penetrated Goliath’s helmet and struck his forehead incapacitating him; then, David killed the debilitated giant by his own sword [1 Kings 17:1–51].

If the one evaluates David and Goliath by such criteria as physical power, height and strength of a body, military experience and weapon, the David’s victory indeed, is the miracle: God the Almighty, by the stone [30] in the hand of a shepherd boy, delivered His people from defeat by the heavy armored heathen giant and from slavery to idol-worshipers.

However, the mortal war is not over with physical extermination of the enemy: David implores God about safety from the strangers who speak uselessness/vanity and commit iniquities [Psalm 143(144):5–8, 11].

The history of the kingdom, which David took after death of Saul, confirms that David was right in his perception of the main danger to his kingdom [[at the time of battle with Goliath, David was already anointed to be the king instead of Saul [1 Kings 16:1–13; Psalm 143(144):2]].

The “strangers” and enemies were the Philistines – the heathens who lived by the “strange knowledge” of the idol-worshipers [15] created by imagination, with the divining mind [31]. The “strange knowledge” [121] of “other gods,” not physical force of the strangers nor their weapons, is the main deadly threat, because – as any false religion and any knowledge of idol-worshipers – it is abandonment before God and lethal poison for the human soul–heart–mind (e.g., in: Deuteronomy 32:16–33; Isaiah 2:6–9; 8:15–16; 59:1–15). For rejection of God and acceptance of the heathen knowledge, the ancient Israel ultimately has met the infamous end [32].

The story of the battle of the young king with the mighty enemy tells also about two ways opened before the mind: one by which David came to victory, and another, by which David’s enemy came to death

1. One of them is the way with God: the way leading to the victorious and consequent life with God (e.g., as it is said in: Revelation 21:6–7)

2. Another way is without God: the way of false knowledge, defeat, and death.

Hence, finding God, following Him, and living by the Truth – by the knowledge of Him [John 14:16–23; 15:13–15; 17] – makes the difference between life and death of the human mind and the entire human being [33].

What then, is the human mind, if God considers it, takes care of it, delivers it from the enemies, and illuminates it with His Light [Psalm 17(18):28–29; 143(144):3 creating the child of the Light [James 1:17; 1 Thessalonians 5:5] – the indestructible living jewel, which will be accepted into God’s kingdom?

If to set aside David’s thoughts of human vanity [[so diligently elaborated by David’s son Solomon the king in Jerusalem [34 (Ecclesiastes)]] and his completely understandable humility, and if to try to comprehend the true value of a human being, the first step would be an attempt to learn the meaning of significance of a creation of God for the Creator. Such significance may be construed only with the knowledge revealed by God Himself through His prophets, His actions and His words.

A human being was created in image of God and likeness to have dominion over all the earth and the fishes of the sea, flying creatures of heaven, and creatures of the earth. God formed man from the dust, breathed into his face the breath of life, and settled him in the Garden of Delight to cultivate and to keep it [Genesis 1:2]. Even after the Flood, with which all perverted flesh was annihilated, God confirmed the exceptional significance of man and inviolability of human life with the warning that man is created in image of God, that God will make answer any creature for the blood of human life, and that for the blood of man shed by the one, the one’s own blood will be shed [in: Genesis 6:6–14; 7:10–12, 17–24; 9:5–6; Isaiah 56:9–11].

David reveals the special significance of man, when he writes that blessed is the nation whose Lord is God, the people whom He has chosen for His Own inheritance. The Lord, out of the heaven, with the intention (intending/having the purpose), beholds the sons of men. Out of His readiness of taking as dwelling [35], He beholds all the earth for becoming the dwelling [Psalm 32(33):12–15].

Thus, a human being – his essence, the inner man: soul–heart–mind [33] – has the special place and the special purpose within the living wholeness/universe created by God for His purposes: man-earth assigned to dominate the temporal material world must evolve into the immortal carrier of the Name of God through becoming the likeness of the Word-God – Ναός/Αγία Ισότιμα and the carrier-temple-dwelling of the Holy Spirit. Then, as the son—servant—slave—priest—co-worker of God, man will be empowered to do the works of God, to accomplish the will of God, to live in the presence of God, and to reign forever and ever (e.g., in: John 1:13–14; 14; 15; 16; 17; James 1:17–25; 1 Peter 1; 2:9–10; 1 John 3; 1 Corinthians 3:9; Revelation 22:3–5).

Furthermore, the power of the all-forgiving love that God has to His creations [36] is manifested by

— giving of the law of God – the law [34] of life and love that defines the human nature within the world of the material things and leads to evolution for the next phase of existence – in the spiritual realm: in the kingdom [32] of God the Spirit

— the revelations of the prophets sent by God to convince His people to follow the law of God, so they will have life

— the entire history of the ancient Israel composed of the miracles of forgiveness, salvation, and deliverance from the enemies

— the entire process of evolution of the nomad tribe – the Hebrews, which was enslaved by the heathen Egypt, into the holy nation and royal priesthood of God the Almighty with Whom is freedom

— the transformation of the human beasts into the children of God destined for the eternity with God, for the sake of which God has sent His the only begotten Son, Lord Jesus Christ, the Word—God [John 3:16–21; 1 John].

A human being is acquired by the most precious price – by the Precious Blood of the Lord Jesus Christ Whose resurrection signifies
liberation of man from slavery to the arch–evil and sin

redemption of man and his resurrection for the kingdom of God

birth of the child and the people of God chosen for the eternity with God

creation of a new being in Christ and by Christ – the one who lives by love of God and in whom God dwells: the living temple of the Living God

Upon the indestructible foundation – ΕΡΕΣΣΩΝ – the Word–God, a new creation comes into being – the immortal one for whom the Soul of the Son of God is placed and who is living by the Blood and Flesh of the Son of God: by the love of God and by the knowledge of God that is the everlasting life (John 6:27–64; 10:10–18; 17).

Hence, the will of God established before creation of the world – προ καταβολής κοσμού, of which St. Peter the Apostle writes (1 Peter 1:17–21), is revealed through foundation of the new earth: a new being

created in likeness of the Word–God

living, as a body lives by bread and water, by the Word–God and by the Holy Spirit

that comes to abide in those who keep the commandments–words of the Word–God and transforms them into the priests–servants–slaves–sons – the very Own people, children and possession of God

Thus, the worth of the human mind is in the readiness for the purposes of God: all riches and treasures and glory and kingdoms coveted by men are nothing in comparison with service to God (Luke 4:5–8), and nothing in the world is worthy of the mind living by God and chosen by God to be His Own possession (John 6:44–69; 14:6; 17).

The David’s prayer of deliverance after the battle with Goliath reveals the main reason of any victory and any defeat: the state of the human mind; this state is defined by faith and completeness of the knowledge of God, by which the mind lives.

Hence, physical extermination of the enemies is not the main condition of winning the war and secure happy life thereafter. The main condition of survival is possession of knowledge of the Truth, the knowledge that only God gives to His followers who live by His law – the law of love: to God and love to the creations of God. If the mind does not have this knowledge, it becomes the easy prey of the arch–enemy and is transformed by the evil into the slave of death, – the one who is carrying death and destruction within and who is doomed to the eternal death: eternal separation from God.

For instance, although Nazi Germany was destroyed – dismantled and divided among the allies, and the Nazi military elite commanders have met at least some human justice [e.g., some were convicted as war criminals in the Nuremberg trial and executed or imprisoned or put into the labor camps to rebuild the destroyed during war cities, infrastructure, etc.], the Nazism has become the part of the present actuality in many countries worldwide. Nazism has emerged as the ideology of choice again, because Nazism [[and similar ideologies]] effortlessly finds the nesting place within each mind corrupted with the heathen belief in possibility of any superiority by material – worldly factors and properties: racial, religious, political, etc. Only the mind incapable of realizing the inborn potentials of the child of God — that is the dreaming mind with mythical thinking — is capable of self–deceit with conviction in own superiority over all the others, and especially, superiority because of factors, which are not in own discretion [[for instance, such as race, religion of the family into which a child is born, the place of birth, citizenship, social–political status and wealth because of parents who secure access to education and privileges inaccessible for the others]]. Thus, the proliferation of false beliefs, atheism, materialism, moral and physical corruption and pride of being the “godless” nations have prepared the fertilized ground for the current revival of Nazi ideology.

From the other side, the same preconditions are needed for proliferation of the contemporary versions of such ideologies as Bolshevism and Marxism, which might be easily identified, for instance, behind

1. the “color revolutions,” “occupy” movements, “open democracy,” conviction that “democracy” or any social order [[as well as any political convictions and religious beliefs]] might be enforced, and other means of inciting political and social discord and unrest

2. propaganda campaigns, which are based on existing racial and economical inequality, which divide the nation into the hostile groups fighting each others for the sake of political and economical perks, and which, in fact, are intended to initiate the collapse and disintegration of the wholeness of the state (Matthew 2:25–26, 29). As soon as such collapse is concluded with assimilation of the remnants of the state and enslaving of the nation by the enemies, the one can assume that the assimilation and enslaving of the initially independent nation is the actual purpose of political–economical–social–religious divisions whichever covering slogans and lies are applied for justification of division and brainwashing of population

3. propaganda campaigns against surveillance and other traditional techniques of control and prevention of terrorism and advancement of enemies, which are applied since foundation of the state, starting with the ancient civilizations [[e.g., the priests of the Egyptian pharaohs developed the efficient techniques of espionage and surveillance, which the contemporary intelligence services still employ; ancient Greeks adopted the methods and techniques of the ancient rulers for control and molding of the population; they became the basic operations of the City–Polis–Republic–state–empire–any establishment founded upon the democratic ideals of the heathen slave–owners and entered the Western civilization with the social and political utopias of Plato and Aristotle]].

Usually, such propaganda campaigns are organized by foreign intelligence services and accomplished through the underground nets of establishments founded and maintained by the enemies of state. Such destructive systems are covered with slogans of liberty, protection of human rights, freedom of citizens, protection of privacy, while even the completely brainless individual might infer that, by the very nature of the mass communications carried by the commercial entities, there cannot be any privacy

4. political correctness, hypocrisy, exceptional corruption and lies of the politicians who are yelling that “they fight for people” and magnify their “integrity,” while they already have sold themselves and their country and betrayed the interests of the state and the people.

Today, methods and techniques of Nazi, Bolshevist and Marxist propaganda are re–invented by many ideologies, including those based on religions, yet all of them are sustained with the lies covered with religious–democratic–libertarian–conservative–other slogans modified according to the local religions, customs, social order and political regime. All of them carry the same lethal poison debilitating the human reasoning – lies and false knowledge of the heathensim, and all of them are intended to initiate collapse of the life–maintaining systems of the targeted states and nations.
Although there are apparent differences among ideologies, all of them have similar techniques\(^{138}\) and all of them advance by enslaveing and corrupting the minds that do not possess the true knowledge of the only One True God and that therefore, have deprived themselves of the power of the right discernment\(^{13}\).

Hence, similarly to David the king who lived thirty centuries ago, the one should acknowledge that the main condition of winning the war is protection from the spiritual foundation of the enemies – the religious–social–political basis

\[
\begin{align*}
\text{on which they stand} \quad \downarrow \\
\text{because of which they assassinate, torture, enslave, and humiliate the others} \quad \downarrow \\
\text{because of which they can be molded into the human weapon} \\
\quad \text{(e.g., suicide–bombers)} \\
\text{who are willing to kill the innocent ones} \\
\text{for the sake of revenge for own misery} \\
\text{and to sacrifice own life} \\
\text{for the sake of lies covering the dreams of death} \quad \downarrow \\
\text{on which they produce the lethal poison of strange” knowledge\(^{131}\) –} \\
\text{the ideology of death –} \\
\text{that they force unto the others by deceit, intimidation, coercion\(^{141}\),} \\
\text{and under the threat of death and slavery}
\end{align*}
\]

This strange knowledge/ideology of death – the lethal poison\(^{128}\) debilitating human reasoning \(\text{in: Deuteronomy 32:16–33; Isaiah 2:6–9; 8:14–16; 59:1–15}\), having being imposed unto the mind of the others,

\[
\begin{align*}
\text{transforms the others into the easy prey of the conquerors} \quad \downarrow \\
\text{enslaves the others into the same spiritual prison of false knowledge\(^{139}\),} \\
\text{false religion/ideology of death where the patterns of beliefs, behavior,} \\
\text{and customs of their conquerors have been molded} \quad \downarrow \\
\text{produces new recruits for the army of the arch–evil,} \\
\text{which harvests the food of death} \\
\quad \text{(John 8: 42–47; Genesis 3:2–6, 15–16)}
\end{align*}
\]

Hence, following David the shepherd boy–prophet–king, the one could infer that physical annihilation of the enemies is not the end: it is only preparation for the decisive battle.

The physical war against armies sustained by the ideology [[especially influential if it is based upon religion, even if the religion is false]] does not differ much from the surgical operation intended to remove the malignant tumor.

Then, the entire body, starting with the mind, must be purified and healed, so the new metastases would not find place to root into.

It means, for instance, that after physical extermination of the fighting enemies and removal of their main centers/bases in the Middle East, Asia, and Africa and active cells in countries of Europe, Asia, and Americas, the defeaters should take care of eliminating the reasons, because of which the ideologies of hatred and death are spreading and terrorism and war continue to consume life of the many.

The main reasons of spreading of the ideologies of hatred and death, which aim to conquer the entire Earth, are human desperation, hopelessness, and misery originated by the cycle of the interconnected scourges, such as

\[
\begin{align*}
\text{ignorance and deprivation of the knowledge of truth} \\
\text{intentionally cultivated during centuries} \quad \uparrow \\
\text{deprivation of the elementary human rights and freedoms,} \\
\text{starting with freedom of religion, freedom of conscience,} \\
\text{freedom of access to information and knowledge} \quad \uparrow \\
\text{inappropriate for a human being life} \\
\text{in slavery, poverty, hunger, ignorance, suffering, and humiliation} \quad \uparrow \\
\text{the inability to actualize the natural potentials of a human being,} \\
\text{because of lack of food, shelter, and education, absence of respect to human dignity,} \\
\text{and inaccessibility of knowledge of the truth}
\end{align*}
\]

The referred above scourges produce the monstrous offspring –
hatred and envy to more fortunate peoples, nations, and states
↓
rejection of the actuality,
in which the one is either unwanted outcast or humiliated slave
↓
shift into the imaginary mythical worlds:
life by dreams of revenge and enslaving the others, even the entire earth
↓
life by dreams of own enrichment by taking the place, property, freedom, and life of the others
↓
readiness, for the sake of dreams
[[Including the dream of the world–wide domination and the belief
that God the Creator and the Father of mercies
might be pleased and magnified
by terrorizing–intimidating–assassinating–mutilating–humiliating–enslaving His creations]],
to blow up, assassinate, torture, plunder, enslave, suppress all the others:
1/ those who are not in the same mud of poverty, humiliation, and misery
2/ those who reject dreams of death and false religion,
by which the ones poisoned by ideologies of death live,
and because of which they live and die as the human weapon
deprived of reasoning and humanity – as the beasts–offspring of the arch–evil

Perhaps, many ways of decision of the current crisis of inhumanity[40] will be suggested.

The Christians know the only One Way for the ultimate decision of the problems of the world, the only Way that is appropriate for a human being – creation and a child of the Almighty God Who is the Perfect Love and Father of the mercies and of all the comfort: love and mercy.

It means that, from a Christian's point of view, for extermination of the main enemy — ideologies of death — the roots of the evil should be taken out; one of these roots is ignorance and spiritual and material insufficiency[41], from which any evil – evil of the mind and evil of the corrupted body – comes forth. The people of all lands and nations should have the conditions of life appropriate for the human beings–creations of God; then, the ground for development and penetration of ideologies of death would not exist.

The resources for building of such conditions already exist – they are accumulated by

1/ those countries of Middle East and Asia — the governing systems–nests, in which the head of the serpent {Genesis 3:2–6, 15–16} still is producing its lethal poison for debilitating the reasoning and enslaving the population of the world, and which

— live by the dream to assume the leadership of the world and to control the world through the acts of terror, wars with “the infidels,” fratricidal wars with other sects of their religion, crimes against humanity, lies, intimidation, and coercion

— provide the funds for spreading the ideology of death and terrorism

2/ by those countries of the world that during the centuries took advantage of the resources of the countries of the Middle East, Africa, and Asia they colonized and exploited.

Hence,

1/ the lands devastated by wars, religious, social, and political unrest should be developed into the sufficient for human beings places of habitation

2/ the developed nations should invest into re–building and establishing of infrastructure, manufacturing, educational, and other institutions that would maintain self–determination of the nations and secure self–sufficiency of the migrants returning into their native countries by providing opportunities to earn their living and satisfy the needs of their families through their own efforts

3/ the freely operating world–wide investment and trade markets, which would accommodate investments into the developing countries and freely assume the goods manufactured within the developing countries, should be established

4/ the basic human rights and freedoms [[freedoms of religion, conscience, access to knowledge and information]], the freedom of travel, cultural exchange, and trade should be made the main law of all nations

5/ the people should be taught that they are created in image of God and likeness to be the masters and toilers of the beautiful world given into their dominion, so instead of enslaving and abuse of the fellow humans [[as all the idol–worshipers[19] and followers of heathen cults and religions do]], they should direct their efforts toward cultivation and development of the earth given into their dominion

6/ the capital and physical punishments, mutilation of human bodies and disrespect to personal dignity should be banned and the memory of them should be kept as the memory of the most inhumane crimes committed by the servants of the arch–evil

7/ the people should realize that the essence of any religion is recognized by its evaluation and treatment of man, as well as the essence of any faith is recognized by the deeds of those who confess this faith

8/ children and pupils of all educational institutions should be taught that only heathenism[20], which is the religion of the arch–evil that is the murderer of man from the beginning and the father of lies {John 8:44},
considers a human being as an animal and as human chattel–property–slave
↓
treats a human being as an animal/slave by flogging, mutilating, beheading, humiliating, raping human body
↓
establishes slavery as the universal order – foundation of the family, society, state
↓
transforms the faith RELIGION into the eternal prison by executing converts into other faiths/religions
↓
practices deceit, forceful conversion, imposition of beliefs instituted by political and religious hierarchies for the sake of political advancements and world–wide domination
↓
justifies discrimination, intimidation, coercion, and even murder of people of other faiths and walks of life as the means to sustain loyalty of own subjects and therefore, to secure social, political, and religious stability of the country/nation they control

9/ the media should sustain the world–wide/global process of education by broadcasting the actual history of mankind, without political correctness and bias, through which, for instance,

— because of the accumulated wealth and for the sake of oil reserves, the apparently civilized “democratic” governments cooperate with the most brutal and inhumane regimes, which publicly flog people near the places of worship, mutilate and behead criminals in the markets/public squares, execute converts into Christianity, and sustain penetration of ideology of death and proliferation of terrorism world–wide
— the genocide, extermination, persecutions, and discrimination of the Christians in the Islamic countries is either forgotten or forbidden to mention, while the fratricidal wars of the Muslims of different sects are portrayed as the crime of “the corrupted West” that conquers by dividing
— the Christian Churches are burnt and destroyed, while the mosques in almost all countries worldwide – as the places of worship of the new “masters of the world” – have the preferential treatment, although some of them are built to be the centers of destruction of the countries targeted for penetration by the cells and nets of terrorists.

There would be no place left for the hatred and envy, if the minds of the many wake up from the dreams of death and understand that life in dignity and abundance according to the human nature created by God is possible only if

a/ everyone knows that

1/ he is free to believe into what he holds to be the truth, yet he has no right, by force and coercion, to impose his beliefs unto all the others, including even the members of his own family

2/ he must live according to the universal laws guarding the human life, dignity, and freedom – the laws derived of The Ten Commandments, the essence of which is love to God and love to the creations of God

3/ he can rely on his own abilities knowing that the quality of his life depends on his own efforts

b/ the basic human needs are satisfied

c/ hunger, discrimination, ignorance, and slavery are no more.

Besides, none of the ideologies of death has ever entered the free mind living by love to God and by love to the others {Matthew 22:36–40; Mark 12:29–34; Luke 10:27–37; John 13:13–18, 34–35; 14; 15; 16; 17}.

*******************************
2. The Mind: the Gate for the Good and the Gate for the Evil

...from within, out of the heart of men, pass out the evil thoughts, adulteries, fornications, murders, thefts, greedy desires, iniquities, deceit, lustful desires, a wicked eye, blasphemy, pride, foolishness — all these evils pass from within and defile the man...

{Mark 7:21–23}

The good man brings forth good out of the good treasure of his heart. And the evil man brings forth evil out of the evil treasure of his heart, for his mouth speaks out of the abundance of his heart...

{Luke 6:45}

Lord Jesus Christ explains how the evil enters the world of man: from within, out of the heart of men, pass out the evil thoughts, adulteries, fornications, murders, thefts, greedy desires, iniquities, deceit, lustful desires, a wicked eye, blasphemy, pride, foolishness — all these evils pass from within and defile the man. The good man brings forth good out of the good treasure of his heart; the evil man brings forth the evil out of the evil treasure of his heart; for man’s mouth speaks out of the abundance of his heart (Mark 7:21–23; Luke 6:45).

The words of God define

1/ the source of the good and the evil within the world of men, the source of the good and the evil is the treasure of human heart; from this treasure a human being brings forth into the world either good, if the treasure is good, or evil, if the treasure is evil

2/ the gate, through which the good and the evil enter the world of men: this gate is the human heart.

Then, the Lord God says {Matthew 6:19–21; Luke 12:33–36} that man should not amass {παρασκευάζω – treasure up, collect/accept/make/hold as the treasure} his treasure in the world where it can be spoiled, wasted, and plundered; the one should accumulate his treasure in the heaven, where it cannot be destroyed or plundered; furthermore, the human heart will be where its treasure is.

When the Lord God speaks of His kingdom, He likens it to the treasure hidden in the field and to the precious pearl sought after by the merchant. For the sake of acquiring the field, in which the treasure is hidden, as well as for the sake of the most precious pearl, man goes out and sells all his possession to buy just this one field or just this one precious pearl {in: Matthew 13:44–46}: the kingdom of God is the greatest and the most precious treasure of a human being. The Lord God also said to His listeners: the kingdom of God is within you {Luke 17:20–21}.

Hence, the good treasure {Matthew 6:19–21; Luke 12:33–36} of man {in: Luke 6:45} is the kingdom of God. Moreover, the kingdom–treasure is connected with the earth through the heart of man: the heart of man {in: Matthew 6:19–21} is the gate, through which the good of the eternity enters the temporal world–earth and becomes the good of the earth.

During life on earth, the human heart obtains the treasure of the kingdom of God through cognition of the Truth and knowledge of God that is the everlasting life (John 14:6–7; 17:3); it discovers the kingdom of God within his own heart {Luke 17:21} — that is comprehends own nature.

As the one could infer from St. Peter the Apostle’s Epistle (2 Peter 1:3–11), through επιγνώσεως {Matthew 13:44–46} — the complete knowledge of God — the mind receives all necessary for:

a/ life in the earth, godliness, and life everlasting in the kingdom of God
b/ creation of the good within its current reality
c/ accomplishment of the purposes it was set to accomplish.

The complete knowledge of God sustains abundance of the heart, from which the mouth of man speaks sharing the good treasure of his heart with the others and telling them about the Way to the life everlasting and the eternity with God {John 14:6; 17:3; Mark 16:15–16; Isaiah 52:10–12}. The initial steps, with which the one begins to assemble his good treasure, are simple:

1/ learning the law/commandments/words of God

↓

2/ observing the law/commandments/words of God

↓

3/ embodying the law/commandments/words of God into own daily reality, or in other words, life by the words of God

{Matthew 4:4; Luke 4:1; John 14:6–7; Deuteronomy 8:3}

If the one observes the law—commandments of God and arranges his life in accordance with the words of God, he could be empowered to receive the Holy Spirit Who, as Lord Jesus Christ promised, might come to those who love God and live by His commandments. Then, God Himself teaches, illuminates, sanctifies the one in Truth, and guides him in the Way to the everlasting life in His kingdom {John 14:11–18; 23–26; 15:7–15; 16:26–28; 17}.

If the mind obtains the complete knowledge of God, or in other words, if the complete knowledge of God becomes the foundation, upon which the mind lives—operates, perceives, creates knowledge—thoughts, judgments, opinions, devises actions, accepts purposes and chooses means and reserves for achievement of purposes, the mind ascends to zenith of its creative power. This complete knowledge is the ultimate power and the greatest treasure of the mind, because it is the knowledge of the only One True God and Jesus Christ — the Word—God, our Lord God and Savior, Who is the Truth and the Life {John 10:30; 14:6–7; 17:3}; the Lord refers to this knowledge as to the everlasting life {John 17:3}.

Indeed, what else, besides the kingdom of God and Truth giving the everlasting life, a human being should ever desire and seek {Matthew 6:33}, if the everlasting life is the absolute good for a human being and therefore, his ultimate purpose?

Through the thoughts, words and actions, with which a human being brings forth the good treasure of his heart, the complete knowledge of God becomes the consummated knowledge of the Absolute Good {Matthew 6:33}: the power that has been materialized into the words and deeds—actualized—put into the action/practice—embodied into the daily life {as in: John 14:15–24}.

Hence, the knowledge of human heart is the kingdom of God: the knowledge that a human being brings forth, so it would become the treasure of the others, the treasure of the entire earth {Mark 16:15–16; Acts 13:47–48; 26:16–18} — the world that God gives into the dominion of the mind: to dominate, to toil, to cherish, and to lead to development—evolution. Through the human mind, the earth — the dominion of man — is connected with the kingdom of God into the wholeness of life.

The first advantage of knowledge—words of God is the knowledge of the consequences for those who live by the law and for those who violate the law — commit iniquities. Even today {Matthew 5:17–18}, this knowledge might be obtained by reading the Books of the Old Testament prophets starting with the Books of Moses (esp.: Deuteronomy).
Moses conveys the forewarning: the law carries life and death (Deuteronomy 28; 30:9–20).
The Holy Scriptures define life:

— by the Word of God the heavens are established,
and by the breath of His mouth (πνεῦμα of πν—στρεφα—spirit, breath, flow of energy) all their powers are sustained
— by the breath—Spirit – of God, the universe exists and human being becomes the living soul:

Πνεῦμα Θεον το ποιησα με, πνου δε Παντοκρατορος η διδασκουσα με –

the Spirit of God is that Who formed me, the breath of the Almighty is that teaches me (Job 33:4)

Hence, life is presence of the Spirit of God – life is the Spirit of God within human soul–heart–mind; life is knowledge of God that a human being receives through Lord Jesus Christ, the Word—God (Genesis 2:7; 6:3; Psalm 32(33):4–9; 103(104); 145(146):4; 146(147); John 1:1–13; 3:3–6; 4:24; 6:45; 63; 14; 15; 16; 17).

Hence, if the one wants to live, he has to live in conformity to the law of God, the essence of which is love – love to God and love to the creations of God (in: Matthew 22:36–40; John 13:34–35; 15:9–10, 17): that is to live according to the nature created by God.

When a human being violates the law of God, he perverts own nature, and his mind loses access to the divine life-creating and life-sustaining energy given by the Holy Spirit to those who live according to the nature. If people do not live according to the law of God that is according to the normal human nature, they do not have life – the Spirit of God – within them: violation of the law of God is perversion leading to death.

The mind that has violated the law of God deprives itself of the life-sustaining “food” – divine energy coming from God, which sustains existence; ultimately, it becomes unable to live according to its nature, that is, firstly, to create the good. By rejecting God and violating His law, the mind transforms itself into the one that is not of God and that must be rooted up (Matthew 15:13) out from the world created by God. Such mind becomes the evil one unable to live by God and to dwell in God; it has no place for the words of God within, because it has filled itself with false knowledge and lies and is unable to bring fruits [(good thoughts, words, and deeds)] to God. Yet, nothing evil is able to exist in the presence of God.

Hence, by rejecting God and violating the law, the mind initiates self-exterrmination – withering similar to death from hunger and thirst (Genesis 2:7; Deuteronomy 8; 32:22; Isaiah 9:18–20; 13:9–11; 30:9–14; Ezekiel 19:10–14; Matthew 7:19; John 6:31–69; 8:37–47; 15:1–6; 2 Peter 3:10–13): Lord Jesus Christ, the Word–God, likened those who do not dwell in Him to withered infertile branches and bad trees not producing the good fruits; in due time, they will be thrown into the fire.

In summary,

without God, man is nothing, only dissipating dust – decomposing temporal arrangement of the material structures made of the earth/matter, which have to return into the earth/matter after completion of life-cycle at the particular time–space–complexity points [(some time–range, at the some land(s), with possession of some knowledge)]:

only by the breath of God, man became the living soul
only through Lord Jesus Christ, the Word–God, and by the Holy Spirit of God,
man becomes a child of God and enters the eternal kingdom of God

(Genesis 2:7; John 1:1–18, 26–34; 3:3–7; 14; 15; 16; 17)

The mind that has rejected God and has no place within itself for the Word–God – for the Truth and eternal life, amasses its treasure from the knowledge of the decomposing dust/matter – the knowledge of the evil, and subsequently, slides to the lowest point of degradation followed with perversion–corruption and destruction. Such mind

– becomes the rotten core, from which the poison of destruction [(or the codes of decomposition/disintegration)] rushes to penetrate all that the mind is empowered to influence–control
– initiates collapse and ruins everything that it is enabled to reach, starting with itself.

How then, the evil enters the human heart to become the treasure, out of abundance of which the mouth of man speaks (Luke 6:45; Mark 7:21–23) and man acts?

The mind lives–operates by knowledge247, and its road to completion of the earthly phase of existence is made with knowledge, which it has

identified—comprehended—cognized—accepted/rejected—created/destroyed—conveyed to/made unavailable to the others—absorbed/exuded

Hence, the entire world–realm that accommodates existence of mankind might be envisioned as the edifice of knowledge: knowledge is behind each spiritual and material event that the mind encounters – feeling, thought, meeting, possession, material things, social–political–religious establishments, and other systems and realities, everything. The mind lives by knowledge and encounters in the world of man comes to some knowledge: an assumption, judgment, opinion, article of faith, philosophical concept, doctrine, theory, law, code/law of a system, and so on. Therefore, the evil can enter the mind only through knowledge248.

In general, the evil241 is everything that, at the levels of complexity, at which a human being exists as the wholeness of soul–mind–flesh or energy–information–matter233, might be attributed to the consequences of

1/ lack of knowledge of the Absolute Good, and therefore, lack of the energy that empowers the life of the mind
2/ inability to accept the Absolute Good.

The evil has no body (e.g., in: Ephesians 6:10–18); it is not an inseparable property of the material things: the matter carries the potential to be arranged into the material things capable to actualize the deeds of the good and the deeds of the evil, both devised by the mind.

For instance,

– iron might be forged into the plow as well as into the sword, and diamond might be used to create a masterpiece of the art as well as to produce weapons of destruction

– a human being cognizes the good and the evil, chooses either the good or the evil, and embodies that what has been chosen into own thoughts, words, and deeds.

Hence, the one might define the evil241 as one of two possible states of the human mind during the cycle of

cognition—creation of thought/knowledge—embodiment/materialization of created knowledge

Until a human being employs the material things to inflict death and harm unto the others, the evil remains only a possibility – a potency to actualize the destructive potential. Even if the mind has embodied own thoughts into the destructive plans and devices [(e.g., strategy of war and conquest, weapons, destructive systems)] that are
intended to inflict death and harm unto the others, the evil remains a possibility/potency, until the mind initiates its materialization, for instance, the operations with the material things intended to bring forth the evil, so suffering and death would become the actuality of the others.

Hence, in the world of the material things, the words and deeds of man

a) reveal the actual foundation of his life and the nature of his inner treasure — the good or the evil [Matthew 15:18–20; Mark 7:21–23; Luke 6:45]
b) disclose the actual essence of his faith and beliefs, by which he lives [Matthew 7:12–27; James 2:14–26]
c) actualize self-judgment: either the road to God in the Light of Truth and the deeds of the good or the deeds of the evil in the darkness of ignorance and inhumanity and the road into the eternal darkness — death of eternal separation from God (John 3:19–21; also in: Matthew 25:31–46).

However, within the realm of the human mind, each thought becomes accomplishment/action at the moment of its creation [Matthew 5:27–28] – either the good or the evil: for any evil thought and for each evil word man is judged as he is judged for sin committed by actions/deeds.

Hence, the evil might be envisioned as the spiritual/mental state, in which the insufficient mind is capable of spreading insufficiency unto the others and devising deprivation of the others of their life-sustaining reserves and conditions that the others need for accomplishment of their purposes of survival and evolution.

The following symptoms allow identification of the mind that is in the state of the evil

— insufficiency, loss, deprivation of the energy and its derivatives [e.g., such as health that is a definition for normal operations of mind and body, power of reasoning and right discernment, creative abilities, knowledge that sustains physical strengths and use of the material reserves]

— insufficiency of the reasoning as lack of the mental power to discern the good and the evil, to comprehend, understand, and learn knowledge of truth, which sustains the ability to evaluate the actuality adequately; this insufficiency culminates in the inability of the right discernment.

— the absence of the power

a) to obtain that what is absent or insufficient, to replenish that what was depleted, to regain that, of which the one has been deprived

b) to protect from the further deprivation, insufficiency, losses

c) to obtain that what is needed for elimination of the evil

— inability to survive and to accomplish the purposes of the existence

— inability to evolve for the next phase of existence: the eternity with God.

From the practical point of view, the evil is a possibility of failure to accomplish the purposes, for the sake of which a human being has been created and those that he pursues by his labors — the curse imposed unto the earth because of the sin of man:

...επικαταρατος η γη εν τοις εργοις σου, εν λυπασι φανη αυτην πασα τας ημερας της ζωης σου.
...cursed is the earth in thy labors, in pain shall thou eat/consume of it all the days of your life.

Ακανθας και τριβολους ανατελει σου
Thorns and thistles shall it bring forth to thee

[Genesis 3:18–19]

If actualized, this possibility of failure becomes the special spiritual/mental state – the state of the mind, which the one might describe with the following attributes:

— the inability of the mind to accept, to hold, and to operate with the power of life – wisdom

— the state of insufficiency of all operations/functions of the mind; this insufficiency develops because of absence of the energy of life that comes from God [e.g., the withered branch in: John 15:5–6]

— the necessity to work in sorrow and distress

— the possibilities to fail in all endeavors and spheres of activities/works/plans: to have the acute perception of failure, devastation, destruction, depletion, the ability to be worn out, to end premature; all these because God said to Adam: επικαταρατος η γη εν τοις εργοις σου, and man has to work with the earth cursed/downgraded to the lowest levels of complexity, at which failures, stagnation, degeneration, disintegration, and destruction are possible

— failure to actualize the ultimate purpose — to evolve into the child of God destined for the eternity with God

— degeneration, perversion, and, then, the ultimate evil – disintegration, death.

Hence, as the post–original–sin reality, possibilities to fail in all endeavors and spheres of activities, works, plans, insufficient skills needed for the optimal arrangement/manufacturing of material things, low quality of any work, and insufficiency of all operations/functions of the mind define the daily life of the many.

Many philosophers and researchers attempted to define the nature of evil and to understand why the evil [e.g., as insufficiency and the lack of power to commit and to protect the good] is allowed to exist in the world created by Perfect Almighty God.

The ancient pre–Orphic and pre–Plato thinkers asserted that the evil is disharmony and violation of the laws, which govern the cosmos. However, they did not justify their understanding of the root of the evil: why disharmony and violation of the laws are possible?

Plato [in: Laws 896d; Theaetetus 176a; italic in the original] envisioned evil as the natural component of the all levels of the world–order, starting with the human soul; he asserted that

a) soul is “the universal cause” of all contraries, including the good and the evil, right and wrong

b) the evil controls the realm of earthly existence

c) the evil must always exist as the force “ranged against good”.

Seneca (4 BC – AD 65) connected evil and sin with indecisiveness and false knowledge: he asserted that the source of sin is an error, and the proof of evil within mind is the unsteadiness — wavering between virtue and vice [Seneca XCIV 3:25, CXX 3:393].

Consequently, Baruch Spinoza (1632–1677) correlated the concept of evil with the concept of knowledge: inadequate knowledge is the knowledge of evil; would the mind have the adequate knowledge, evil would not exist [Spinoza IV:64 211].

From the Christian’s point of view, the Plato’s assertion that the human soul/heart/mind — the inner man created by God into His image and likeness – is the source of the evil is the irrational assertion of the arch–evil’s worshiper [the Plato’s philosophy is based upon the Orphic doctrine].
The Christian Greek theologians consider the evil as
– the abnormal phenomenon incompatible with the human nature
– the acts incompatible with the knowledge of God
– the deficiency of the soul/heart/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, for the sake of which a human being has been created.

Hence, the evil is not consistent with the normal human nature – the nature of immortal being created in image of God and likeness: it may exist only at those levels of the material world where errors of judgment are possible.

Then, Aristotle the Orphic and Plato’s pupil eliminated the Absolute Good from the daily life of men[151] and introduced the slavery as the universal order, placing therefore, the evil–death [[as Socrates rightly inferred, slavery is death of the reason[18]]] into the foundation of the universal order.

Plato the Orphic’s fantasies concerning the good and the evil became the door, through which slavery [[death of the human reasoning]] and then, the logic of death[22] invented by Aristotle crawled into the Western world[152].

With the doctrines of Plato and Aristotle, the “Fathers” of the Western church [[e.g., such as Thomas Aquinas]] adopted their foundation – the Orphism[220]. When the Orphism penetrated the Western theological thought, the logic of death took the place of the normal reasoning: gradually, mythical symbolical thinking[100] based upon the logic of death – the logic of simplification[222] – became the foundation of the reasoning and the main tools of creation of knowledge.

Although, by the very definition, the knowledge created with the logic of simplification is not suitable for explanation and cognition of life, it shaped the entire foundation of the Western civilization.

All heathen[20] civilizations operate with the same Orphism–based logic – the same, because the mind is enabled to operate only within one knowledge framework and to have only one foundation for reasoning–cognition–creation of thoughts

**either**

the Absolute Truth of the only One True God
revealed by the Holy Scriptures –
the Books of the Old Testament and the New Testament

**or**

the lies of the arch–evil,
the essence of which is embodied into the Orphic myths and their derivatives –
philosophical doctrines that sustain false religions and cults of death

The Orphic myths became the common foundation for all heathen philosophies, religions, and ways of life inconsistent with the Absolute Truth. The entire set of logics, upon which the heathen theological–philosophical–social systems [[e.g., religions, doctrines, civilizations, empires, societies]] are built, has the same theological–philosophical root: the serpentine/arch–evil’s “theology” and “philosophical” doctrine of the Orphics.

For instance, the serpentine/arch–evil’s “theology” and “philosophical doctrine” of the Orphics might be easily identified as the foundation for the framework of knowledge for the ideologies of death based upon the sacrilegious for the Christians belief that God the Creator might be magnified and pleased by death, execution, murder, blowing up, mutilation, humiliation, enslaving, and belittlement of His creation – a human being.

Only the arch–enemy of man that was the murderer of man from the beginning may be pleased by death of the creations of God {{Genesis 3:1–6, 15–16; 8:20–21; 9:5–6; John 8:44; Wisdom 2:23–24}}.

Hence, these ideologies are the particular versions of the cult of death, which serve the arch–evil by

a/ justifying crimes against humanity, atrocities, genocide, slavery, humiliation of human beings

b/ inspiring to commit crimes against humanity — atrocities, genocide, enslaving, humiliation, discrimination — by

1/ elevating the crimes against human beings–creations of God at the rank of their virtue
and
2/ promising the paradise for the violation of the law of the inviolability of human life established by God

{{Genesis 9:5–6}},

that is for crimes against God and against the creations of God

{{Genesis 9:5–6}},

c/ transforming a human being into the human weapon (e.g., suicide bomber) – a merciless beast that carries death within and inflicts death and suffering unto the others because of belief that he obtain the Paradise bg assassinaton of human bein/s – creatons of God.

Hence, for a Christian, the summary of law formulated by Lord Jesus Christ (Matthew 22:36–40; Mark 12:28–34; Luke 10:27–37) — love to God and love to the creations of God — is the fundamental point of judgment, with which any assertion might be identified as based upon either the true religion or the lies of the arch–enemy that was the murderer of man from the beginning (John 8:44):

any assertion that justifies murder of a human being
is based upon the cult of death – cult of the worshipers of the arch–evil

{{1 John 3:8–14}},
because the will of God concerning inviolability of the human life

{{Genesis 9:5–6}},

which was revealed to Noah after the Flood,
when men received another chance to live and to accomplish the purposes,
for the sake of which man was created in image of God and likeness,
is the universal and absolute law for the Christian

{{Genesis 9:5–6}},

A human being might be empowered to perceive God through love, through the Absolute Good that God’s Love opens to His creations[36]. God is the perfect Creator of the perfect world:
the Holy Scriptures reveal impossibility to relate the evil to God

down

the Christian theology holds that any assertion, which by any means establishes any connection between God and evil, is sacrilegious. The truth is that — God is the Light, and there is no darkness in Him

*John 1:1–5; 1 John 1:5*

— the knowledge of the only One True God and Jesus Christ Whom He has sent is the eternal life

*John 17:3*

— the evil and destruction are not compatible with true knowledge of God

*Isaiah 11:9*

— God did not create death: He created the worlds of life; death became the companion of men only through intentions and deeds of godless men

*Wisdom 1:12–16; 2:23–24*

— God is the perfect love and He loves His creations — to save men from death (that is from the consequence of the men’s own deeds) God sent His Son

Who took on Himself the sins of the whole world, conquered death, and offered salvation and eternal life to all who desire to live


The God’s act of creation establishes life; the God’s act of creation does not include, presuppose, expect, or prepare place for the evil. The evil comes when people willingly, according to their own free will, and within the temporal world given to their dominion, choose to violate the law of God — the law of love.

If the one accepts the knowledge given in the Holy Scriptures as the absolute truth, as the only way of life, as the only Light of creation in the darkness (e.g., in: *John 1:1–5, 9; 3:16–21; 8:12; 9:4–5; Matthew 5:15–16; Mark 7:21–23; Luke 6:45; 11:33–36; James 1:17; Deuteronomy 30:9–20; Psalm 17(18):28*), he could infer that

a/ the human soul/mind is the being that, within the temporal world composed of the temporarily arrangements of the structured matter, by its own will — by his own judgment (*John 3:19–21*), might become the carrier either of the good—Light—creative power or the evil—darkness—destructive power of death

b/ the human heart/mind can be the space*54* either for the works of God or for the evil thoughts
c/ the carrier/space is not the source.

The mind learns the practical side of the evil through mistakes of judgment implemented into wrong words and actions, malfunctions of its creations with which the mind intends to sustain life, failures to achieve the purposes.

The root of the evil *[[as well as the first discernible symptom of the evil state of the mind]]* is insufficiency of reasoning as the consequence of absence of the special energy—power — wisdom*155* — that sustains life of man at the earth and his evoluton for the eternity.

A human being is the wholeness*33* that manifests itself within three dimensions or at three levels of complexity (see the following Chart 1. The Mind):

- **energy:** spirit—soul — levels of Νους —
  - Intellect/Intelligence/Reason — the “depths of human soul,”
  - or
  - the core of human essence (soul—heart—mind), which was created in image of God and likeness, so, through it,
  - a human being might be connected with God the Creator and might receive from God the power of life

- **energy—information:** άπνοια — the mind — levels of consciousness/thinking/cognition/reasoning/faculty of deliberation — γνώμα—φρονημα—λογισμος
  - where the mind
  - [[identified also as the reasoning or faculty of deliberation]]

creates thoughts by working with the energy—information provided by senses (αισθητηρια οργανα) that discern—perceive—identify—evaluate the parameters of material things/arrangements of the matter

- **energy—information—matter:** levels of αισθητηρια οργανα — sensory facility — levels of body—flesh—matter that is the temporarily structured matter arranged for carrying the spirit—soul—mind within the temporal realm of the structured matter/material things

At all levels where human life is consummated, a human being operates with the energy that he receives from God and with the derivatives of the energy received from God:

- **energy**
  - as the power of life that enables a human being to exist — think, breathe, move, speak, act

- **energy—information**
  - as an embodiment of the energy into thoughts and words

- **energy—information—matter**
  - as an embodiment of the energy into the material things

The Source of the wisdom/power of life is the Word—God and the Holy Spirit that a human being receives from God, if he has faith*182* in Lord Jesus Christ — the Word—God, loves Him, and lives by His commandments (*Matthew 5:48; 22:36–40; Mark 12:29–34; Luke 10:25–38; John 13:15, 34–35; 14; 15; 16; 17; 1 John*):

- **a/ imitation of perfection of God**

- **b/ imitation of mercy and love of God**

- **c/ love to God and love to the creations of God**
If the mind has no access to the Source of the wisdom/power of life, it becomes insufficient – the evil one. Then, the evil accompanies life and activities of a human being at all levels connected with the world of the material things.

1 Peter 1; Ephesians; Colossians; Romans; 1 Corinthians; 2 Corinthians; Hebrews] creating a new being – a child of God. This child of God – a Christian – is the likeness of the Word–God that lives by the Holy Spirit and worships God in Spirit and Truth: a firstfruit of new creations destined for the eternity with God (John 1:1–13; 3; 4:23–24; 14; 15; 16:7–15; 17; 1 James 1:17–18; 1 Peter; Ephesians; Colossians).

Chart 1. The Mind

The following chart reflects the concept of the human essence/inner man/soul–heart–mind [in my works, when the theological subtleties are not the subject of consideration, simply: the mind] developed by the Greek theologians. With it, the one could identify the points, at which an entry of the evil might be possible, if the mind has insufficient protection.
Only God can annihilate the evil and heal the one who has no power to heal and to sustain himself. The love of God is revealed to men as the highest energy and the mightiest power – the Absolute Good that creates life and replenishes the lack of energy and power [Luke 6:17–19; 7:11–23; John 19:28–30; Psalm 103(14):30; 106(107)].

The evil as insufficiency is instantly annihilated by the love–power of God and nothing that carries the evil within is able to enter the kingdom of God.

That is why the sins and evil of men, which made men incapable to withstand the presence of God and therefore to enter the everlasting life, have been annihilated by the Word–God Who was sent by God the Father, Who became Man, and Who placed His Soul for His followers [John 1:1–18; 29; 3:1–21; 35–36; 6:28–69; 10:1–30; 15:1–3; 17; Within the world of men, the one who committed evil thoughts → words → deeds has to understand that he has committed evil and then, to turn to God, so he can be forgiven and healed by God Who is Almighty Perfect Love [John 3:16–21; 17; 1 John]. If the one does not turn to God, he cannot be healed and liberated from the evil (Isaiah 6:8–10; Matthew 13:14–15; Mark 4:11–12; Luke 8:10; John 12:37–50).

In the new world of God, there will be no curse, no memory of the evil and suffering that mankind has inflicted upon itself. Seemingly, the possibility of the mind to enter the state of insufficiency/failure will be annihilated, because it will have the complete knowledge of God, carry the Name of God, and serve His will completely; therefore, it will be the complete likeness of the perfection of God [John 4:34; 6:37–40; 17; 1 Peter 1; 2.1–12; 2 Peter 1:1–11; 1 John 3:1–3; Revelation 21:4; 22:3–5; Isaiah 65:15–17; Wisdom 2:23; 15:1–3].

So, the practical question: how the evil enters the human mind to become its treasure, so, it will be ready to be poured out into the world of the material things?

The one might comprehend the essence and origin of the evil by reading the Book of Genesis of the Holy Scriptures (Genesis 2; 3):

- the evil came into existence
  - [was initiated as death/annihilation of the ones who are incapable to live by the words of God and for accomplishing His will]]
  - through false belief and entered the world through thought → words → actions of human beings

Eve believed the beast,
perceived/imagined the beauty of the fruit of the tree of knowledge,
desired it, took it, ate (accepted/consumed) it, and gave it to eat to Adam who ate it.

Thus, Eve and then, Adam took into consideration the words of the beasts → rejected the words of God the Creator
- for the sake of having something created by God
  - (fruits of the tree that God make grow in the Garden of Delight),
  - violated the order of God the Creator
  - (do not eat the fruits of the tree of knowledge of good and evil – Genesis 2:16–17),
  - attempted to hide themselves from God
    {Genesis 3:1–11}

thus, the original evil/source of all the evils
- is the set of interconnected failures to live
  - according to the nature created by God in His image and likeness
    {Genesis 1:26–28};
  - these failures are
    - human being's mistrust to God → disobedience to the words of God → hiding from/rejection of God
      - the evil is death that inflicts death onto those who cognized it, accepted the knowledge of it as the truth, and, with own thoughts, words, and deeds, have woven this knowledge into the fabric of own life

The evil–death has no place in the eternal realm of God (Genesis 3:23–25; Revelation 21:4; 22:3–5). The evil is not consistent with the normal human nature. The evil is allowed to exist only at the lowest levels of the temporal arrangements [temporal wholenesses of energy–information–matter that are human beings during the earthly phase of existence] that come into being for achievement of some purposes and, after their work is done, disintegrate/die releasing the energy (the breath of life breathed by God into the face of man – the spirit; in: Genesis 2:7; Psalm 145(146):3–4; Ecclesiastes 12:7) that empowered them to live.

What then, is the point of entry: how the evil enters the human heart/mind to become the “treasure,” out of abundance of which man speaks and acts (in: Luke 6:45; Mark 7:21–23)?

According to the concept of the human mind (see Chart 1. The Mind), the one could infer that

1/ only the levels of Nous, at which the mind communicates with God and receives the energy of life, are not accessible for the evil. The evil enters at the lowest levels of complexity — the levels where the mind has to interact with cursed/downgraded earth — the matter, material things. A human body is the structured matter. Thus, the evil might enter only at the levels, which are either the levels of the matter or have to be inseparable from the levels of the matter, so, the wholeness–life would be maintained

2/ the entire realm of knowledge that accommodates life of the human intellect–intelligence–reasoning consists of three interconnected domains differentiated by the levels of complexity/universality of knowledge:

a/ knowledge of God the Creator

b/ knowledge of the laws upon which the universe of men was created, exists, and will come to its end → knowledge of the laws that define existence–arrangement–destruction of the matter and human interactions with it

c/ knowledge of the earth–matter, with which the world of the material things is arranged:
Knowledge from above – the knowledge of God and His laws:
The Divine Energy that the mind perceives as the knowledge of God:
Theology – the universal knowledge with the highest level of complexity
[[the levels of Νους and Διάνοια]]

Knowledge created by the mind, for instance, knowledge of the world and human place and potency in it;
e.g., the knowledge derived of Theology and shaped into Philosophy and Logic –
the levels of particularities–individual terms–conditions–features
[e.g., nation accommodated at particular land–climate zone
and unified with the particular language and manner of life,
civilization – a particular establishment within the time–space–complexity range,
in which a particular pattern of knowledge creation–accumulation–transfer has to be tested]]
in which a human being needs to survive and evolve for the next phase of existence
[[the levels of Διάνοια]]

Knowledge inferred from the parameters of the world of the structured matter,
which makes possible physical survival
within particular time–space–complexity settings57,
e.g., natural and other sciences
[[the levels of Γνώμα —Φρονημα—Λογισμος and Αισθητηρια Οργανα]]

Knowledge of God defines life and reveals knowledge of human nature; this knowledge originates philosophical outlook–position within the world and determines the methods of cognition and actions with which the mind accomplishes its purposes. The levels, at which the mind perceives God and receives from Him the energy of life [[Νους, the core structure of the human essence]], cannot be open for the evil; otherwise, the immortality and eternal life of man would be impossible.

For instance, if the one with the evil within — that was every human being before redemption58 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].

Hence, the levels of Νους – the intellect, through which a Christian receives the energy of life that he identifies as wisdom and knowledge of God, are not accessible for the evil, because the evil does not exist at the presence of God: as any insufficiency, it is instantly filled by the Divine energy and therefore, ceases to exist [e.g., Luke 6:17–19: 7:12–23]. Consequently, the point of entry of the evil might be only at the levels corresponding to the temporal settings arranged for accommodation of the temporarily structured matter.

When God the Creator decided the punishment for the cunning brute that became the arch–evil [Genesis 3:15–16; Revelation 20:2], He said:

And I will put enmity
between thee and the woman
and between thy seed and her seed;
he shall watch against thy head,
and thou shall watch against his heel/wings
{Genesis 3:16}

In the Septuagint [Genesis 3:16], it is written: ουδες ου δυνηση ιδειν και ου τηρησεις αυτου πτερναν — he shall watch against thy head, and thou shall watch against his heel/wings.

The Greek word τηρησει(ς) stands for to keep/ward over, to watch over, as a derivative from τερος – to watch bg keep on, or τηρεω – to watch, to keep, to observe.

In the English versions of the Bible [R], the word πτερναν is translated as heel – believed to be a derivative of φτερα as in Αχιλλεια φτερνα – Achilles’ heel of the Greek myths. However, its origin is uncertain, therefore, translation might be complicated.

Πτερναν is a compound word with the roots of the words with the following meanings:
Πτερον – the root of words defining flying birds, wings, as it is for instance, in πτερον – wing [of a flying creature, bird]; in πτερυγας – wing, protection – in the reference to God in Psalm 90(91):4; πτερωμα – to grow/acquire wings; πτερυγας – wing–empowered, and in πτερνας (πτερωμα) – the bird of prey mentioned by Aristotle
P | ο | ω – where P is the Minoan root of the cluster of words denoting power, force; for instance, as in ρως – to fortify, make powerful, or in ρωμα – power, force, strength, spiritual power
V – the Minoan root of the cluster of words denoting law, mind, reasoning, life elements.

Thus, the word heel is not the only possible translation; πτερναν also might denote wings–empowered, or having something similar, which is needed to carry up, to lift up, to soar, to be winged: to have the power of flying.

Indeed, πτερναν should denote not only heel as the part of the foot, the base of the body, on which man stands. According to the text of Genesis {Genesis 3:15}, the serpent’s punishment for the original sin of man is to γην φαγη – to eat earth/dust in all days of its life; however, the serpents and snakes do not literally eat earth/soil/dust/unanimated matter, these creatures consume living beings. Furthermore, the arch–evil does not manifestly [openly, as a material object in image of the serpent–dragon, for instance, such as referred to in: Revelation 20:2, and in: Psalm 90(91):13]] devours its victims in the contemporary societies, which have discontinued human sacrifices to gigantic reptiles.
Consequently, the one could assume that the word πτερναν should also refer to the intellectual and even spiritual power of man: the imaginary faculty of the mind defined as "the wings of reason," or the wings of mind, with which man might lift himself up to

assumption that through senses, feelings, interpretation of images of the material things by imagination

the mind could

a/ obtain complete understanding of the spiritual phenomena,

for instance, such as thoughts of deities\textsuperscript{59},

b/ predict the future, especially through communications with the deities and immaterial/spiritual/deceased/out-of-the-earth beings\textsuperscript{127},

c/ create the knowledge of deities – theological knowledge\textsuperscript{60}

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↑

love for self–exaltation and pride frequently resulting in self–deification

(especially, the political and religious leaders)

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↑

the ability to soar with imagination into the different real and imaginary realms, e.g.,
to "communicate" with the deceased and the aliens, to "travel" to other planets and universes

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↑

the desire of superiority and exaltation,

firstly, the desire to be exalted because of self–ascribed wisdom and superiority

[[therefore, to lose caution, which is necessary for discernment the truth and the false, and to fall into the trap\textsuperscript{61},

which is set up for the ones blinded with pride and self–exaltation and incapable to discriminate between truth and lies,
deliverance from which is promised only to the one who dwells under the protection of God (Psalm 90(91))]]

Then, the interaction between

the arch–evil, ἀνθρωποκτονος, the murderer of man from the beginning, the liar, and the father of lies

(John 8:44),

which seeks to consume its "food" dust/earth

[[man is earth (Genesis 3:20) formed of χουν απο της γης – dust of the earth (Genesis 2:7)]]

and

man/earth that has to avoid death

may be initiated at any time–space–complexity point\textsuperscript{62}, at which the sensory perception→imagination→faculty of deliberation — the heel/wings of man — faces the lies/false knowledge pouring out of "the head of the serpent" (poison–producing/lands of the serpents are situated within head)

The head of the serpent as the container for making lies – the false knowledge, the deadly poison\textsuperscript{24}

that debilitates the mind and subdues it under the control of the arch–evil

rises against

↓

↑

the heel/wing of the mind that is the border–point/part of the basis,
on which the lowest levels of the mind are working, esp., such as imagination –
as a component of the faculty of deliberation that is

a/ fed by senses

b/ works with observation–handling–creation of the material things

c/ derives its conclusions by observation–contemplation–comprehension of the arrangements of the material things
and infers the knowledge behind these arrangements and their interactions

d/ arranges basis for acceptance/creation/absorption of knowledge of the material world
and infers/deciphers/comprehends its invisible/immaterial foundation

[[if the mind accepts existence of the spiritual realm as the source of creation–sustaining life of the material world]]

Hence,

1/ the point of entry of the evil is at the lowest levels of διανοια – mind [[imagination→faculty of deliberation]], which, as the Lord God said (Genesis 8:21), from the youth of man is intently bent upon the evil things

2/ the evil treasure and death of the human mind is the false knowledge. The evil may enter the mind (see The Chart 1. The Mind above) through false knowledge, at the levels of the Consciousness–Thinking–Reasoning/Faculty of Deliberation \(\text{[Γνωμα –– Φρονημα–– Λογισμος]}\), and through the senses \(\text{[Αισθητηρια  Οργανα]}\), with which a human being

a/ perceives–identifies–desires–consumes–operates with the structured matter/material things

b/ positions himself and acts within the world of the material things

c/ correlates himself with other living beings

Thus, the realm of the evil might be arranged only at the lower levels and its existence is possible only at the lower levels – within the temporal world.

In particular \(1 \rightarrow 7\),

1. God warned Adam that, at the day he eats of the tree of knowledge of good and evil, he would surely die (Genesis 2:15–17): for a human being, knowledge of the evil is death

2. A human being was created as an immortal likeness of God embodied into the wholeness of energy–information–matter formed of the dust of the earth (χουν απο της γης – the pouring dust of the earth, before the earth was cursed/downgraded because of man) and animated by the breath \(\text{πν–εω} \rightarrow \text{πν–ευμα} –– \text{spirit, breath, flow of energy, wind}}\) of life, which God breathed into the face of man making him a living soul (Genesis 2:7; Wisdom 2:23).
The evil — as death — is unnatural disintegration of the wholeness: death is knowledge of disintegration and destruction embodied into the temporal actuality/world of man and resulting in separation of

the energy of life/spirit—breath of live/soul, which is given by God and which returns to God, from
its carrier — a body formed of the dust of the earth that returns into the earth, from which it was taken

(Genesis 2:7; 3:18–20)

Apparently, a human being dies either due to the "natural" causes (death because of age or incurable disease) or because his body is destroyed with the impact of the external forces (generated by the nature or weapon or actions of men), which are capable of destruction through

a/ division—fragmentation—breaking down the structured matter/body
b/ deprivation of the physical reserves that sustain life of a body (air, water, food)
c/ the change of condition—terms—parameters of the matter beyond the limits of human survival (e.g., exposure to elements, deprivation of oxygen, low/high temperature, pressure, and so on).

4. For the mind, there is no possibility to connect each "natural" death of a person with his advancement in knowledge of the evil: everyone dies — the good and the evil, the just and the unjust, the righteous one and the sinner — in Adam, all mankind died (1 Corinthians 15:22; Genesis 3:18–20).

5. Only God Who created the hearts of all men, teaches, and watches His creations, evaluates the treasure of human heart — what man has accumulated and is carrying within — the good or the evil, and how his treasure might influence the others. The mind has no right to judge the hearts/minds and inner worth of the others as well as to render evil for evil (Deuteronomy 32:35–36; Psalm 16:17:2–5; 32(33):14–22; Matthew 7:1–5; Luke 6:27–49; Romans 2:12; 1 Corinthians 4:5; 6), firstly, because it does not have capacity for that and therefore, the judgment will be inadequate — false, and the thoughts—words—actions will be inadequate — false.

6. However, the entire life of the mind is the process of discernment of the good and the evil within everything that the mind encounters and the consequent choice — either acceptance or rejection: by the fruits — words and actions — the mind recognizes the essence of the others' faith, deciphers meaning and destiny of the establishments, which the others build, control, or maintain — either survival or collapse, evaluates the others' potency — either of the good or the evil, consequently, either accepts the others as the carriers of the good or rejects them as the carriers of the evil — danger and threat

(Matthew 7:15–27; Luke 6:27–49; 1 James 2:14–26; 1 John 3; 4)

7. Thus, the subject of consideration might be the evil in general

a/ as the result of a human beings' words and actions, which did not result in the good for the others, which have inflicted harm, suffering, caused deprivation of the others of their life—maintaining reserves, and therefore are the deeds of the evil (in: Matthew 7:21–23; 25:31–46)

b/ as a condition (stagnation—degeneration—collapse—disintegration) of the human establishments created to sustain survival, maintain development, and facilitate advancement of people, societies, states, nations, civilization

c/ as a phenomenon—situation—state of the mind, within which the natural abilities of the mind are impaired and the mind is not empowered to accomplish the main purposes of its existence:

1/ own survival at the earth

2/ protection and development of own creations/establishments/systems, with which the mind intends to sustain survival and evolution — own as well as all in the sphere of its influence; for instance, family, society, state, nation, civilization

3/ own evolution for the next phase of existence

The examples of general evil that, as knowledge, may become the contents — treasure — of the mind:

a/ knowledge created—accumulated—learned—transmitted with the purpose to deceive the others for the sake of enslaving the others and using them for own advantages, to inflict evil [e.g., suffering, grief, slavery, deprivation of life—sustaining resources, good repute, wealth, health, freedom to live according own beliefs and for achievement of own purposes] upon the others for the sake of own purposes; the example of such knowledge is propaganda

b/ false knowledge — the knowledge that is not adequate to the actuality of the world of the material things, for instance, the knowledge created by the false — materialistic, atheistic, and ethics—free — sciences

c/ false knowledge — the knowledge of "other gods" — that human mind creates with own imagination, accepts as truth, and lives by it: this is knowledge of idol—worshippers who create idols and worship the matter — arrangements—creations produced by the mind and hands of men; this knowledge is the heathenism — the false knowledge of non—existing deities propagated by false religions, cults of death, and ideologies.

As it could be inferred from the Book of Genesis, initially—time of men who were flesh (Genesis 6:2–5) was shortened, then, they came to the ultimate perversion of all flesh (Genesis 6:6, 12), because of which the world, ultimately, was filled with iniquities—violations of the law, and consequently, lost the power to exist. The inability of the world to exist, because all flesh corrupted/destroyed its way upon the earth, was the point of its χαμός; the χαμός of the earth came before God, and God's judgment was annihilation of the corrupted ones (Genesis 6:14; 2 Peter 3:5–13).

Observing the behavior of Noah after exit from the ark ([sacrifice of the creatures spared by God, as if death of God's creation might please God]), God promised that He will not make the earth to answer for the deeds of men, because the man's mind (συνείδησις — mind, reasoning, imagination as creation of thoughts), from his youth, is intently bent upon the evil (Genesis 6:6; 9:21).

However, the spared men brought into the new world not only memory of the pre—Flood evil, which is evident from
A/the act of Cham the son of Noah and the followed curse of slavery imposed by Noah onto the firstborn son of Cham (Genesis 9:18–27)
B/construction of the Babel tower that triggered the language confusion followed with

1/ division of one race of men unified by one language [[therefore, by common patterns of knowledge creation–accumulation–sharing–dissemination and common customs]] into the nations with different languages
2/ dispersion of men upon the earth, so each nation could seek God (Genesis 11:1–9; Acts 17:16–31).

The meeting of Abraham and Melchizedek the priest of the Most High God and the king of Salem, who blessed Abraham after his victory over enemies and gave him bread and wine (Genesis 14:1–20), took place before the first covenant: it confirmed that knowledge of Almighty God the Creator never left the earth [[otherwise, the earth would cease to exist]].

The encounter with Melchizedek the priest of the Most High God was also revelation of coming of the Word–God – the eternal High Priest in order of Melchizedek (Psalm 109:110); Hebrews 7:1–22) Who would give to His chosen ones the Bread and the Wine of the immortality and the blessing of the opportunity to become His royal priesthood, His very Own people (Matthew 26:26–28; Mark 14:22–24; Luke 22:17, 19–20; John 6:48–51, 53–58, 63; 1 Peter 2:9–10).

Thus, until the last breath on earth, the mind lives by making the choice – the good or the evil, and by consuming the results of own choice:

either
the good with God → knowledge of truth → freedom and wisdom → eternal life with God
or
the evil with the arch–enemy → false knowledge → slavery and insanity → eternal death–separation from God

Each generation of thinkers, all civilizations – as the patterns of knowledge creation → embodiment, all system – as the means of accomplishment purposes of men, all level of human hierarchies of power as embodiment of the treasure, which the human mind carries within, have own interpretation, perception, and meaning of the evil.

During thousands of years the generations passed through the earth, many civilizations have arisen from the dust to become dust. All and each of them has own way of life based upon some knowledge. Although, seemingly, there are the countless differences among life styles, cultures, values, religions, social and political orders, laws, contents of sciences, philosophical and political doctrines, and all other facets of the complex phenomenon called civilization, all of them had the same problem and the same reason of collapse and disintegration, which marked the change of epochs, civilizations, world orders: false knowledge, lies, misconception.

How then, the one may discern the false knowledge/lies/lethal poison within things, events, communications, and other phenomena that the mind is facing, so the lethal poison of false knowledge would be rejected? How to identify, which kind of knowledge a particular mind does offer to the others – true knowledge or false knowledge, what then, is its treasure: the good or the evil?

So, the one who cares of own survival is facing the three–facet problem:

1/ how to discern the true essence
   of everything that the one encounters?

2/ how to separate himself from those
   who are the carriers of destruction with the evil/rotten core within
   and how to neutralize their evil influence?

3/ how to protect his own mind from the knowledge of the evil,
   which carries poison of death?

The daily reality is not arranged as a school class for kids, in which a teacher tells stories, shows pictures and explains their true meaning and essence. The mind is immersed into the flow of thoughts, feelings, information, events, discoveries, encounters, within which, in every moment of its existence, at every time–space–complexity point, it faces the choice between the good and the evil. The mind itself has to determine what is good and what is bad, to discern the true essence of everything it has to face, and to determine the nature of knowledge that is offered as truth. The mind itself builds the reality of its life by making choices, by accepting one thought and rejecting another, by accepting some data–information–facts–knowledge as adequate to the actuality – that is as truth, and rejecting the others as false/lie/deceit.

Hence, the point of entry for the evil might also be defined as inability of the mind to discern the true essence of the knowledge: to determine the foundation of everything that it encounters, and consequently, as inability to make the right choice by choosing the good and by rejecting the evil.

The one who reads the Holy Scriptures with the purposes to survive, to find the road to the Truth, and to obtain the life everlasting (John 14:6–7; 17:3), might be empowered to infer the difference between

knowledge, by which those who believe in the only One True God live
and
knowledge, by which the heathens/idol–worshippers live
knowledge of the good and truth and knowledge of the evil and lies
the consequences of the knowledge of the good and the consequences of the knowledge of the evil

As Moses the prophet in the time of law–giving warned his tribesmen (Deuteronomy 30:15–20), this difference indeed is the difference between life and death.

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Summary & Inferences

1. The mind is not the source of the good and the evil: it is a carrier—a being, vessel [[the lamp of clay envisioned by David, or λαόκχους – of Jeremiah 169]], that carries within, as its treasure, either the good–light–life or the evil–darkness–death, and pours out its contents—either the good or the evil treasure into the world that accommodates existence of mankind.

2. Through ιερονμουσεως110 — the complete knowledge of God — the mind receives everything needed for life, evolution, and preparedness for the everlasting life {John 14:15–17; 26; 16:13–16; 17; 2 Peter 1:2–11; Ephesians}.

3. Through false knowledge39, the root of which is the lies of the arch–enemy, the father of lies and the murder of man from the beginning — the mind accepts the lethal poison, the incurable rage of the asp {Deuteronomy 32:16–33} that debilitates it, enslaves it, deprives it of natural power of reasoning, makes it unable to decide even the life–threatening problems {Isaiah 59:1–15}, initiates collapse of human reasoning transforming a human being into the beast living by death and suffering of the others. Such mind causes insufficiency/problems that instigate stagnation176 followed with degeneration and collapse of the life–sustaining establishments and institutions, ignites wars leading to death of the many, and ultimately, casts itself into the eternal darkness — eternal death/separation from God.

4. The evil came into being at the moment of the human choice to ignore the truth–words of God the Creator and to accept the lies of the creature {Genesis 3:5–7}. Since, existence of the evil is based on three pillars:

   1/ settings [[in Genesis 3:18: επικαταρατος η γη – cursed/downgraded/destabilized earth]], in which false knowledge might be produced and offered as the truth

   2/ the possibility of acceptance of false knowledge/lies as truth by the mind, and circulation of the false knowledge/lies among men

   3/ settings in which those debilitated by false knowledge might pass through the cycle of extermination: acceptance of false knowledge → stagnation → degeneration → perversion → collapse of reasoning → death

As the one could infer from the Holy Scriptures {Genesis 3:15–25}, such arrangement for existence of the evil, was created with the curse imposed onto the initially perfect earth, which was therefore downgraded for accommodation of insufficiency, imperfection, and other consequences of false knowledge. When Adam and Eve rejected the truth of God and accepted lies of the creature, they died, and not only Adam and Eve who sinned before God: they passed death to all descendants and all creations of the earth: all mankind and all creations of earth have been entrapped within the realm, in which false, lies, degeneration170, perversion, diseases, disorders, suffering, and death are the realities of daily life.

5. The pattern false knowledge/lies → death became the inseparable part of human life, and inability to differentiate between the truth and the lies continues to initiate collapse of the human reasoning and subsequent destruction of human establishments.

   The one might understand the gravity of this situation, if he takes into consideration the incessant failures to improve life, health, and well–being of nations divided by never–ending wars, religions, laws, customs, and the past full of atrocities and crimes against humanity. One of the main reasons of such failures, seemingly, is an inability to correlate

   the cause

   [[violation of the law–commandments and rejection of the words of God]]

   ↓

   the consequences

   [[insufficiency, suffering, crimes, death of men and total ruin153 of human establishments]]

6. Consequently, the evil that entered the human heart–mind to become its treasure, makes a human being able to bring forth the evil for the others [[and therefore, be perceived by many as the source of the evil]], if the mind accepts the truth as true knowledge. This happens, when the mind is not protected by the abilities of the right discernment based upon knowledge of the Absolute Truth, when it does not have the Word–God within: such mind

   1) cannot tolerate the words of God

   2) degenerates into the one that is not of God, so, this one has to be uprooted, because he does the works of the arch–evil and he has no place in the kingdom of God {John 8:34–37, 41–45; also, in: Matthew 13:24–30, 37–42; 15:12–14}.

   With the false knowledge, the mind builds the foundation for thoughts, plans, words, and actions, because of which the evil harbored by the one within his heart–mind, becomes the actuality of the many. If the one lives by inflicting harm and suffering on the others — by doing the evil to the others, simultaneously, he loses own chance of survival and evolution:

   none ever was, is, and will be able to evolve into a child of God, if

   a/ he is a carrier of the evil

   b/ Lord Jesus Christ did not set him free from the evil and sin

   c/ he, therefore, was not empowered to perceive the Truth and to find the only Way to God

   {John 8:31–47}

7. The absolute truth for the Christian is that only by the grace – love and mercy of God, the one might be empowered to discern33 the good and the evil, to identify false knowledge and to reject it, and to be committed unwaveringly to the deeds of the good – love and mercy to the others: there is no other way of survival, no other Source of the power of wisdom155 and truth. Only with the power and authority24 given by the Word–God {John 1:1–18; 3:5–6, 19–20; 6:44–45, 65; 8:31–47; 12:44–48; 14; 15; 16; 17; Luke 10:19–20; Psalm 90(91)}, the mind might be enabled to survive and to evolve for the everlasting life.

   Consequently, the one might infer that only presence of Λογος/Αυγα Σοφια – the Word/Wisdom of God and the Holy Spirit within the human mind protects a human being from any evil, any false knowledge, and any insufficiency.

   Hence, the first line of defense from the evil is the proper reasoning [[in practical sense, the one might identify the proper reasoning as the reasoning adequate to the nature of the world and to the human nature]] sustained with the right discernment33.

A human being obtains proper reasoning, if

a/ the Word–God becomes the στέρεωμα37 of the mind – the foundation, on which a mortal human being

learns to believe in God, to love God, and to love the others

lives by love to God

proves his love to God by observance of the law of God – the law of love and therefore, by doing the deeds of the good:

the deeds that facilitate life, alleviate suffering, assist the others in their quest for survival here, at the earth, and for obtaining the life everlasting

through doing the deeds of the good, obtains the strength, power, steadfastness – all that he needs for transformation into the child and imitation of God, Who is the Perfect Almighty Love, and then, for the everlasting life in the presence of God

b/ the mind, as St. Paul the Apostle writes (1 Corinthians 2:15–16), strictly follows172 the reasoning of Christ

c/ the mind is unwaveringly focused

— on God as on the Source of the very life of man
— on accomplishment of the commandments of God as the only way to survive at the earth and to obtain the everlasting life afterward.

A human being was created in image of God and likeness to be immortal and to know God, thus, to be perfectly righteous and to do the works of God throughout the eternity (John 14; 15; 17; Genesis 1:26–28; 2:15; Wisdom 2:23; 9:1–3; 15:1–3).

Consequently, the one could envision the phase of existence within the temporal world, which accommodates cognition of the evil, as the special phase of preparation for the works of God, because Lord Jesus Christ, the Word–God, said that He came to fulfill the Law and His “food” is to do the will of God the Father Who sent Him and to accomplish His work. Hence, the will of God is the only – universal – law for all and everything created by God (cf.: Matthew 5:17; John 3:16–21; 4:34; 6:37–40; 17).

As the St. Peter the Apostle writes explaining the words of God, the redemption158 of man by the Word–God is the will of God set before the foundation of the world (1 Peter 1:17–21; also, see Ephesians 3:4–12).

Hence, the one might assume that the day of Judgment, which only God knows (Matthew 24:36; Mark 13:32), will come as soon as the number of the human beings prepared for the purposes of God is completed. Then, the temporal world of the material things will cease to exist, and the new world will be created – the world without the evil–death and its companions, such as failures, grief, suffering, tears, in which the slaves of God carrying the Name of God will reign for ages and ages (Matthew 13:24–30, 36–43; Mark 13:1–37; Luke 21:5–36; John 14; 17; 1 Peter 1; 2:1–10; 2 Peter 1:1–11; 3:1–15; 1 Corinthians 15:22–58; Revelation 6:9–11; 21:1–8; 22:1–5, 14).

8. From the practical point of view, the one could assume that

1/ cognition of the evil might be seen as training and selection for the eternity

2/ how a human being treat the ability to do the evil (either uses or rejects it) reveals preparedness a human being either for the purposes of God or for the road into the darkness of eternal separation from God

3/ the encounter with the evil is the test that evaluates the readiness for the works of God (Luke 4:1–13)

4/ cognition of the evil does not mean doing the works of the evil: the omnipotent power or wisdom, which the human mind that exactly/just follows172 the reasoning of Christ receives from God, is the mightiest weapon – all that a human being needs for discerning, identification and rejection of the evil.

Hence,

1/ cognition of the evil resulting in the doing of the works of evil [[lawlessness, iniquities, crimes, inflicting harm onto the others]] casts a human being into the darkness of the eternal separation from God (in: John 3:16–21, 36)

2/ cognition of the evil followed with rejection of the evil to live according to the law of God — to observe the commandments/law of God, to love God, to love the creations of God, and to confirm own choice by doing the good to the others [Matthew 7:12–23; 25:31–46; John 5:28–29; 14:15–26; Deuteronomy 30:10–20] — signify the human ability to evolve for the next phase of existence: the eternity with God. Furthermore, the ancestors committed to the evil bestow their evil upon their offspring: the evil becomes inborn curse [[degeneration of downgraded earth/man]] inherited from the fathers (in: Exodus 34:6–7), and the people are born as the cursed ones [e.g., the Phoenicians – see Ancient Civilizations: the Legacy Overview] who are not able to change their way of thinking [e.g., Wisdom 12].

Hence, apparently, for some of them, the only one way is opened: false religions/idol–worship, works of the evil, slavery to the arch–evil, and destiny of the arch–evil.

Nevertheless, after redemption of man by Lord Jesus Christ and revelation of the Christian teachings, the hope of salvation exists for everyone158.

9. The phase of evolution, within which the evil is allowed to exist, was initiated by the human desire to comprehend–control evil and choice to reject the words of God the Creator by accepting the lies of the beast/creation as the truth (Genesis 3:1–14): because of the original sin11, the special realm (downgraded/cursed149 earth – Genesis 3:18–25) was arranged. Within this realm, the evil/death arose and was given to the autonomy to enslave the mind and to control conditions of life – wealth, health, and actions of men (e.g., in: Luke 4:5–7; Job 1; 2).

10. The ones, who have no place for the Word–God within them (that is the ones who are not able to live by God), have to live by the lies of the arch–evil: by such fruits of own intently bent upon evil mind/imaginations28 as false knowledge, dreams, and lies: the heathenism – false religions, idol–worship15.

11. There are only two ways of life, only two realities, in which life of the mind might be consummated:

— the reality of the good–life sustained by the Word–God, which is the threshold of the eternity with God
— the reality of evil–death – the space without Word–God: the singularity of perversion, which is the threshold of the eternal darkness – separation from God.
12. There is no third way, nothing more: just either good or evil. To identify the true inner essence of everything that the one encounters — either the good or the evil — is the greatest challenge within the world where surfaces and appearances might cover degeneration, perversion and emptiness of death (Matthew 23:27–38). Consequently, the most serious practical problem of the many is an inability to discern the good and the evil.

13. Hence, any human establishment might be identified as
— either a training camp for the followers of the good
— or a market — the place for the followers of the evil, at which
a/ men deceive themselves that they could acquire good for the price of evil
b/ corruption follows power and authority
c/ the major part of daily business and private life includes
   1. prevention and correction of mistakes and crimes
   2. planning and actualization of the actions and crimes, which are intended to ruin business and social establishments or inflict suffering and death onto the others.

14. For the Christian, any assertion concerning any connection between God and evil is blasphemy, which is invented by the worshipers of the arch–evil in direct contradiction to the Gospels.
   For instance, the works of Thomas Aquinas and other Western philosophizing theologians, which became the foundation for the papal laws and articles of faith [e.g., imprisonment and execution — release to the secular authorities for extermination by death — and execution of the relapsed heretics, deification and infallibility of the pope — prefect of the inquisition, Filioque and its use for deification of the pope] reveal the methods by which initially heresies and ultimately lies of the arch–evil usurp the place of the truth of the Gospels.

15. If the mind knows God, it is unable to commit evil; therefore, it has eternal life because it is not the subject to the laws of disintegration: the knowledge of God, His image, and His Word protect from the evil and destruction (John 3:16–21; 36; 6:47–51, 63; 8:12, 51; 14; 17); perhaps, that is why the Hebrew Prophets exalted wisdom and the knowledge of God — more than earthly life and everything else men could ever have.

16. The evil is not consistent with the normal human nature: it exists only at those levels of the material world where errors of judgment are possible [errors of judgment are possible, because either of insufficient knowledge of God and His law or intentional rejection of God and disregard of His Law] and only for those who have no Word–God within, so they have to live by the lies of the father of lies that is the arch–enemy and murderer of man from the beginning (John 8:44).

Furthermore,
a/ the evil is one of two spiritual/mental states that define
   1/ the focus of the mind — either God or the arch–enemy of man (e.g., in: Matthew 6:24; Like 16:13–15; John 8:42–45; Genesis 3)
   2/ operations of the mind — creation of thoughts, reasoning, comprehension, deliberation
   3/ the results of its operations — the fruits [Matthew 7:17–23] — everything that minds does in accordance with its nature, which

   if normal, operates in the state of the good, for the sake of survival and evolution
   = = = = = = = = = = = = =
   if abnormal/perverted/corrupted, operates in the state of the evil, for the sake of destruction

b/ the evil is one of two “treasures” — the contents of the mind, which the mind is empowered
   1/ to accumulate as the result of its incessant operations during life—long processes of thinking, learning, cognition, comprehension, creation
   2/ to arrange–integrate into the foundation, upon which the mind operates—lives and which determines the ultimate results — either survival–evolution or collapse–destruction (in: Matthew 7:21–27)

c/ the mind is empowered to be

   either
   a carrier of the good treasure — the Light of God, the Kingdom of Heaven
   {Luke 6:45; 12:49; 17:21}
   or
   a carrier of the evil treasure — the singularity of the evil,
   the realm for slavery—degeneration—perversion—disintegration—death —
   the realm of the arch–evil, the eternal darkness of eternal death/separation from God

17. The texts of the Holy Scriptures reveal the nature and purposes of the human mind and lead the one to the ultimate conclusion:

1/ the human mind is the realm, which might be empowered to accommodate the kingdom of God
   {Luke 17:20–21}

2/ the human mind is the realm, within which the arch–evil might subdue murder consume a human being and obtain the force to enter the world of the material things, where it causes insufficiencies, suffering, diseases, and death of living beings and destruction of the human establishments

   ↓

   the human mind is the gate, through which the evil enters the world of the material things — the world that accommodates existence of mankind and that should be a place for learning the Truth and consequent evolution—preparedness for the next phase of existence — immortality and everlasting life in the presence of God, yet, which has become the collapsing realm of degeneration, disintegration, destruction, and death, the disintegrating system that might be analyzed, comprehended, and evaluated according to the classical διαφθορά pattern — the pattern of the total collapse—ruin—disintegration
18. With the systems terms, the destructive role of the evil might be envisioned as the task to free the space from the insufficient systems incapable of optimization – the arrangements of the temporarily structured matter, which do not comply with the universal law of perfection.24

Two types of destructive processes exist as the consequence of the initial violation of the universal law (original sin) – initial attempt of Adam and Eve to subvert the Absolute); the mind might identify two realities as “evil”:

— one reality includes the thoughts and actions of men – their own creations; it is the realm for the natural end – destruction (natural for the particular arrangements of the dissipating matter) of all material structures and systems, which have achieved their purposes within the material time-space-complexity-bounded realities and must disintegrate in due course of the evolution: by man, the death came into the world, and in Adam, all the people – entire mankind – died (1 Corinthians 15:21–22)

— another reality accommodates the manifestation of the law of God – the universal law of perfection, because of which any perverted system becomes unable to receive the divine energy that sustains normal existence of any being; after such a system consumes all available resources left in its discretion, it disintegrates.

St. Maximus the Confessor envisions the law as the shadow of the Gospels. While the Gospels carry the blessings of God, the law “checks the actualization of evil” [First Century on Theology §90 in: The Philokalia 2:133]: according to the law, annihilation of the evil, which endangers existence of the following generations, results in death/disintegration of the beings with the perverted nature.

The work of this law might be discerned, for example,

1/ in inevitable destruction of inhumane empires and 2/ in appearance of new and incurable diseases, which terminate the abnormally mutated beings that became the threat to preservation of the original nature

Similarly, for the sake of prevention of death and suffering, men do not hesitate to destroy the deadly virus if they are enabled to find the proper means. Hence, the mind perceives as the evil the work of the universal law of perfection, which is revealed through annihilation of the imperfect and incapable of development systems/beings/establishments with a perverted or distorted nature, which became impediment of the evolution because of their inability to accomplish their purposes.

Such a point of view is consistent with the Moses’ definition of the law as “life and death, good and evil,” “the blessing and the curse” (Deuteronomy 30:15, 19), uttered when Moses tried to convince his tribesmen to choose life: to live by the law given by God.

From another angle of consideration, the one might assume that the habit to identify the natural end of the material structures as “evil” has appeared as the result of re-orientation of the mind into the world of matter – the space–realm–settings, within which the universal energy creates the matter, which is restricted by time–space–complexity parameters, and which accommodates

creation → structuring of the matter
existence — actualization of cycles of energy transformation
death — disintegration of the material structures

For the mind focused on preparation for the eternity with God, perception of the earthly life might be described with the words of St. Paul the Apostle: keeping faith, completion of the difficult race, good fight, expectation of the crown of righteousness and meeting with the Lord (2 Timothy 4:7–8).

19. Evil and death are not compatible with the Absolute Good: they do not exist at the presence of God the Creator.

20. the human thirst for the knowledge of good and evil is responsible for the reality of human existence, which includes the “natural” end – death as the only way to return home (John 14:2–6; Genesis 3:23–26). As the result of the choice of cognition of the evil and the good, the mind was re-oriented into the world of the matter: it was destined a/ to undergo the phase of existence as the temporal function of the spirit–intelligence at the level of the energy–information and energy–information–matter, and b/ to learn the meaning of death and destruction as the features of the temporary arranged matter.

Moses wrote (Deuteronomy 30:15, 19), uttered when Moses tried to convince his tribesmen to choose life: to live by the law given by God.

First, the mind has the choice between two realities:
— the reality of good or optimization–evolution, where the universal law/will of God rules in harmony, leads all beings toward perfection–realization of the maximal potency of the good and prepares them for the eternal life
— the temporal world of the dissipating matter, where the material structures, systems, and realities undergo destruction, annihilation, or transformation, and either become ready for the next cycle of creation or are dissolved up to the level of the universal energy of creation that, during the next cycle of actualization, creates new beings, realities, systems.

22. When the mind identifies itself with the world of the matter, it creates the reality of evil/anti–evolution, because it accommodates decay, degeneration, perversion/corruption, death, and destruction, thus, suffering, pain, and sorrow of those beings whose earthly life and the material things became the only meaning of existence.

23. Destruction of the human establishments/systems, which exist only at the levels of the matter, is identified as the evil because of the conviction of men that it is the evil; for instance, destruction of a totalitarian state might become the chance for improvement of human life due to at least some freedoms, which the survivors obtain (e.g., freedom of religion, freedom of access to information, freedom of travel, protection from unlawful coercion in the matter of education, clothing, customs); however, for those who were butresses of the inhumane regime and fought for its survival, change of conditions of life and impossibility to continue to commit acts of atrocities and to impose own beliefs, by which they live, unto the others are the evil, because such changes force them to adopt the way of life inconsistent with their cult/religion.
3. The Nature of Mind

...Πνευμα Θειον το ποιησαν με, πνοη δε Παντοκρατορος η διδασκουσα με...
...the Spirit of God is that Who formed me, the breath of the Almighty is that teaches me...

(Job 33:4)

...For with Thee is the fountain of life:
In Thy Light we shall see light...

(Psalm 35(36):9)

...Thou, O Lord, will light my lamp: my God, Thou will lighten my darkness...

(Psalm 17(18):28)

The Meaning of Life

The human mind is the creation of God – a living being that came to life, because the act of creation was actualized by the unity of

Divine Power

↓             ↓

Divine Law ← → Divine Energy

The human mind comes to life

— because of the will–power of God the Father
— through Λογος, Αγια Σοφια – the Holy Wisdom and Eternal Law, the Word–God
— with Πνευμα το Αγιον – the Holy Spirit of God


A human being formed from the dust of the earth became the living soul only after God breathed in his face the Πνοην Ζωης – Breath of Life (Genesis 2:7) that is the immortal spirit of man who was created in image of God and likeness (Genesis 1:1–2, 26–27; John 1:1–13; 3:3–7; 4:24; 6:3; 13; 14; 1 John 1:1–5; 4:13; 5:4–8; 1 Corinthians 6:19–20; Psalm 103(104):4, 30; Ecclesiastes 12:7; Wisdom 2:23). A human being created by God lives by the Divine energy and the Divine power — the life–giving Πνευμα – the Spirit of God (Psalm 103(104):30).

Although all creations of God are the derivative–creations of the Divine energy, only a human being may receive the Holy Spirit.

The original man – Adam – created from the dust of the earth became the living soul by receiving the Breath of God, and the original nature of man is defined as the image and likeness of God Who is the Almighty Spirit referred to by the Word–God and perceived by Moses, the prophets, and the Apostles as the Fire – the Holy Consuming Fire, and as the life–giving Spirit teaching the Truth and bestowing wisdom (Genesis 1:26–28; 2:7; Luke 12:49; 9:54–56; John 14:6–26; 15; 16:7–16; 17; Deuteronomy 4:24; 4 Kings 1:10, 12; Psalm 10(104):4, 30; Hebrews 12:28–29).

The mind lives by knowledge: it perceives–accumulates–consumes–creates–disseminates–shares (or hides) knowledge.

Knowledge is the substance of the mind, the meaning of life, the food and the results–fruits of the mind's existence: knowledge defines the nature of man.

What is knowledge?

The one could infer the most complete definition of knowledge
— in the times of The Old Testament – from the Book of Job (Job 32:8; 33:4)

Presumably, the Book of Job was written more than 4000 years ago, in the twenty–first or twentieth century BC, about the time of Abraham, at least seven centuries before revelation of the Law given through Moses.

So, what people of the remote Past knew about the nature of man and the nature of knowledge?
The young man – Elius the son of Barachel, one of those who came to comfort Job during his trial, said remarkable words: it is not time that speaks, although men imagine presence of wisdom in many years; there is a spirit in the mortal one, and the breath of the Almighty teaches him. And again: the Spirit of God is that Who formed me, the breath of the Almighty is that teaches me [Job 32:8; 33:4]. All this with understanding that man is formed out of clay [Job 33:6] – ἐνταύθα, the temporarily structured matter, as Isaiah the prophet also wrote thirteen centuries later, in eighths century BC (Isaiah 45:9; 64:8).

Hence, 4000 years ago, Elius knew the nature of man and the nature of knowledge: both are creations of God the Almighty Whose Spirit formed man and teaches him. The Spirit of God creates and sustains both facets of life –

1. life of the reasoning, intelligence, intellect, understanding – all that is called the mind

   **[[and all that is created→empowered←taught by πνοη δε  Παντοκρατορος – breath of the Almighty God]]**

and

2. life of a human body that carries the spirit given by God the Spirit

   **[[Formed by Πνευμα Θειον – the Spirit of God and living by πνοη δε  Παντοκρατορος: the Divine Energy – breath of the Almighty God]]**

within the world of the material things

In the times of Job, the wise ones knew that the Spirit of God is that Who formed man, the breath of the Almighty is that teaches man. Job accomplished the purpose set before the Old Testament’s man: he understood that the highest wisdom is in adherence to God and observance of His commandments, which all are about the good-life that is not compatible with the evil-death. Consequently, Job inferred that abstaining from the evil is the essence of human comprehension. Furthermore, Job’s behavior was consistent with his understanding and with verbal expression of his beliefs. God rewarded him for the steadfast faith, adherence to God, and keeping sanity during the worst time of his trials. It is written that Job will rise again with those whom the Lord raises up [Job 42:7–17].

After Job and Moses, generations of men formed by the Spirit of God and lived by the breath of God — knowledge of the unlimited mercy and perfect love of God — passed through the face of earth leaving to their offspring the precious legacy:

– understanding that to be firmly established in God is the entire righteousness and to contemplate His power is the root of immortality (Wisdom 15:3)

– the purpose: to be prepared for the meeting with the Messiah.

This purpose was accomplished when the chosen ones accepted revelation of the Word–God Who gave human beings

– the knowledge that is the everlasting life

– the authority and courage to know that they are the sons of the Light – the ones who live by the Spirit of God Who they are empowered to call Father and that their destiny is to form the elect race of the people of God: the sons–servants–slaves–priests of the Almighty God (John 10:1–18, 25–30; 14; 15; 16; 17; 1 Peter 2:9–10; 1 John; Ephesians, Colossians; Galatians; 1 Thessalonians 3:4–11; Revelation 22:1–5).

The destiny of the people of the New Testament is easier that the destiny of the people of the Old Testament: God made the straightway for the Christians leading them to His kingdom – their city of habitation, the House of God [Psalm 106(107):7; Isaiah 42:16; John 10:1–18; 14:1–3; 17:24–26]. For them, God turned darkness into the light, because the Light of God, the Light of creation came revealing the mercy and grace of God and we, the Christians, have met and recognized our Savior and Redeemer – Lord Jesus Christ, the Son of God, the Word of the Almighty God the Father.

Now the purpose of a Christian is to live according to His words–commandments, so his mind would obtain the highest wisdom that those who live on the earth may be empowered to obtain: to accept the Love of God and the live–giving Truth – the Son of God, the Word–God, to evolve into the likeness of the Word–God by observing His commandments, to become the carrier of the Holy Spirit – the temple of the Living God, the firstfruit of new creations whom God created for the eternity in His kingdom (Matthew 5; 6; 7; 22:36–40; 25:31–46; Mark 4; 12:28–34; Luke 6:17–49; John; James 1:16–18; 1 Peter 1; 2 Peter 1:2–11; 1 John; Colossians; Ephesians; Revelation 22:1–5).

Hence, the Christians perceive Lord Jesus Christ as the completeness of perfection: the Holy Wisdom, the Perfect Love of God the Father, and the Omnipotent Authority. By the grace – mercy and love – of God, they are sanctified by Truth: by the Word–God Who empowers them to live by the Holy Spirit and to be taught by God (John 1:1–18; 14; 15; 16; 17). As St. Peter the Apostle explains (2 Peter 1:2–11), through the complete knowledge of God, a human being receives everything needed for life, godliness, and evolution–preparation for the eternity (in: John 17): through the knowledge of God, the mind obtains the energy of life and the power to evolve for the eternity.

**In summary,**

— the mind lives by the Divine energy of the Almighty God – πνοη δε  Παντοκρατορος – referred to as the breath of life [Genesis 2:7; Job 33:4]

— the Divine origin defines and sustains the uniqueness, individuality, and dignity of man created in image of God and likeness to dominate, toil, cherish the world given by God to His creation [Genesis 1:26–28; 2]

— life of mind is creation of thoughts–knowledge; the knowledge of life is embodiment of the eternal Divine life–giving and life–sustaining energy issuing from God

— creation of thoughts is embodiment of the Divine energy coming from God into knowledge, by which the mind lives: accomplishes the purposes of own existence at the Earth and evolves for the next phase of existence – the eternity with God

— knowledge is the Divine energy embodied into thoughts of man

— knowledge is substance and essence of the mind and power to act according to the thoughts–plans–devices created by the mind

— process of creation is the process of embodiment of knowledge ([created from the Divine energy received from God]) into all that is the meaning of human life and material things, with which human being sustains own existence.
— the purpose of life at the earth is development → evolution/preparation for the next phase of existence: the eternity with God; the one accomplishes this purpose because he receives the Divine energy of God, by which he thinks and lives.


Hence, the natural ability/capacity to carry the Spirit of God is re–created by the Son of God – the Word–God, because of Whom the Holy Spirit comes — to His followers directly and explicitly (Matthew 18:20; Mark 16:15–20; John 14; 15; 16; 17; Acts 1:1–10; 2:1–4) and potentially, to all (John 10:1–18, 27–30) who would come to faith in Him, believe in Him and love Him by observing His commandments: the Divine nature distinguishes a human being from all creations of water and earth and elevates him at the level of a being incompatible with all of them.

Consequently, any reference to man as an “animal” of any kind – by flesh, social, political, etc., or as to a property of another man, society, community, or any human establishment is blasphemy and abomination to God, assassination of a human spirit, and an attempt to deprive God of His Own possession:

— it is an attempt either to exclude God from the created by Him world or to downgrade God at the level of the matter
— it is an attempt to annihilate the image of God within the being created in the image of God and destined to carry the image of God and to live by the breath – Spirit – of God
— it is an attempt to reject the right of the creation of God on the spiritual life
— it is an attempt to cast man down at the level of the animated matter – living creatures produced from the matter [[water, earth]], which human being was created to dominate.

In summary,

A. the human mind is the perfect creation, the co–worker, field, and building of God, the system–creating reality serving the purposes of God only when it is focused on God the Creator, thinks Σ16 the things of God, and so, is tuned to the divine energy of creation and is acting/working with the wisdom–power given by the Holy Spirit

B. after redemption Σ58 of the world accomplished by Lord Jesus Christ, a human being might evolve into an immortal child of God born of God, because of the authority given by the Word–God. This authority is the ability to be baptized by the Divine Fire – by the Holy Spirit: to be born of God, and to become a firstfruit of new creations of God, the likeness of the Word–God created in Christ and by Christ (Deuteronomy 4:24; Psalm 103(104)30; 106(107); Matthew 3:7–12; 5:14–16; Luke 12:49; John 1:1–13; 3:3–8; 14; 15; 17; James 1:17–25; 1 John 3:1–3; Hebrew 12:28–29; Ephesians 2:4–10):

— the lamp ignited by God and carrying the Light of God
— the carrier of the Holy Spirit
— the temple–dwelling of God the Father and His Son, the Word–God


D. the essence of the mind is the Divine energy of God: the mind lives by the Divine energy of God, and the essence of knowledge, which is the life of mind [[the true knowledge that the mind perceives, accumulates, creates, disseminates as truth derived of the knowledge of the Word–God]], is also the derivative of the Divine energy – the gift and the blessing of God Who sends the Holy Spirit to make alive, to instruct, guide, lead, and to teach His people as He has done it to the Hebrew Prophets Σ15 and His other servants (Matthew 10:1–38; Mark 6:7–15; Luke 10:1–24; 11:9–13; John 14; 15; 16:7–15; 17; 1 Peter 1:10–12; 2 Peter 1:19–21; 1 John 4:13; Romans 8; Nehemiah 9:20; Isaiah 42:16; 43:2–4; 63:11–14).
St. Gregory Palamas (1296–1359) explained the divine nature of the mind created in image of God and likeness and living by the Word–God and the Holy Spirit in his concept of the divine energies, which he inferred from the Gospels and Epistles of the Apostles.

In particular, St. Gregory Palamas, following the Holy Scriptures (Matthew 20:1–16; Mark 16:15–18; Luke 6:19; 12:42–49; 24:49; John; Acts 17:24–28; 1 John 4:13; Romans 8; 1 Corinthians 2:12–14; 12), writes that the divine energy “bestows substance” and life: God dwells in His creations “in different and varied ways” interrelated with their “worthiness and way of life” [St. Gregory Palamas (1983) §28 83; (1988) §87, §91, §93, §95 187, 189–193, 195–197]. This statement re–iterates explanation given by St. Paul the Apostle (1 Corinthians 2:12–14; 12), and prompts a question concerning the meaning of the co–relation between “worthiness and way of life” of human beings and “different and varied ways” by which God dwells in His creations.


St. Gregory Palamas considers the act of creation accomplished by man as the only moment, when a human being realizes own essence and discovers the image of God within own soul/mind. This interpretation is consistent with the definitions of St. Paul the Apostle who refers to the one who reasoning just/strictly follows the reasoning of Christ (1 Corinthians 2:15–16) and to the one who becomes a co–worker of God, the God’s field and construction/building (1 Corinthians 3:9) – the space prepared for the works of God. In this context, man’s act of creation should be interpreted as

an acceptance–assimilation of the Divine energy of God

transformation of the Divine energy into (or creation from the Divine energy)

the one’s own thoughts–knowledge

embodiment of the created knowledge

into words and deeds, through which the Divine energy of God

becomes the essence of material things and establishments

that men arrange to secure own survival and development

and to sustain the abundant and plentiful

and healthy world given by God into their dominion

Christian Concept of Man

Four Christian theologians inferred from the Holy Scriptures and summarized the concept of man in relation to God: St. Maximus the Confessor, St. Gregory of Nyssa, St. Basil the Great, and St. Gregory Palamas. The essence of this concept:

a) if the mind–essence of man is united with the grace of Lord God Jesus Christ [in: John 1:1–18; 17; Ephesians 2:4–10], the incomprehensible grace of God illuminates, re–creates, and elevates the mind above the natural laws of the temporal world – earth

b) everything that is moved by the Holy Spirit becomes alive, eternal, and sacred: through Lord God Jesus Christ, man – who before was dust and ashes – receives the anointment of the Holy Spirit to become “the child of Light” destined for the eternity

c) when the Holy Spirit dwells in man, the man oversteps the limits of his temporal worldly existence: from the mortal he becomes immortal, from the temporal becomes eternal; he receives the dignity of prophet and apostle and, through Lord God Jesus Christ, he becomes a child of God [St. Gregory Palamas (1974) 121–122; St. Maximus the Confessor, St. Gregory of Nyssa, St. Basil the Great, ref. in: St. Gregory Palamas (1974) 122].

Consequently, the one could infer that for the Christian,

1. the meaning of a human being unfolds as the dwelling–temple of God the Spirit within the created by God Universe [in: John 1:1–18; 4:23–24; 14:17, 23, 26; 17; 1 Corinthians 6:19–20]

2. the mission of a human being is to receive the Spirit of God during the earthly existence, to abide in love and light, to fulfill the will of God at the earth, and to be prepared for dwelling with God throughout the eternity [cf.: John; 1 Peter; 1 John; Ephesians; Colossians; Revelations 21:1–8; 22:1–5, 10–15]

3. the purpose of existence of a human being is actualization of the will of God [cf.: John 4:34–38; 14; 15; 16; 1 John].

Or, in the contemporary terms, the one could infer that

1. the main purpose of a human being is embodiment of the creative energy received from God into the systems and realities that serve the highest good, and therefore, the evolution of all the living ones and the world in which they live. The mind can accomplish this purpose only if the mind–creator of thoughts/knowledge achieves the state of complete knowledge of God: the state of knowing God and living by the Word–God and by the Holy Spirit (John 14; 15; 16:7–15; 17; 2 Peter 1:2–11; Isaiah 11:2).

In the state of complete knowledge of God, the mind
a) receives from God knowledge\textsuperscript{147}, wisdom\textsuperscript{35}, and godliness, and with them, the power to obtain, to hold, and to utilize all that is needed for life at the earth and for preparation for the next phase – the eternity

b) becomes the partaker of the divine nature

c) is empowered to actualize evolution \textsuperscript{\{development and actualization of optimal potency\}} of all systems/establishment, which it is empowered to arrange, influence, and control

d) through faith\textsuperscript{182}, virtue\textsuperscript{183}, knowledge, self-control, godliness, patience, and love to the others, completes preparation for the eternity with God

2. if the mind is unable to perceive--accept--learn--understand the knowledge of the law\textsuperscript{34} of God, and therefore, if it is incapable of cognition of God, and therefore, if it is incapacitated/unable to operate according to the nature created by God, for such a mind, there is no way to accomplish the purposes for the sake of which the mind has come to life, firstly, because it has no abilities to secure survival and development \textsuperscript{\{development might be referred to as an increase of complexity\}}\textsuperscript{156} accomplished through acquisition--creation of knowledge adequate to the actuality\textsuperscript{\{own and all that is in its sphere of influence and control\}}

3. within the realm of the mind\textsuperscript{179} that lives according to its nature and accomplishes the purposes of its existence \textsuperscript{\{To create the good for the others: to transfer–convey the Divine energy received from God into the world – realm of material things given into its dominion\}}, the energy transformation–transmission processes, through which the Divine energy maintains existence of men, might be discerned and described at three levels of complexity

1) the human spirit or the energy entity that constitutes the core energy structures, which determine the essence of a human being; this core is maintained or perhaps, constantly re-created by the Divine \rightarrow universal energy according to the universal pattern that is the image and likeness of God – Λόγος/Αγία Σοφία, the Word–God; this is the highest level of complexity, because at this level, a human being is connected with God and receives from Him the Divine energy that

\begin{itemize}
\item[\textit{a/}] maintains its existence – life
\item[\textit{b/}] is the source of knowledge of life and of wisdom – the power to perceive--understand--hold and to actualize knowledge of life
\item[\textit{2/}] the reason/intellect/mind, or the reality/system, within which the Divine energy becomes the thoughts—knowledge of the material world that empowers the mind to maintain own existence within the material world and to achieve purposes for the sake of which it was created
\item[\textit{3/}] the material structures – body, or the reality of energy–information–matter formations, structures, and systems accommodated within the flow of the universal energy and sustained by the universal force \{the universal force – derivative of the Divine energy/power of God arranges the structures/systems/realities within the wholeness of the infinite multitudes of the energy fields. Each system/set of the energy fields determines creation/birth, existence, and death/transformation of a particular being\}\textsuperscript{184} within the realm composed of the temporarily arranged matter\}
\end{itemize}

4. the general meaning of complexity \textsuperscript{\{complexity\}}\textsuperscript{156} of the level of human thoughts–devices–plans is expressed through the universality/potency of knowledge

5. although not by measure gives God the Spirit \{John 3:34\}, the potency of the mind, the power of reasoning, wisdom, the degree of perfection–readiness for the purposes of the Creator, perception of the Absolute Good\textsuperscript{45}, and other features of a human being --- all given to him by God --- depend upon

\begin{itemize}
\item[\textit{1/}] the Divine energy that he is empowered to perceive--accept
\item[\textit{2/}] the Divine power that empowers him to accomplish the will of God: to create the good for the others and for the world
\item[\textit{3/}] the potency of power to use the Divine energy for own existence: to live and to evolve
\end{itemize}

6. following explanation of St. Paul the Apostle \{1 Corinthians 2:12–14; 12\} and paraphrasing the explanation of St. Gregory Palamas that God dwells in His creations “in different and varied ways” interrelated with their “worthiness and way of life,” the one could assert that

--- the power \{the source of which is the Divine power of God\}\textsuperscript{150} to create good for the others and for the world, which the one receives because of three unwavering prerequisites 1) love to God, 2) knowledge of God, and 3) compliance with His law \{John 14:16–18, 26\}, is the theological meaning of complexity\textsuperscript{156}

--- the philosophical meaning of complexity is an ability–potency to create optimal systems for achievement of purposes of development–evolution of mankind, starting with arrangement of the human societies and other establishments, with which people attempt to sustain own life, to protect the environment from pollution and contamination, to secure survival, and to achieve prosperous peaceful and abundant life

--- the practical meaning of complexity might be co–related with the power/potency to accept/learn–accumulate–create–utilize–disseminate the adequate knowledge at all level of all activities \{e.g., social, political, daily life of a human beings within their establishments -- families, societies, political and other institutions/systems\}, starting with the abilities to create and to maintain the optimal cohesive power that would sustain wholeness of human establishments and therefore, make possible survival and development–evolution

7. the only difference among human beings might be a degree of advancement toward the complete perfection as the degree of development of the ability to perceive\textsuperscript{153} –– know the Holy Spirit, to become the living temple–dwelling of God, and to accommodate–carry the Holy Spirit that comes

--- because of Lord Jesus Christ – the Word–God

--- to those who have learned to trust Him, to love Him, and to live by His words \{John 14:6–26; 15; 17\}

This difference \{for, in the words of St. Paul the Apostle, different gifts of the Holy Spirit \{1 Corinthians 12:4–31\}, and in St. Gregory Palamas’ words, dwelling of God in His creations “in different and varied ways” interrelated with their “worthiness and way of life”\} is not opened for identification, evaluation, and judgment by men: only God knows the mind of His creations, only He evaluates the true potency and closeness to perfection – “worthiness” of them, and only He decides, which gifts He desires to bestow on them. The definition of the ultimate judgment\textsuperscript{185} that the Christian mind is allowed to accomplish is given by God:
love your enemies
↓
imitate perfection of the Heavenly Father Who gives possibilities to live
[[sun and rain]] to the good and just and to the evil and unjust
{Matthew 5:43–48}
↓
be merciful as the Most High, God the Father, is merciful
{Luke 6:35–36}

8. for the Christian,

— the highest law is the law of love

— the ultimate justice is mercy

— the only appropriate [[free from sin]] judgment is discernment13 of the good and the evil, so the one could identify his current and potential enemies, to avoid them, and to guard own mind and life from their evil and their negative influence136

— the only appropriate [[free from sin]] actions are

rejection of the evil, because it results in the sinful – vindictive, erroneous, insufficient, and therefore, inappropriate and not allowed – way of thinking, doing, living
↓

avoidance of contacts and prevention of any association with the obstinate sinners, apostates, and evil ones, who might adversely influence the way of thinking and the very life of the others
↓

assistance in needs and prayer for illumination, forgiveness and healing of the ones who follow the evil and even committed evil to us, to our loved ones, to brothers in Christian faith
{1 John 5:16–17; Romans 12; 15:1–5; 1 Thessalonians 5:14–17; 2 Timothy 2:20–26}

9. the keys to decision of the problems of mankind and elevation of the world from the current state of annihilation into the state of observance of the law of God followed with knowledge of God and decent life (Deuteronomy 28; 29; 30; Matthew 5:17–20; 22:36–40; Mark 12:28–34; Luke 10:27) are in

a/ knowledge of God

b/ observance of the law of God


Life in compliance with the law of God makes the mind wise and therefore, benefit all – the entire world, because the multitude of the wise ones is security/welfare143 of the world (Wisdom 6:24).

The road to wisdom begins with fear of God – the fear to violate His law14 and therefore, to cast himself out from the world of the living ones.

Creation of the multitude of the wise ones begins with one mind, with one person who chooses life and desires to obtain knowledge and wisdom: wisdom is in the reach of everyone who turns to God to find forgiveness, healing, salvation, deliverance from enemies, peace, happiness, and life everlasting.
Summary

The human mind has the divine nature, because it is created by God in His image and likeness, lives by the Breath – Spirit – of God, and works – creates by the power received from God:

- the mind lives by the Divine energy of God
- the mind is empowered to create the good – that is to accomplish the will of God
- only with knowledge and by wisdom-power given by the Word–God and through the Holy Spirit
- the essence of knowledge, which is the life of mind

Who sends the Holy Spirit to make alive, to instruct, guide, teach, and to lead His people


The human mind is the evidence of the act of creation actualized by the unity of

- Divine Power
- Divine Law
- Divine Energy

Hence, the human mind comes to life
— because of the will-power of God the Father
— through Λόγος, Ἁγία Σοφία – the Holy Wisdom and Eternal Law, the Word–God
— with Πνεῦμα τὸ Ἁγιόν – the Holy Spirit of God


Only because of the grace — love and mercy of God, and for the one’s love to God proven with his righteousness–compliance with the law of God, the one may receive from God the precious gifts of the Holy Spirit — the power of life, wisdom and understanding that define the potency of his mind:

- the power of reasoning
- abilities to accept and hold wisdom and to live by it
- the authority to convey the power received from God into the world
- that the one can cherish, cultivate, and lead toward development-evolution

Would the good have a measure, this measure would correspond with

- the Divine creative energy
- that a human being transforms into own thoughts
- wisdom [knowledge, understanding, power and abilities] to embody true knowledge — law
- into the material systems/establishments, so, these systems/establishments would become possession of the world
- so, they would facilitate evolution of mankind by increasing well-being/goodness of the world and prosperity of men

Consequently, the commandments of Lord Jesus Christ, the Word–God, to imitate perfection and mercy of God the Father, and His love may be accomplished only by the one whose mind has been purified by the teachings of Christ and sanctified, empowered, guided and perfected by the Word–God Who is the Truth and by the Holy Spirit Who is the Giver of life and wisdom


As the fire melts gold, purifies it from admixture and prepares it for the works of the Creator {Malachi 3:1–3}, likewise, the Divine Fire cast by the Word–God upon the earth {Luke 12:49; John 14; 15:26; 16:7–15; 17; 19; 1 Corinthians 3:11–15; Hebrew 12:29; Deuteronomy 4:24} sanctifies the mind by the Truth and purifies it from the imperfect/sinful way of reasoning, through which the mind might err in its discernment {Wisdom 1:12–16 and might fail to identify the evil behind the façade of righteousness and the lies behind the appearance of the truth.

Hence, only power and grace of God {Psalm 90(91); John 1:18; 3:16–21; 6:44–47; 63; 14:6–26; 17; 2 Peter 1:2; Hebrew 12:28–29} sustains health–sanity of the mind making it perfect and therefore, invincible. Such mind cannot be touched by the evil –

- the evil that because of errors of the mind

{Wisdom 1:12–16}

might be materialized into the material values, hierarchies, biased/unrighteous judgment,

- with which the thoughts/devices of the mind arrange and destroy
- the creations of men along with the world given into men's dominion and with the mind itself
The practical inferences [at the levels of philosophy → systems theory → systems logic] from the texts of the Holy Scriptures and from St. Gregory Palamas’ concept of the divine energies sustain the systems concept of the mind.

The most significant inference from the systems concept of the mind would be the understanding that

1. in accordance with the law of irreversibility of cognition and the law of adequate complexity, which define the nature of every level of knowledge, including knowledge cognized by the human mind and knowledge encoded in human DNA,

   a/ once learned knowledge does not perish, it advances until the system–holder of this knowledge reaches the full potential of either good/evolution or evil/degeneration. It means that accumulation of the knowledge of good leads to the perfection; the knowledge of evil with each new generation inflicts more damage and consumes more lives and resources until it becomes the inescapable reality that imprisons the minds incapable of learning the knowledge of the good. If released/accomplished at least once, a pattern of evil (new crime, or especially inhumane deed) is spread through media, entertainment, books, works of art and through them, makes its way into the mind. Gradually, it is accepted by many and many; eventually, it finds the way – is assimilated – into the acceptable or even mandatory practices of social, political, and religious establishments. The time of assimilation depends on the degree of disintegration: the higher degree of disintegration the sooner the new pattern of evil becomes, for instance, the mandatory policy of the establishment

   b/ if the mind accepts–accumulates–utilizes knowledge with lower–inadequate level of complexity [e.g., worship of idols–figments of human imagination instead of worship of God, acceptance of the Orphic doctrine of equality and similarity among humans, animals, and all living beings, because all of them are materialization of the forms created by and carried within the “absolute animal,” the arch–serpent: the arch–evil], it initiates the processes of self–annihilation and destruction of its creations

   c/ although some people have assumed that the Holy Scriptures describe the events of the remote Past and successfully created the singularity of death – the current godless world, in which they accomplish self–destruction and annihilation of own creations, on the contrary, in spite of the opinion of the many, the one could infer that the state of the world–wide and each nation’s affairs confirms the actuality of each prophecy concerning Moses’ curses/means of extermination of the heathens, apostates, and those who for any reason reject God and violate His law (Deuteronomy 28:14–68).

Then, the one should unconditionally accept the Absolute truth – the commandments and words of Living Almighty God, Who has no change, and Whose Law sustains and controls life of all His creations.

It means that the same patterns of fulfillment and of violation of the Law of God are constantly repeated: they define the destiny of each person, establishment, state, nation, empire, civilization, and all other creations of man in the Present, and they will define the Future in same fashion as they have defined the Past. Until the heaven and the Earth pass away, neither iota nor a point from the Law would pass away until all is accomplished (Psalm 101(102):26–28; Matthew 5:18–20; Luke 16:17).

Until the end of times, the patterns of collapse → destruction → annihilation triggered by violation of the law of God will remain, foretell, and describe the destiny of those who violated the law of God and the collapse → disintegration → ruin of their establishments/systems.

How then, those who have rejected God, who do not know the only One True God, and who believe that there is no God, live? They speak, act, procreate, and even create – write books, make discoveries, build cities, invent technical gadgets; they make charitable contributions, perform public service, wage wars, fly into Space, and do many other things that comprise the meaning of social, business, and political life of the contemporary societies. Apparently, they are alive; seemingly they do whatever they want. What then, is the substance and essence of their life, how the mind separated from God lives, what makes the difference between two men: the one who lives by God and the one who lives without God, if seemingly, both of them have their share of happiness, grief, suffering, diseases, and both of them have the same end – eventually, they die. So, what is the actual difference between them?

Those who live not by God – do not have place for the Word–God within them (John 8:34–47) – live by something else, not by the Divine energy of God. The hint to understanding is in the texts of the Holy Scriptures, in which God refers to them as to those who hear, yet, do not understand, see by eyes, yet do not perceive: their heart became gross, and they are not able to understand and to turn to God and to be healed (Isaiah 6:9–10; John 12:39–50). In Psalms (Psalm 113(114):4–8; 134(135):15–18), the idol–worshipers are equated to their dead deities: they would become as the dead stones/wood, from which their idols are made; they have years, yet do not hear, eyes, yet they do not see.

God is the Spirit Who seeks the ones worshipping Him in Spirit and Truth (John 4:23–24). Therefore, the actual life of man created in image of God and likeness is at the level of spirit–heart–mind (a man of the hidden heart, the inner/spiritual man that carries the likeness of God from the Heavens – Lord Jesus Christ, the Son of God – James 1:18–25; 1 Peter 3:4; 1 John 3:1–2; 1 Corinthians 15:45–58; 2 Corinthians 4:16), the material world and all its components are perceived and evaluated by their correlation with and significance for the purposes of evolution–preparation for the next phase of existence – the everlasting life in the presence of God.

Consequently, the substance and meaning of life of those who do not live by God are different: they live by the images and figments of own imagination: reflections of the temporary arranged matter – material things. However, the heart–mind is not the source of the energy of life: it lives by the Divine energy coming from God. Thus, the heart–mind of the one who has no place for God within becomes the withered – dead one, as the fruitless withered branch cut of the Vine (John 15:1–6): the end of the mind focused on the world of the material things differs from the end of the mind focused on God

   — the mind comes to God, if it is focused on God and is φρονεις τα δουλευματα του Θεου – thinking things of God

   — the mind focused on the dissipating world of the material things perishes in the eternal darkness of separation from God.

The knowledge, by which the mind lives, defines the final destiny of man:

   the everlasting life is given through knowledge of God
   the eternal death is knowledge that is not of God

By the very knowledge the mind lives, it determines own end at the earth:

   either the passage into the everlasting life
   or the collapse of reason that culminates in death of the reason

The processes, which culminate in annihilation, begin with collapse of reasoning ([the mind]) and proceed through failure of all protective and defensive systems and subsystems; for instance,

1) at the level of human body, death is initiated with failure of the immune system
2) at the level of social life, failure of reasoning makes possible rejection of virtue, righteousness and justice. Such rejection is followed with corruption and perversion, which gradually, because of ignorance of the many and therefore, easily spread political correctness, are elevated at the rank of norms and laws
3) at the level of the state, corruption and degeneration of the mind, which are followed with collapse of reasoning, are initiated and nurtured with political correctness followed with acceptance of “ideals” of Marxism, Communism, Socialism, Nazism, Fascism, neo–heathen (e.g., neo–Platonic) religions, magic, etc.
4) at the level of civilization – failure to actualize the patterns of knowledge creation consistent with the path of evolution of mankind, which should lead the people to comprehension of Truth and culminate in achievement of the purposes for the sake of which God has created human beings.

The roots of the failure are
2. until the mind lives and operates according to its nature – in compliance with the law of God, it has abilities to sustain normal processes of energy–information acceptance–assimilation–transfer within

- a body as a whole
  - body's subsystems/internal organs and their components
  - cells and their components

In other terms, the mind is capable of sustaining the flow of energy within the entire wholeness that is a human being. The mind that undergoes the processes of degeneration, become unable to sustain normal processes of energy–information acceptance–assimilation–transfer within the body and each of its subsystems and their components. The deprived of the life–sustaining energy–information subsystems and their components degenerate–descend at the level of reduced energy consumption, then, collapse of degenerated subsystem begins with inability to hold remaining energy. With release of the energy, physical disintegration–death is initiated.

3. until the mind lives and operates according to its nature – in compliance with the law of God, it has knowledge → abilities–potency → wisdom to arrange efficient and effective systems/establishment that it needs for physical survival, maintenance of optimal conditions of life and evolution.

The mind that has rejected knowledge of God the Creator and His laws

accepts the false knowledgeΣ created within the heathen or second knowledge frameworkΣ, which would result in degeneration and failure of the core structures of the mind responsible for maintenance of the natural processes of acceptance–consuming the Divine energy and its transformation into the thoughts → knowledge necessary for survival and development–evolution

- loses abilities–potency–power to create the adequate knowledge
- and to make the decisions that would secure prosperity and survival of the establishments–systems: families, societies, states, political, religious, educational, research, other establishments and institutions
- collapses
- initiates collapse and destruction of the establishments created to sustain survival
- perishes along with its creations: family, society, state, civilization, others

4. the keys to health–life and disease–death of a human being are in his mind; these keys are

- to life:
  - knowledge of God and His law followed with
  - acceptance of the Absolute Good of God and actualization of it as the absolute good of manΣ
- to death:
  - rejection of knowledge of God and the law of God followed with
    - 1/ ignorance and violations of the law of God
    - 2/ acceptance of the heathen or second knowledge frameworkΣ
    - 3/ acceptance of false knowledge as truth
    - 4/ inabilities to perceive–accept–live by the Absolute Good
    - 5/ acceptance of the evil as the source of life, foundation of thinking, and justification of the ways of life

The Absolute Good of God and issuing righteousness, sanity of the mind and health of a body, knowledge of truth, by which the law–abiding mind lives, are conveyed through thoughts/devices of the mind. The evil that brings forth unrighteousness–sinfulness–leprosy of mind and collapse of reasoning and ruin of human establishments enters the world of men through the mind.

The mind embodies its treasureΣ – either the good or the evil into arrangement of human establishments [[e.g., states, empires, religious, political, research, educational, and social institutions]], and other material things.

Hence, a human being's own mind and his own thoughts → words → deeds hold own life/blessings and death/curses; one of them, which it chooses, determines its destiny

- either
  - justification/blessing → sanity → freedom → health → prosperity → life
  - condemnation/curse → bewilderment–astonishment–distress–insanity → slavery → diseases → death

==============================================
5. The Way of Judgment

Ezekiel the prophet (Ezekiel 22; 23; 24) conveys the message of God to the rebellious house of Israel: the king of Babylon is set against Jerusalem, and the city is doomed to destruction194 because the people have sinned14 against God:

– their ways of life are iniquities, uncleanness, corruption, idol–worship115
– their rulers are the corrupted ones that shed blood and take bribes
– their priests set the Law24 of God as naught and profane the holy things of God
– their prophets see the vanities and prophesy falsehood
– there are injustice and oppression among the people; the poor and the needy ones are robbed and oppressed, and the strangers in their land are dealt with injustice.

Hence, there will be no mercy to those who shed blood and violate the law of God: the Lord promises that He will judge the corrupted ones according to their ways and κατα τα ενθυμηματα [Ezekiel 24:14] – according to their devices–plans [the word ενθυμημα conveys meanings of completed thought, intention, plan, stratagem, project, scheme, consideration–plan that may be actualized–embodied into the words and actions].

The prophets advised people against the evil thoughts, the thoughts of murder [[the thoughts that carry a possibility of murder of the one whom the mind contemplates the evil and destruction of the mind, which is contemplating/intently bent upon the evil [Genesis 8:21; Isaiah 59:7]]. God created human beings, He knows all of them, and foreknows195 their thoughts, inclinations, and ways (Psalm 32(33):6; 13:22–23; 138(139):1–3). Besides, as the Apostles explained (James 1:12–15; 1 Peter 1:3–11; 1 Thessalonians 2:3–4; 5:14–22), everyone is tested196 and has to overcome own weaknesses and imperfections. So, in general, the entire human life might be seen as the repetition of the same pattern at different time–space points and at different stages of development or degeneration:

offer → choice
  rejection or acceptance

It means that evil thoughts, images, perceptions are constantly coming to the door of the mind179, and if the one’s abilities of right discernment13 are impaired, and if he, for any reason, does not identify the evil under the mask of the good and the wolf under sheep clothing, he makes the wrong choice and allows evil thought to root and to reach completion. Then, the evil thoughts and διαλογισμοι απο φόνων – the thoughts of murder, through words and deeds, become materialized iniquities–violations of the Law of God, which initiate separation from God and adversely influence the others’ life (Isaiah 59:1–15).

Hence, the harsh judgment expects those who have committed iniquities, e.g., such as bloodshed – murder and other crimes forbidden by The Ten Commandments24, as well as those who contemplated crimes against God and against His creations by making devices/plans, which would result in violation of the law of God.

In the New Testament, the Lord explains that the sinful thought already is iniquity:

— the one who looks at woman with lust has already committed adultery with her in his heart (Matthew 5:27–28)
— from within, out of the one’s heart, the evils pass out becoming the words and deeds and defile the one; these evils include the evil thoughts, adulteries, fornications, murders, thefts, greedy desires, iniquities, deceit, lustful desires, a wicked eye, blasphemy, pride, foolishness (Matthew 15:18–19; Mark 7:21–23).

Consequently, the one could infer that, if the point of entry of the evil into the world of men is the human mind, the destruction of the sinner who brings the evil to the others should begin with judgment of the mind: the mind is judged according to its own devices–thoughts–plans; thus, the judgment of God is actualized through the mind.

For instance, God warned that if the one shed blood of men, his own blood would be shed (Genesis 9:5–6); these words of God define the law of inviolability of human life, which also is re–iterated in The Ten Commandments – thou shall not kill (Exodus 20:15). The one violates this law, if he, by any means [by own hands, because of own words, or because his ενθυμημα – project–plan–scheme–strategy has been implemented by the others], takes life of another human being. Then,

1/ his mind is judged as a murderer
  ↓

2/ his death may be initiated through his mind

So, if the one would like to understand the way of judgment – how the one is judged and how the destructive power of the Law (Deuteronomy 28; 30:15–20; Matthew 5:17–19) works, he should answer the following questions:

1. What is the judgment?
  ↓

2. What makes the mind capable of self–destruction, if a human being has been judged and, as the murderer who has no eternal life abiding in him (1 John 3:15), is destined to annihilation from the world of the living ones?
  ↓

3. How the mind executes judgment – own destruction?
The Meaning of Judgment

1. The meaning of judgment might be inferred from the words of the Lord God Jesus Christ, which He said

a/ to Nicodemus the Pharisee (in: John 3:1–21): the Son of God, the Word–God, was not sent to judge the world; He was given to the world that the one believing in Him should not perish but have everlasting life; the one not believing in Him has already been judged. This judgment is own self-evaluation and self-disposition of man: the light has come into the world, but the one whose works are evil, goes into the darkness, so his works of the evil may not be exposed (John 3:16–21). Hence, as St. John the Baptists explains to his disciples (John 3:36), the wrath 197 of God [(death – Genesis 2:15–17; 3)] remains on the one who disobeys the Son of God

b/ to the slaves 118 of sin 14 who identified themselves as children of Abraham and freemen (in: John 8:37–47), yet who sought to kill the Son of God, because His words have no place within them (John 8:37): the one who has the heart defiled by the evil and who is not of God, has no place for the Word of God and no peace (as in: John 14:27) within his heart–mind [cf. in: John 8:37–47; 1 John 3:8–24]

cf/ to the Jews who did not believe Him (John 6:24–70): only by the will of God the one comes to Him (John 6:28–46)

d/ to His disciples: only from Him the one receives the words of God that are the Spirit and life (John 6:63; 14:15–27; 15:26; 16:13–15; 17:1–8, 12–26), and only through Him – Who is the Way and the Truth and the Life, the one comes to God the Father (John 14:6–13; 17)

Hence, the meaning of judgment (in: John 3:16–21) is death; this death is absence of the Word–God within the mind

The absence of the Word–God is the absence of the Way to the eternity. If the one has no protection of the Word–God, he has to take the way to the evil, with such a companion as the eternal death, and to be judged by his way – by the way to the evil that he has chosen [Ezekiel 24:14; Wisdom 1:12–15].

For those to whom Lord Jesus Christ spoke when He was on the earth (John 6:28–71; 8:21–59; 9:39–41; 10; 12), and for those to whom the Lord speaks now, in the depth of their heart–mind, through their conscience, the judgment comes because the one has no will to perceive the words of Spirit and life, to see the Light and to follow Him into the eternity (John 1:1–17; 3:16–21, 36; 8:12; 10; 12:44–50; 14:6–28). The unwillingness to perceive the Light and the subsequent necessity to reject the Light initiate the judgment of death, which opens for the one the way into the darkness 199 of the eternal death–separation from God.

Hence, the one could envision the judgment of death as the absence of the Word–God without Whom there is no protection from death: the mind that has not become the dwelling of God is the desolate house 173 left by the Owner to the enemies for plunder and destruction [Luke 13:35; Jeremiah 12:7]. Such the mind is cast out of the house of the Creator because it has no virtue 83 and therefore, it lost its worthiness, and it is not capable of survival 1301:

a/ it lost abilities to operate according to its nature and it cannot be maintained by the Divine life–creating and life–maintaining energy of God – it is empowered of nothing: it became as withered branch (John 15:5–6) – infertile and lifeless

b/ it became unable of doing the works of good for the others

cf/ it is not able to accomplish the purposes for the sake of which it has been created: to evolve into the child of God destined for the eternity with God.

The destiny of the one, who will not be judged, because he will be released from judgment by the presence of the Word–God within his mind [thus, because the wrath–death will have no power over him]], is accomplished through his own decision:

to accept faith into Lord Jesus Christ, the Word–God

↓

to observe commandments and to live by words of the Word–God

↓

by the grace – love and mercy of God,

to receive the everlasting life that is knowledge of God and Jesus Christ Whom He sent

(John 1:1–17; 14; 15; 16; 17)

2. What makes the mind capable of self–destruction, if a human being has been judged and, as the murderer who has no eternal life abiding in him (1 John 3:14–15), is destined to exclusion from the world of the living ones?

The answer could be found, if the one

knows the law of God

↓

understands the nature of the mind

↓

understands impact of violations of the law 14 unto life of the mind

and unto all establishments–realms–systems, which are linked to the mind or may be influenced by it

↓

can identify the points of vulnerability, through which the mind might initiate own destruction or to be destroyed by the others, because it has violated the law of God


either accepts—observes—lives by

↓

evolves for the next phase of existence – eternity with God

or rejects—violates—degenerates

↓

dies
If the one analyzes the writings of the prophets (e.g., Deuteronomy; Isaiah; Jeremiah; Ezekiel; Sophonias), he may understand the meaning of

the blessings for those living by the law –
that is according to the human nature

the curses for those who have rejected the law and committed iniquities—violations of the law –
that is perverted the human nature and the nature of the beings in the sphere of their influence

Both groups of the consequences of the attitude toward the law—definition of the human nature ([blessings and curses]) influence the mind and body of human beings, their families, offspring, and the establishments that they create to sustain their life and to accomplish their purposes.

In general, all the consequences of either observance or violations of the law, which are actualized with thoughts, words, and actions of men, might be identified as operations with knowledge[47] — either knowledge of the good or knowledge of the evil: creation, learning, comprehension/inability to comprehend, absorbing—consuming/rejection, accumulation, dissemination/concealing, and so on. The contents of knowledge and its influence onto the mind and onto the realms—systems correlated with the mind should be analyzed at the levels of

- the mind → a body
- creations of the mind → works of a body
- thoughts → words → actions
- of a human being

human establishments, with which the mind sustains life of a body
and intends to secure own existence within the world of the material things

family → society → nation

social-political-religious-educational-research—manufacturing—other
establishments—systems—realities

Then, the Moses’ blessings (Deuteronomy 28:1–14; 30:9–10), which are promised to those who would live by the law of God, reject idols, and do not serve “other gods,” could be identified as the features of the realm arranged for the mind that operates within the optimal conditions of life and with the optimal potency of creative works.

The Blessings
(Deuteronomy 28:1–14; 30:9–10)

By the mercy of God, the people are accommodated within the realm of abundant life sustained by rain in its season that is with favorable climate and other natural conditions: land, people, cattle are healthy, fertile, and multiplying; barns and storehouses are full; establishments (cities) are rich and successful. The entire nation is evolving: God raises it up for Himself to be His holy nation and to carry His Holy Name. The nation is elevated over all the others, rules over many nations[102], lends and provides the good to the many. Enemies are broken and flee, while the people under protection of God are successful in every work of their hand and in all that is their life.

The nation is protected by God and therefore, successful in all its endeavors and all its purposes, because people live and work in compliance with the law, that is with knowledge of the nature of man, nature of the world, nature of things that compose the world and sustain existence of men.

Hence, the optimal–perfect arrangement defines all levels — land ←→ nation ←→ people ←→ people’s possessions/creations/establishments:

- the nation is evolving for the purposes of God
- the nation is set for dominion over the other nations

power of the nation inaccessible by enemies is based upon the optimal material foundation,
which Moses defines as

a) abundant and fertile land that receives rain in due season and sustains prosperous economics
b) health, fertility, and abundance of cattle
c) healthy civilized people accustomed to prosperity and overall well-being

Such perfect arrangement of the nation that carries the Name of God and is evolving for His purposes may exist only by the will of God and upon the firm steadfast foundation – Στερεωμα[37] that the Christians know as Λογος — the Word–God, and the people of the Old Testament knew as the Holy Wisdom of God. To be empowered to operate – think, create — upon this foundation, the mind should have

— knowledge of the law given by Λογος, Αγια Σοφια, the Word–God – Holy Wisdom, by Whom God created the earth and sustains its existence

The contents of knowledge of the wise ones might be inferred from the Apocryphal Book of Wisdom[103] that describes knowledge of the one who asked God of wisdom (Wisdom 7:7–22) and who came to conclusion that to be firmly established in God is the entire righteousness, and to contemplate His power is the root of immortality (Wisdom 15:3). This knowledge includes
a/ understanding that the world is created and will come to its end by the wisdom of God and only God grants wisdom and knowledge (Jeremiah 10:12–14; Wisdom 6:12–20; 7:7–30; 8:1–4, 21; 9:1–18)

b/ the power to successfully accomplish the original purpose of man: to keep and to lead the evolving systems/reals to the highest levels of evolution–perfection ([In the beginning, it was the world of Genesis 1:26–28; 2:7–15]; at the time of Moses, at least a likeness of it that, according to the blessing of God, could be allotted to the authority of the one who lives according to the law of God and possesses the wisdom given by God [Deuteronomy 30:9–10])

c/ the ability to set the people in order and to subdue the nations (Wisdom 8:14).

As the one could infer from observation of the history of mankind, none of establishments – states, empires, civilizations – had the perfect arrangement that would actualize all blessings, of which Moses wrote.

By the definition, establishments of the heathens have to be excluded from consideration, because they operated upon another knowledge framework – the false knowledge of idol–worshippers. Anyway, none of the even most powerful heathen civilizations and empires survived to disprove the inseparability of connection between false knowledge, with which the mind operates, and collapse of the establishments, which embody the false knowledge of the mind–creator.

In the Old Testament times, the ancient kingdom of Israel, which Solomon inherited from David the shepherd, the prophet, and the king, could be considered as the establishment that has accommodated some of the blessings mentioned by Moses, including abundance of fruits of the land, wealth, and long lasting peace, although Israel was surrounded by the heathen nations. However, Solomon’s apostasy led to division of the kingdom that he has built and triggered processes of collapse, which eventually, as all processes described by the διάδοχων πατρών pattern, were completed with the total ruin and complete destruction of the ancient kingdom.

In summary, the blessings for those who would live by the law of God (Deuteronomy 28:1–14; 30:9–10) are the features of the abundant fertile evolving world that is as close to the original earth created and blessed by God (Genesis 1, 2) as it could be within the temporal realm, in which death has been initiated because of man’s disobedience to God (Genesis 3), yet within which the mind, with the knowledge of the law, has to evolve into the new creation suitable for the purposes of God.

The Curses
(Deuteronomy 28; 29; 30:1, 10–20; 32:8–42)

The prophets and thinkers who understood the work of the law–commandments of God identified violation of the law of God as death, as the greatest danger and the greatest threat to the existence of man and to the world that accommodates existences of mankind. They have one message to their readers and descendents: fear God! For the Christian, fear of God (e.g., in: Deuteronomy 6:1–2; Isaiah 8:13; Ecclesiastes 12:13), firstly, is the fear to violate the law of God. The fear to violate the law of God is the only fear appropriate for a free human being created in the image of the Almighty, Perfect, and merciful God–Creator and Father of man. The world exists according to the law, which God Himself came to fulfill (Matthew 5:17–18; John 10:30; 14:6–10; 17), and the Holy Scriptures provide the glimpse of the absolute power of this law when they refer to it as to the sword and to lawlessness as the all–consuming fire (e.g., in: Isaiah 5:24; 9:18–19; 10:17; Matthew 10:34; Revelation 1:16; Deuteronomy 32:41).

If a human being violates the law of God, he perverts own nature, therefore, either triggers self–annihilation or he is to be destroyed, because in the world created, sustained, and controlled by the law of God the Creator (Matthew 5:18; Luke 16:17), nothing is able to exist contrary to the law of God the Creator.

However, God is Love – the Perfect Almighty Love (John 3:16; 6:32–69; 10:11; 15:9–17; 17; 1 John 4:9–21) that bestows life and other gifts of the Absolute Good on His creations and those who love dwell in God and God dwells in them: the perfect love has no fear (1 John 4:7–20).

Thus, the fear of God is, in fact, the fear

to violate the law of God by own thoughts, words, and deeds

to become unable to live in the free world of Love, Wisdom, and Light

to take the path into the eternal darkness of separation from God – into the realm of eternal death


The Christian (Greek/Eastern Orthodox) tradition explains the fear of God as understanding that

God is the essence of life

by the very nature, a human being is centered on God

the only fear the human being should have is the fear to violate the God’s law:

to sin against God and against own nature

Such fear, in fact, is the means of self–preservation, because any violation of the Law of God is the distortion/perversion of the human nature, while the perverted human nature

pollutes the earth

poisons all creations connected to men

activates the laws of disintegration

has to be wiped out from the face of the earth

Only through the Savior Who by His Blood washed out the sins of the world, man still exists, and still has a chance of survival. The human free will, reverence to God, knowledge, and love to God are the irreplaceable conditions of understanding, observance, and adherence to the Law of God.

As the history illustrates, substitution of fear of God (Who was portrayed by some heretics as a punishing dreadful Superbeing) for fear to violate the law of God became the root from which the worst heresies sprung. One of them is the infamous doctrine Compelle Intrare devised by Augustine the former Manichean who became the bishop of Hippo and one of the “fathers” of the Western theology. Augustine’s Compelle Intrare contributed into the foundation, upon which the special institution – the papal Inquisition was created. The papal Inquisition [During many centuries, the popes had the title of the Prefect of the Inquisition] unleashed unspeakable evil
upon the earth because of terror by persecutions, tortures, and executions of the heretics, the different-minded, and the Christians [e.g., such as Ian Hus the priest] who rejected the heresies of papal theologians, did not recognize the papal faith as Christian teachings, and did not accept the pope as vicar/substitute of God at the earth.

The one who is afraid to violate the law of God should always be very discreet and cautious in his thoughts, words, and deeds, especially concerning the others. Attention to the voice of conscience and knowledge of the unavoidable responsibility for own thoughts, words, and deeds might facilitate development of the ability to foresee the consequences of own words and actions, and therefore, to prevent sin-iniquities-violations of the law of God.

As soon as the law impacts life through creation and actualization of knowledge, the consequences – either “curses” or “blessings” – also are accomplished

a/ by creation of knowledge

↓

b/ through embodiment of the created knowledge into words → actions → material things and their arrangements: systems and realities, which in their totality of relations–interconnections compose the world that accommodates existence and either evolution or anti–evolution/degeneration of human beings.

Hence, the next step would be obtaining understanding of “curses”: why the prophets and the wise ones spoke of fear and death, when they advised to live in compliance with the law of God.

The blessings to those who live according to the nature created by God – that is in compliance with the law of God – reflect the Absolute Good that God the Creator bestows upon His creations, and which begins with the gift of life.

The curses described by Moses reflect the features of the realm of death, into which the mind descends, if it perverts own nature and, through the thoughts–plans–devices of evil, takes death as its companion.

In other words, the curses describe the process of annihilation: annihilation is the purpose of a special system–reality – the realm of death – that the perverted mind arranges for self–destruction, for ruin–destruction of own creations–establishments and ruin–exterminations of all that comes into the sphere of its influence: the nature – environment, the land, the beings that live to sustain existence of men, own family, the society, the nation, the state, and so on, at all levels, which it has power to influence/control → impact → destroy.

The explanation of the nature of the reality of annihilation might be facilitated with knowledge of the reality, which accommodated initiation of human civilization–evolution for the next phase of existence: eternity with God.

When God allotted the special land – the Promised Land – for life of the people that have been chosen to become the holy nation of the keepers of the law, the new reality came into being. The components of this reality included the religion – knowledge of God the Creator conveyed through His law and the messages given to prophets, the land, and the prophets – messengers and executors of the will of God; this reality accommodated transformation of a “wandering Aramean” into a great and mighty nation [Deuteronomy 26:1–11]

\[
\begin{align*}
\text{GOD} & \downarrow \\
\text{Prophets} & \downarrow \\
\text{The Law \rightleftharpoons The Land} & \\
\text{One Man \rightleftharpoons Great and Mighty Nation} & \downarrow
\end{align*}
\]

The most important purpose of this reality was development of an ability to rise/ascend from the visible matter to the invisible Spirit that creates and maintains the matter. The people learned the power of God through manifestations of the tangible–perceivable–discernible–touchable matter (the land, vineyards, harvest, rain, drought, abundance of wealth, insufficiency of material things, hunger, poverty, diseases, etc.), thus, their mind should understand that man lives by every word coming from God [Deuteronomy 8:1–3; 29:4–6; Luke 4:4; John 6:31–33, 35]. From slaves, bearers of straw, and brick–makers for the pharaoh’s buildings they had to be transformed into the free nation of keepers and disseminators of the laws and knowledge of God, the builders and the priests of the new everlasting temple. They had to prepare their hearts as the holy nation.

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\]


– to recognize the universal law behind the dissipating material structures and hierarchies of complexity and to utilize this knowledge for development–evolution of the realm [[nation, state, then, world]] given in their dominion

– to learn how to seek and to perceive God and to know His will.

Hence, the Promised Land, given to Israel by God, was the most desirable place for any Jew at any time: it was more than land – it was the Universe within the Universe set for the purposes of God — the wholeness of land–people that had to accommodate transformation of the small tribe of desert nomads into the holy nation and kingdom of priests. Belonging to this wholeness distinguished the ancient Israel from all other nations and ways of living; exclusion from this wholeness–universe was the worst curse from all named by Moses: the apostates, who had abandoned God and served other gods in the Promised Land, would be cast out, into the land of slavery, and, as slaves, serve strangers [in: Deuteronomy 28:45–48, 67–69; Jeremiah 5:19].

In particular, if men had rejected God, went to worship idols – became the apostates [or, as the prophets said, committed harlotry], did the works of the evil – sin and slavery, and elevated their creations higher than the law of God, they are cast out from the reality of the Absolute Good: they have to plunge into the realm of the evil where they can follow their own path into the darkness, taste the consequences of their own deeds, and serve as slaves (in shame, humiliation, and need) those who have the power of coercion – the power to inflict suffering and pain and to kill a body.

The one who reads the description of the curses and consequences of violations of the law [e.g., in: Deuteronomy; Isaiah; Jeremiah; Ezekiel; Micah; Sophonias], might conclude that they describe the features of disintegrating perishing world and reflect the correlated processes of ruin at three levels:
The processes of collapse at each of these three levels begin with devices of the mind — thoughts, plans, strategies, which would be embodied into the actions of men and men's establishments. Many centuries ago, Ezra the prophet wrote that the earth is in danger from the wicked human thoughts/devices (2 Esdras 9:20).

The words of the ancient prophet are the actuality of today: the human mind smitten/displaced because of violations of the law of God (Deuteronomy 28:15, 28–29) becomes the core of destruction, the self–exterminator and the destroyer of the world that accommodates its existence; it ruins all that it can touch or influence.

For instance,

— polluted environment as the result of such man–made catastrophe as destruction of Fukushima nuclear plant, due to obvious failure of reasoning, against the reasonable judgment, and in spite of the warning of the experts, it was built in the area with high risk of major earthquakes and even without reliable protection from tsunamis triggered by the earthquakes 164
— dying fish and sea animals in the poisoned by the nuclear waste from Fukushima and other pollutants oceans and rivers
— dying out birds, animals, because of sea pollution, deforestation, air pollution and other environmental factors
— pollution, in fact poisoning, of the environments and the following multitudes of deaths not only are destroying the human habitat – the Earth, they initiate diseases that exterminate living beings, including humans, and initiate adverse mutations of beings at all levels of the living universe.

When Moses speaks of curses (Deuteronomy 28:16), he uses the same word, which the Lord said in Genesis 3:18 concerning the earth that was cursed for the sin of man: επικαταρατος, [the world επικαταρατος translated as curse, conveys also meanings of downgrading–degeneration–descent to the lower level of complexity 156, abilities to be unsuccessful in all endeavors].

Now, after revelation of the law that initiates the processes that would bring man back to God, the curse of degeneration awaits the one who would reject God and violate His law.

With the cursed ones, the entire world that accommodates their existence also has to perish: because of the false knowledge that only cursed–degenerated mind is capable to accept as the true/adequate to the actuality, the entire world, which is built/arranged to accommodate existence of the mind, undergoes

perversion → degeneration → collapse → disintegration

In general, the curses listed by Moses and by other prophets who elaborated Moses' warning with observation of the actualized disasters and supplemented it with forewarning of more to come as well as with references to the destiny of the heathens who worship idols by not knowing only One True God (e.g., Deuteronomy 28:15–68; Isaiah, esp. 1; 5; 59:1–15; Jeremiah; Lamentations; Ezekiel, esp. 5:5–17; 7; 22; 26; 33; Hosea 4; 5; 6; Micah 6; Sophonias 3:1–4; Haggai 1:6; Wisdom 3:10–13, 16–19; 11:15–16; 14:21–30), portray three co–related sets of destroyers unleashed to actualize the complete total ruin75:

1. for the earth and environment – weather, insects, and beasts; depopulation because of death of people and desolation of the land, because of adverse climate and other environmental factors
   — a sky of brass and the earth of iron, followed with famine and high cost of everything, which the hands of the cursed ones touch, until utter destruction of the people with evil customs and ways of life
   — dust from the sky that would push the one off until it buries/consumes and destroys him
   — locusts and worms that would consume and destroy plants, fields, vineyards
   — wild beasts that accompany wars and famine, carry plagues, and devour people

2. for human beings – diseases of a body and incapacitated/displaced mind
   — diseases of a body: pestilence, fever, cold, inflammation and blighting, paleness, incurables sores of the entire body, malignant scab and itch, and other evil and abiding diseases even not known — all these until extermination [In generals, the listed diseases are possible only because of failure of the immune system of a being deprived of vitality, the life–sustaining power, or in other words – deprived of ability to survive] —
   — the mind smitten with insanity, blindness, distress, and astonishment – the displaced mind 1145, so the one would be as a blind man groping in darkness, and he shall not prosper in his ways, and be unjustly treated, and plundered continually, and there shall be no one to help; he shall live in all needs and wants, in fear, and in uncertainty of survival; fathers devouring their children and children devouring their fathers

3. for human establishments – enemies and strangers in the land: the destroyers that shall accomplish destruction of family, social and political life, cities, “coming in and coming out” – the ways of life
   — wars; the people would be given to enemies for slaughter, and their dead bodies would be consumed by birds and beasts
   — chaos; princes/rulers are adulterers and corrupted ones who take bribes and have neither justice nor compassion to people; princes/rulers, wives, children shall be given to other nations into captivity [[[physical and spiritual, so they would become enemies of their faith, their own parents, families, friends, societies (in: Micah 7:1–6; Matthew 10:33–36)]] and never found
   — robbery, plunder, and loss for other reasons; houses, cattle, vineyards, fruits of the harvest would be consumed by strangers
   — failure of protective structures and establishments followed with assimilation by the enemies; princes/rulers are adulterers and corrupted ones who take bribes and have neither justice nor compassion to people; judges speak flattering words; priests are corrupted ones who profane the law and the holy things of God; prophets are dreamers and liars who divide for money; the learned ones – scribes/lawyers turn the law into lies; hence, the strangers and aliens would increase, prosper and ascend up and up, so they would lend and they shall be a head, while the corrupted/cursed ones would descend lower and lower, so they would borrow and they shall be tail

In summary, errors and failures in all spheres of personal, social, and political life, defeat by external enemies, heathens, and strangers/aliens living among them, humiliation, uncertainty, ineffectiveness, insufficiency, and other consequences of collapse of human reasoning and inabilities of physical survival, so the corrupted ones seek death in errors of their life (Deuteronomy 28; 29; 30; Wisdom 1:4, 8–16; 2: 3:11–16; 4:3–7, 14; 16:29; 17).

Hence, with the simple languages understandable to all, even yesterday’s slaves of the heathen Egypt, Moses and the prophets who came after him describe the total ruin of the wholeness: land ←→ people ←→ people’s creations and at all levels: mind, body, life of a person, society, nation.
The people’s life and creations (e.g., society, state, nation) are ruined because of the displaced confused mind smitten with insanity and therefore, unable

a/ to operate according to its nature
b/ to comprehend true knowledge of the actuality
c/ to make the optimal decisions

The inability of the mind to operate according to its nature and the issuing inabilitys to create the adequate/true knowledge into the optimal decisions, which would secure survival and development, are followed with

uncertainty and confusion
↓
inability to foresee risks, dangers, problems and complications
↓
insufficiency, ineffectiveness, and degradation of all establishments
↓
ultimate collapse, complete disintegration, and chaos of lawlessness and insanity

All these curses persist until complete devastation of the land, ruin of the establishments, and extermination of people – the idol–worshipers and those who have rejected God, disregarded His law (Deuteronomy 28; 29; 30; Matthew 15:3–9; 23; Mark 7:24–30; Luke 11:23; John 3:36), and therefore deprived themselves of the only knowledge upon which normal life and prosperity of their families, societies, states, other institutions can be established.

The history of collapse of the ancient kingdom Israel described by the Holy Scriptures leads to understanding how the co–related set of the destroyers works even now, in our daily reality (1 through 5).

1. The law that God revealed through Moses became the core of a new wholeness–system arranged for the purpose: to accommodate development of the chosen nation that would ultimately evolve into the firstfruit of new creations – the people, servants, priests, and children of God who will live in His presence, in the eternity.


Hence, the realm/reality – the Promised Land – set by God for development of the holy nation is an example of the perfect system/reality that is sustained by knowledge given by God, in which the mind may accomplish the purposes for the sake of which it was created, and firstly, reach the optimum: complete development–evolution  for the next phase of existence, the eternity with God

3. The lessons, which the mind learned through positive (when the people lived in compliance with the law) and adverse (when the people violated the law) changes in the land, weather, harvest, health of people and cattle, and overall conditions of the society and nation, make some minds (the righteous ones) to infer the inseparable connections between

— the compliance with the law and the good and prosperous life full of abundance of everything
— violation of the law and evil — insufficiencies, suffering, diseases — in all spheres of life and activities of
1/ those who have committed sins and
2/ the offspring of sinners

4. In the Old Testament, the process of degeneration of those who cast themselves out from the reality that God arranged for creation of the holy nation – the vineyard of the Lord (Isaiah 5:7) is likened to withering of the branches that are to be devoured by fire (Ezekiel 19:10–14).
In the New Testament, the meaning of withering is explained: those who neither have the Word–God within nor dwell in Him, are the branches cut off from the vine; thus, they wither to be gathered and thrown into fire (John 15:1–6).

So, if the mind does not have the access to the Divine life—maintaining energy that God gives through the Holy Spirit and because of the Word–God to those who believe in Him and love Him by observing His commandments (John 14; 15; 16; 17; 1 John; Psalm 103[104]:24–32; 106[107]:19–20), it becomes incapacitated: it is not able to live and operate with true knowledge, that is according to its nature.

The withering of the mind begins with actualization of the Moses warning: The Lord would smite [παταξα] the sinner with παραπληξια, και αορασια, και εκστασει διανοιας [Deuteronomy 28:28].

English versions of the Bible [R] translated text of Deuteronomy 28:28 as madness, blindness, and confusion—distraction—stupefaction—panic of the mind.

The Greek text of the Septuagint conveys more profound and horrifying picture.

The following words compose the logic block describing the overall condition of the human reasoning:

— παταξα — strike, smite (derived from πατασω — strike, smite, affect, astonish)
— παραπληξια — state of madness, perplexity, fury, rage (derived from παραπληκεω — strike with madness)
— αορασια — state of indeterminateness, vagueness, uncertainty, absence of the point of reference—borders—coordinates, invisibility (derived from αορασω (indeffiniteness) invisibly, imperceptibly) ← αορος (dream)
— εκστασει — state of shifting, displacement, deviation, stepping aside, frenzy, agitation, infatuation, ecstasy, elation, insanity
— διανοιας — thought, thinking, meaning, way of thinking, sense, reasoning.

Combined into one sentence, these definitions identify mental state of displacement, detachment of reality (“dreaming mind”), state of uncertainty, agitation, and disorder (insanity) resulting in paralysis and stoppage of life—sustaining operations: the mind is displaced/taken out of the natural habitat; it lost the natural way of existence and entered unhealthy state of surrealism fueled with frenzied imagination. Such a mind is unable to perceive—comprehend—evaluate reality adequately, to identify risks, dangers, threats and consequently, to prevent, neutralize or avoid them. It is incapable of adequate self—protection, therefore, unable to survive: it became easy prey for enemies. In other words, the mind rejected the Source of life, turned/shifted to death, and it is consumed by it.

As soon as physical life of the people with displaced mind continues [[they move, work, consume, propagate, etc.]], the one could infer that destruction of the mind is not accomplished at the lowest levels [[see Chart 1. The Mind]] — those correlated with Αισθητηρια Οργανα — sensory faculty/perception—identification of the parameters of the world of the material things, matter. The mind is displaced at the highest level of the heart — the spiritual center of man: the temple, in which, as the Christian theologians assumed, the Divine is united with the human.

Hence, when the Lord says that the people have closed their eyes so they cannot see, He refers to the spiritual “eye” of man: to the intellect that is the “eye of heart,” or the faculty of contemplation, by which man perceives God the Spirit (John 4:23–24), and absorbs the Divine Energy—wisdom and knowledge given by God.

As soon as the “eye of heart”/intellect — Νους is displaced, the mind is cut out of the world living by God. Such mind is unable to receive knowledge and wisdom given by God: as a branch separated from the Vine (John 15:1–6), it is withering/dying without life—sustaining Divine Energy that the normal mind receives from God the Creator (John 14:15–17, 21, 23–26; 16:7–15; 17).

If the middle levels of the mind — Διανοια, reasoning, and its subsystems: Γνωμα —Φθορια — Αισθητηρια — Αισθητηρια — Αισθητηρια — Αισθητηρια (consciousness—thinking—reasoning/faculty of deliberation) responsible for creation of thoughts and survival within the world of the material things — are deprived of the Divine Energy — knowledge and wisdom given by God, they live only by the information and data received through Αισθητηρια — sensory faculty responsible for perception of the parameters of the material world.

For instance, a human being is able to see running car and to avoid it, but his mind is not able to discern the good and the evil and to identify the essence of events and intentions of those who he encounters. Thus, he might be easily defrauded and manipulated by lies, his conscience can be silenced, he can be corrupted and enslaved to serve purposes of the others, even by the price of own suffering, disadvantage, and death.

In summary, Moses described the complete collapse of human reasoning: the displaced/affected with disorderliness/insanity mind descends into death. Descent consists of the following stages:

 incapability of adequate evaluation of the actuality, in which it exists ↓
 shift into vagueness without any point of reference—borders—coordinates ↓
 incapability of adequate perception53 and evaluation of the actuality ↓
 incapability of any of operations that sustain survival→evolution of normal human reasoning ↓
 complete disorderliness—incapability of life ↓
 death

In general, the description of the displaced/disordered mind without abilities of normal perception53 and therefore, with collapsed reasoning, evokes image of the Phoenician inferno, in which the cursed people placed souls of their dead ones: they were immersed into the dense impenetrable and gloomy fog, which deprived them of any possibility to perceive—identify—feel—see—understand, to find way to light and life.

The Holy Scriptures describe similar conditions, which follow rejection of God and violations of His law:

— idol–worshipers are transformed into likeness of the idols they made and worship: they have ears, but they do not hear; they have eyes, but they cannot see (Psalm 113[115]:4–8; 134[135]:15–18)
— people cannot perceive and they cannot understand, because their heart has become gross, their ears are dull of hearing, and they closed their eyes, so they are not able to turn to God and to be healed (Isaiah 6:9–10)
— people walk in darkness and perplexity, they feel obstacles as the blind feels the wall, they feel at noon as at midnight. Their works, thoughts and plans are worthless, moreover, they can be deadly dangerous poison as asp’s eggs and addled egg with basilisk inside. Their feet run to wickedness, their thoughts are thoughts of murder; bloodshed, misery and destruction are their ways; they have no judgment and no peace. The truth was taken away from them, they have turned the mind aside from understanding and lost salvation (Isaiah 59:1–15).

The referred above texts of the Holy Scriptures describe collapse of human reasoning followed with transformation of a living being into the living dead71:
the one incapable of adequate perception, evaluation, and understanding of the world
the one who lives by false – strange – knowledge and lies

The key for understanding of processes that result in collapse of reasoning also may be found in the Holy Scriptures. Isaiah the prophet speaks of the seemingly strange phenomenon (Isaiah 2:6, 8):

the land given by God to the chosen nation is filled,
as in the beginning, with divination as the land of aliens
many strange children were born to the people
the land is filled with abominations made by their own hands
they have worshiped things that their fingers made

This strange/abnormal phenomenon is acceptance of the strange/alien knowledge, which is abnormal for the mind of the chosen ones who are expected to live by God. This knowledge is delusion, fantasy, deviation/shift from the reality: this knowledge is misconception, which might subdue and enslave the mind and cast it into the state that is the great sin before God (αμαρτιας μεγαλης – Psalm 18(19):13) and abomination to God (Isaiah 2:8).

So, the one may ask at least two questions:
- what is the strange/alien knowledge, to which Isaiah the prophet refers to as to abomination to God?
- what should happen with the normal mind, so it would

  a/ become able to accept false knowledge that is abomination to God
  b/ accept lies as the truth, especially, because it is incapable of discerning the good/truth and the evil/lies
  c/ ultimately, itself become the abomination to God?

The strange knowledge that is abomination to God is knowledge created by idolaters, diviners, and false prophets that invented "other gods" and offer figments of own imagination as truth, even as revelations of God.

The normal mind lives by energy–wisdom–knowledge coming from God: it creates knowledge of the world and, with wisdom given by God, embodies this knowledge into words, actions, creations/systems with which it accomplishes evolution – own and the world (or a part of it) given into its dominion. As the Author of the Book of Wisdom writes (Wisdom 7:7–21), the veracious – true and exact – knowledge (γνωσιν αψευδη) that the one receives from God may include the nature of world and nature of the living creatures, μεταβολας (circuits of periods, the moment of completion of which is καιρος, or in the contemporary terms, life–cycles of systems)], the nature of things, operations of the elements, the reasonings of men, and other things – secret and manifest. This knowledge defines the practical meaning of human wisdom, which sustains survival of human beings, secures prosperity and abundance of the world, and facilitates preparation for the next phase of existence.

Therefore, the knowledge referred to in the Book of Wisdom is the normal knowledge of nature of the world created by God and the natural–normal possession of the normal mind.

However, this knowledge still is the main wish–list of the contemporary atheist–marxist–darwinist and ethics–free sciences, which, in spite of all technical gadgets lauded as “progress of mankind,” still are unable to learn the A, B, C of wisdom, which was freely bestowed onto the ancient wise men, and to obtain control over the forces of the nature and power similar to those given to the ancient Hebrew prophets.

Consequently, the normal mind should change its nature, thus, to become abnormal–perverted, before it

1/ becomes unable to obtain true knowledge of the world and comprehend the nature of the world within which it has to accomplish its purposes
2/ becomes able to accept the strange/alien knowledge and lies as the truth.

Such abnormality–perversion of the mind’s nature might be also seen as spiritual suicide, because the mind is seeking own spiritual death by rejecting God the Spirit and His words that are the spirit and are the life 
(John 4:23–24; 6:63), 
ruining, therefore, the very foundation of human existence – the spiritual life and the human reasoning – life of human heart–mind: 
the consequences are

  a/ switch to materialism, atheism,
  b/ recognition of life of a body/matter as the essence of life
  c/ acceptance of false heathenreligions worshiping the arch–evil because, if the one does not serve the True God, and if he is not able to hear and to perceive God’s words, it means that he serves the arch–enemy/arch–evil/satan
  [cf.: John 8:43–47; Acts 26:16–18; Revelation 20:2)]

  feeding itself with poison – false knowledge instead of life–giving knowledge of Truth

accepting false knowledge–figments of imagination created by philosophizing diviners, idolaters and false prophets instead of truth

initiating own degeneration – perversion – collapse – ruin

choosing death instead of life 
(Wisdom 1:12–16)
In fact, transformation of the normal mind (the mind that lives by the Divine Energy coming from God) into the abnormal/perverted mind (the mind that lives by false knowledge—figments of human imagination) is assassination of human reasoning. Such assassination might be envisioned as an action similar to a murder of human body by giving it debilitating and lethal poison instead of life–sustaining water.

Complete inability of such displaced perverted abnormal mind to sustain survival of men and their establishments may be inferred from the current world affairs (wars, conflicts, and crises in Europe, Middle East, Africa, Asia), pollution of the oceans, rivers, lands because of Chernoby, Fukushima, pesticides, hormones, genetic modifiers, and other pollutants, which already triggered mutation and extermination of the living species (while children are taught that they live during the Darwinian evolution and are forbidden even to mention the name of God the Creator), depletion of the Earth resources, plagues, including those triggered by mutation resulting from manufacturing of chimeras and genetic modifications – “mixing” – human, animal, insect, plants, viruses, fishes, etc., flesh, adverse climate changes, and other “curses,” of which Moses warned in the beginning of human civilization (Deuteronomy 28: 28–30).

Such abnormal displaced mind is abomination to God: by its own choice, it had perverted own nature, was enslaved by the evil, switched to knowledge of death, and became the embodiment of death incapable of actualizing the purposes, for the sake of which a human being was created and given dominion over the abundant plentiful world of life.

Currently, such displaced perverted abnormal mind is molded by the global “elite” that accomplishes purposes of global enslavement of people and transformation of mankind into the herd of de–individualized gender–confused perverts incapable of normal reproduction, free thinking, and normal life according to normal human nature.

The initial phase of corruption–assassination of human reasoning is accomplished, for instance, through

1) establishing political correctness
drafted by the global “elite” that accomplishes purposes of global enslavement of people and transformation of mankind into the herd of de–individualized gender–confused perverts incapable of normal reproduction, free thinking, and normal life according to normal human nature.

Summary,

such abnormal/displaced mind cannot create/arrange invincible, at least capable of survival establishments/systems. As soon as the mind does not have knowledge of the law of God and knowledge of God the Creator, it has no foundation for the viable or capable of survival systems.

... such abnormal/displaced mind cannot create/arrange invincible, at least capable of survival establishments/systems. As soon as the mind does not have knowledge of the law of God and knowledge of God the Creator, it has no foundation for...
As the one could infer from the Holy Scriptures, the processes of degeneration may have fixed time-frame (e.g., four hundred years allotted to Amorites the heathens whose sins were not filled up at the time of Abraham — in: *Genesis 15:13–21; Wisdom 12:3–11*), some measure\(^{66}\); then, the time of annihilation comes, and nothing can avert or stop the judgment. By the will of God, Abraham was given knowledge of time-frame that should pass until the καρπος\(^{65}\) of the heathen nations that dwelt in the land allotted for creation of the people—servants—slaves—children of God. However, only God the Creator knows the moment of the earth’s καρπος — the Day of Last Judgment, and, because of mercy of God, this knowledge is not accessible for the living ones (*Matthew 24; 2 Peter 3*).

The one who desires to understand how the mind accomplishes self-annihilation and destruction of a body, might find the hint in Psalms and in the Book of Jeremiah (*Psalms 113(114):4–8; 134(135):15–18; Jeremiah 10.2–18*). The apostates and idol—worshipers become as their idols: no seeing, no hearing, and no understanding; similarly to the wooden/stone idols made by their hands or phantoms created by their imagination, they are lifeless.

Only from God the Creator, a human being receives the live—giving Holy Spirit, Who bestows the energy of life and the power to live — to use the energy for life—actualization of own nature: to think, to create, to do the works of men.

Thus, the idol—worshipers, who either rejected God and His law or do not have knowledge of True God and His law, have no energy—power of the mind and the energy—power that sustains normal operations of the mind and body at all levels — from intellect/deep structures of the soul through nervous system that defines normal flow of energy—bio—information within the human body [*see Chart 1. The Mind*]:

\[
\textbf{they who live by the πνεῦμα δεδανεισμένος — the borrowed spirit} \quad \text{(Wisdom 15:15:)}
\]

by the spirit given by God that returns to God at the time of physical death of a body

(*Psalms 145(146):3–4; Ecclesiastes 12:7*,

are not able to create living things, starting with their disabilities

(make their idols, which they imagined—designed—molded, into living creatures

and to live by figments of their imagination as by truth

↓

they have lost the Spirit —

the life—giving breath of God that makes a human being the living soul\(^{171}\),

so, they choose darkness of eternal separation from God,

and perish within it bound with the chain of darkness

(*Genesis 2:7; John 1:11: 3:5–20, 36; Wisdom 15:3–17; 17:11–17*,

↓

they live on the void and by emptiness,

by the logic of death — simplification\(^{22}\), by images and fantasies — by the false knowledge,

because they neither have nor able to obtain—learn the true knowledge of the nature of things:

they are abomination to God

so, they shall be destroyed along with their devices and works

(*Wisdom 14:8–31; 15:6–19*).

This process begins with deprivation of the Divine energy — at the level of the soul, proceeds through incapacitation of the displaced mind and runs down into each cell: all plagues and diseases, of which Moses warned [*and the essence of which is loss of the energy of life*], are initiated at the levels of the mind, from which they ruin a body.

As it could be inferred from the words that God said through Ezekiel the prophet (*Ezekiel 24:14*), the judgment begins, thus the deprivation of the Divine energy of life becomes apparent or might be identified, at the level of the mind: by the thoughts—plans—devices and other creations of the mind.

At the level of the thought — the thoughts of murder, the sins of men are materialized [*cf.: Matthew 5:17–18, 20, 27; Mark 7:20–23; John 3:19–20, 36*], because at this level, the evil is designed into visible, perceivable, identifiable form and then, is materialized within the world of material things as strategies of deceit and murder, injustice, violence, crimes, use of weapons, wars, destruction of the earth, lands, nations, societies.

That is how the mind initiates annihilation of the world — the reality of its existence and of itself: as Ezekiel the prophet warned, a human being is judged by his own thoughts/devices.

After rejection of the words of God, attempt to hide from God, and subsequent expulsion of men from the Garden of Delight followed with impossibility to perceive God and to live (*Genesis 3; Exodus 33:20*), the human mind occupies the place at the boundary between the eternal spiritual realm — the kingdom of heaven and the temporal realm of the temporary structured matter. In the terms of systems logic, the mind operates as the frontier system\(^{79}\).

Many generations of philosophers and researchers sought understanding of the nature of the mind.

Plato and his followers considered the mind as the mixture of the elements of the eternal and temporal world unified into the wholeness. However, the eternal cannot be “mixed” with the temporal: their natures and levels of complexity/knowledge are different, thus, the Plato’s assumption is irrational.

The correct identification of the Old Testament’s mind and its connection with the earth is given in

1) *Psalm 118(119):25 — Εκκολλήθη τω εδαφεί η ψυχή μου, ζησον με κατα τον Λογον Σου — my soul has clung to the ground; make me alive according to Thy Word*

2) *Psalm 141(142):7 — Εξαγαγε εκ φυλακής την ψυχήν μου — bring my soul out of prison.*

The Greek word εκκολλήθη has the root —κολ— that carries the meaning to be glued, attached, bounded with another matter or structure. Meanings of εδαφεί include ground, dust, earth, soil; all of them are connected with the matter—source of origin of a human body; the range of meanings of φυλακής includes prison, confinement, strict surveillance.

The referred texts convey the sense of despair: a human soul/mind has fallen low — literally or metaphorically, at the very ground cursed for the sin of man (the earth became επωνυματαρος — “cursed”/weakened/downgraded because of man’s fault and in all man’s labors — *Genesis 3:17–20*). It is clung to the weakened—downgraded—simplified ground and deprived of original freedom of life, which it still remembers, otherwise, it would not have ability to identify the present condition.

Nevertheless, in such imprisonment, the mind relies on God to be delivered and beseeches the Lord to give life (*ζησον — give life, make alive*) according to His intention, plan, or word — λογον (*James 1:17–18; 1 Peter 1:17–25; Ephesians 1: 2*); it implores God to grant it exodus from its misery.

Therefore, a human being might be seen as the temporal arrangement within the temporal realm, in which, by the will/law of God, the immortal being created (derived of) the Divine energy of creation is linked—glued—bounded to the derivatives of the same Divine energy (*Genesis 1; 2; 3*) arranged at the lower levels of complexity and confined within the space, in which disintegration and re—arrangement of the derivatives with the lowest levels of complexity [*temporarily structured matter arranged to accomplish some purposes and to disintegrate*] is the condition of existence.
Such temporal connection does not change the original nature of the human essence/mind, which was created in image of God and likeness:

> the immortality of man is not taken away
> because God created man to be immortal: He made him to be His Own likeness

\[\text{Genesis 2:7; 3:23–25; Wisdom 2:23}\]

... man is just temporarily confined
under the strict surveillance of the law to learn the Absolute Good of the will of God
within the space where his abilities and power are restricted,
so the knowledge of the evil he desired to learn,
and his evil deeds would not exist with him in the eternity,
which he may be empowered to enter,
if he is set free by the Word–God
and re-created into a child of God, a new being, a child of the Light,
that is the likeness of the Word–God – a being born of Spirit of God,
empowered to carry the Holy Spirit and to live in the new world,
where the tree of life brings forth fruits for all nations
\{\text{James 1:16–25; 1 Peter 1: 2; 1 John 1; 2; 3; 4; 5; Ephesians 1; 2; 3; 4; 5; Romans 5; 6; 7; 8; 9; 10; 13;}\}
\{\text{1 Thessalonians 5:4–5; 1 Corinthians 9; 15; Galatians 2; 3; Hebrews 10;}\}

In the end of earthly life full of cognized evil and its attributes — misery, suffering, humiliation, unfulfilled promises, betrayals, loneliness, etc., that are the components of harsh education needed to facilitate transformation of a human–beast into the human–child of God, the meaning of deliverance is to be discovered. When nothing is left, when everything is known or fulfilled, when nothing more is able to ignite wish to go further, to claim higher or to live longer, when the time of harvest comes (Job 5:26), how desirable the final liberation is: release me from the dust, to which I has clung, and give me life according to Thy Word.

The contemporary mind that received the precious gift of Christianity, that knows Lord God and Savior Jesus Christ – the Word–God, might comprehend the referred above Old Testament's texts \{\text{Psalm 118(119):25; 141(142):7;}\} as a desperate prayer for the Word as for liberation from the connection with the lowest world of evil: the ground–dust is the end of all flesh intended for cognition of evil \{\text{Genesis 3:19; 6:3;}\} and the entire world dwells in evil \{\text{John 7:7; 14:17, 30; 15:18–23; 1 John 5:19–20;}\}.

Thus, as it was determined by God before the foundation of the world \{\text{1 Peter 1:13–25; Ephesians 1:3–14;}\}, a human being — purified, re–created, and illumined by the Word–God — has come to God the Creator: through the Word–God, in the Word–God, by the Word–God \{\text{John 1; 3; 6:32–69; 10:1–30; 14; 15; 16:13–16; 17;}\ also in: \text{Matthew 18:12–14; Ephesians 1; 2; 4:17–24; Galatians 1:3–5; 3:23–29;} \text{1 Thessalonians 5:4–10;} \text{Colossians; Hebrews 12:20–21.}\}

The Psalm 118(119) also explains the difference between the knowledge of dust and the knowledge of life; the author of Psalm tells God: I perceived the end of all accomplishments, but the wag of Thy commandment surpasses all \{\text{Psalm 118(119):96;}\}.

So, if it is possible to see own end, to evaluate the actual results of all thou/thgs and deeds – accomplishments, and to reach even the outer limits of all opened to the mind that is clung to the dust, – would all the knowledge acquired during the entire earthly life have any worth,

— if this knowledge is not the knowledge of God – the actualized/embodied into own life knowledge of the Absolute Good\[36]

— if this life is not deliberate fulfillment of the will of God also known as the law\[4]\?

The divine nature of the human mind sustains the unlimited abilities and possibilities of creation of the good.

The mind that has chosen the way of the evil one has no limits of failures, degeneration, destructive and self-destructive power.

Perhaps, the unlimited potency to commit evil within the world given into its dominion explains, why the initiated process of self–annihilation might be irreversible\[89].

Perhaps, such irreversibility also serves protection of the world, which the mind–destroyer shares with the others...

================================================================================================================================================================
C. Philosophical Foundation

The Absolute Good as the attribute of God revealed by the prophets, then, explained by Lord Jesus Christ, the Word–God, and elaborated into the practical guidance by the Apostles, is the foundation of the knowledge framework, upon which the mind operates.

The framework of knowledge, which sustains philosophical doctrines of the mind, is founded upon three axioms derived from the Holy Scriptures.

The first, there are three main truths, which describe a human being:

a) a human being had been created in image of God and likeness

b) God is the focus and the essence of a human being’s existence

c) through Lord God Jesus Christ, a human being becomes the dwelling of the Spirit of God.

The second, a human being has been endowed with the responsibility to have dominion over the evolving world created by God: to accomplish the will of God [[that is the universal law, which the mind learns through The Ten Commandments and words – law 4 of God]] and to materialize the divine creative energy into own thoughts, words, and deeds.

The third, a human being is an embodiment/function of the divine creative energy of God – the wholeness that exists at three complexity levels/dimensions:

- the spirit–soul, the mind–reason–creator of thoughts, and the flesh–body–matter. The breath–spirit–energy of God is the spirit–soul–mind of man; the soul of man would obtain the eternal life in the presence of God, if it is born of the Spirit of God, because of the grace of God, and through the faith in Lord God Jesus Christ (Genesis 2:7; Job 7:7; 32:8; Psalm 50(51):11; Ecclesiastes 12:7; John 1:1–13; 3:3–7; 14; 1 John 4:7; 5:1–13; 1 Peter 1; Ephesians 1; 2).

The inference from these three truths is philosophical foundation of the concept of mind; in particular, the doctrine of omnipotence of the mind within the world given into dominion of men.

The mind that operates within the knowledge framework based on the Absolute Good of God, evolves into the perfect system that is omnipotent within the realm that accommodates its existence.

In this case, omnipotence means that, within the realm that accommodates the mind existence, there is no

- knowledge that cannot be learned
- problem that cannot be resolved
- any purpose of evolution and development that cannot be achieved.

For instance, the Christian theologians assume that the prepared mind has unlimited abilities at the way of acquiring the wisdom, if it has unlimited knowledge of God (as much as God gives it to the mind) and love to God. Consequently, it has the unlimited abilities to cognize the created by God world, which God gave into dominion of men.

As St, Maximus the Confessor writes, the soul that has obtained the peace of God (or the unity with God) passes beyond any limits known by men [St. Maximus the Confessor The Church’s Mystagogy in: Selected Writings 194].

Consequently, the mind [[in my works, the mind is the comprehensive term for reference to the essence of man – soul–hear–mind]], has the unlimited power at all levels of complexity, with which the world of men can be described.

The following systems concept of the mind is the practical inference [[created with the systems logic]] from the philosophical doctrine of the omnipotence of the human mind.
D. Systems Concept of Mind

Introductory Note

Understanding of the nature and operations of the mind within the world of the material things, at particular time–space–complexity points might be facilitated if to consider the mind as the complex evolving system. The first phase of consideration begins with understanding of the purposes, because the logic of complex evolving systems is based on the principle of purposefulness.

Purpose is a final condition, state, property, other feature for the sake of which a system has been created/arranged/initiated. Justification of purposes, which determine the nature of a system, is referred to as the system's absolute truth.

In general, the meaning of any purpose sought by the mind might be described as finding of a particular pattern of knowledge creation and embodiment of this pattern into the life of the surrounding world.

The main axioms of the systems logic concerning a purpose:

- a system exists and progresses toward the state of optimum only while the system's inner truth (supreme or absolute at the system's level) and its embodiment – the hierarchy of system's purposes and values – continue to be absolute and unchangeable and all system's activities are consisted with its absolute truth/nature. As soon as the system's absolute truth/nature is changed, the system modifies its purposes: ultimately, it undergoes the evolution in accordance with the system's original nature and achieves the state of optimum, or it transforms itself into another system (e.g., man who was a criminal becomes a saint); or it becomes a subject to the law of disintegration (during the process of degeneration or perversion of the system's nature; e.g., man who was a saint becomes an apostate)
- the system's ability to operate rests upon two main hierarchies: the hierarchy of purposes and the hierarchy of values
- the hierarchy of purposes, or the tree of purposes, reflects the meaning of existence and the inner structure of a system; it arranges/orders the main purposes and interim objectives by their significance and sequence for achieving the main purpose of a system as a whole. Such an arrangement (made for the system as the whole and for all its subsystems) resembles a tree/bush. The main purpose of the system (super–purpose, or the main root–stem) is achieved when all system's subsystems accomplish their main purposes (purposes – main branches), which, in their turn, have the foundation – interim purposes (sub– purposes – ramified branches) of the subsystems. A hierarchy–tree of purposes can be arranged for the systems with discernible structures; from another angle of consideration, knowledge of the tree of purposes allows comprehension of the essence and non-discernible structures of the complex systems.

The principle of purposefulness is the axiom that any systems is created/comes into existence to accomplish some purpose(s). Hence, any system created by the mind (for instance, a society, state, empire) and reality (for instance, civilization) are the means to achieve some purpose(s): identification of a purpose allows identification of a system/reality. [The difference between a system and a reality is defined by complexity of the purposes, which they have been created to accomplish, and complexity of knowledge, which they produce by their existence and during accomplishment of their purposes. See Levels of Consideration in Introduction to the Systems Logic].

From another angle of consideration it may be stated that any human action always has a basis and purpose. Such a basis is a personal system of criteria built upon some assertion that is accepted as the absolute truth. If to assume that the purpose is survival [[survival of the mind, survival of the body, or survival of the social or any other establishment]], the survival is possible only if personal "absolute" truth is in compliance with the universal law and its derivates – the laws that control life at all levels of complexity.

The universal law, or the law of perfection, defines the optimum – e.g., the highest potency of creation of the highest good – of each system/being and directs each system/being toward the optimum; it provides the universal standard – the pattern of perfection – as a derivative of the Absolute Good for each level of complexity [[for instance, for a human being: to be perfect, as heavenly God the Father is perfect [Matthew 5:48]] defined by the Word–God, Λόγος Αύτος Θεός [Matthew 5:17–19; 22:37–40; John 14; 15; 16; 17].

Consequently, for the mind, the meaning of universality and perfection is compliance with the commandments–words of Lord Jesus Christ, the Word–God Who is the only Truth, the only Law, and the only Way of reasoning and fulfilling the law for the human mind that aspires to enter the eternity in the presence of God (2 Peter 1:2–11; 1 John; Ephesians 1; 2; Colossians 1; 2; 1 Corinthians 2:16; Revelation 22:1–5).

Furthermore, purposes devised or accepted by the mind/system reveal its level of complexity156, degree of development (or degeneration). In particular, if to consider the process of coming to Χριστός65,

the Purpose is adequate to the irreversible Complexity of the Knowledge created by the system

the process of creation of Knowledge is irreversible

the Knowledge is created with and transmitted through the intra–system Information flow

the intra–system Information flow sustains the Cohesive Power, which maintains the Wholeness/System

the Wholeness/System exists as a result of the irreversible system's life–sustaining processes [[e.g., the irreversibility of cognition]]

the irreversible system's life–sustaining processes are the processes of achievement of the Purpose

In summary, the universal equation might look like that:

Hence, the mind operations might be described in the terms of complexity–knowledge embodied into purposes and sustained by the flow of information–knowledge or cohesive power that maintains the wholeness–life of the mind as a complex/evolving system whose evolution/development/optimization is sustained by irreversibility of cognition.
There are two categories of purposes:

- the main, universal, or unchangeable purposes, for the sake of which each human mind comes into existences within the temporal material world.
- the interim or operational or sub–purposes, achievement of which secures overall progress and allows its evaluation. For instance, development of an ability to live by the law of God and do not violate commandments of God is the interim purpose by achieving which the mind advances toward accomplishment of the main or universal or ultimate purposes: obtaining immortality and preparation for the purposes of God.

The operational/working purposes of the mind include development of perception and coming to complete knowledge of God (2 Peter 1:2–11) followed with actualization of the will of God: embodiment of the law/will of God into own thoughts, with which the mind arranges own reality within the world given into the dominion of men.

The Christian theologians conducted profound investigation of the processes of perception and cognition and defined cognition as an uninterrupted progress toward adequate comprehension of the Truth – the Word of God and His words (John 14:6; 6:63).

For example, St. Maximus the Confessor contemplates knowledge as the act of movement, a mind as “wisdom in potencg,” and a thou/ht as “the act and manifestaton of the mind.” The mind incessantly moves toward the truth of God, and the reason comes to the end of its movement when it rests in God [St. Maximus the Confessor The Church's Mystagogy in: Selected Writings 192–195]. The mind has the inconceivably difficult purpose to come into the knowledge of God the Spirit within the material world, where there is no means to cognize unrecognizable God. Through the faith, it has to commit breakthrough and to ascend to the original potency of the perfect knowledge of the Absolute, while it is still within the material world of the temporal dissipating structures.

Acceptance of the knowledge of God, love to God, acceptance of wisdom, and the very life of the reason are possible only in and through the faith. St. Gregory of Nyssa (330–395?) defines the foundations of faith as “poverty of spirit and unmeasured love of God” [St. Gregory of Nyssa 145]... faith is life of the mind whose essence is knowledge of God and that exists to transform the knowledge and love of God into life and evolution of the world: the process of cognition of God and transformation of the love of God into the life of men and their world is the process of evolution. The faith supplies the mind with the knowledge of God, makes it comprehend the love of God, and sustains the ability to actualize–embody the love and knowledge of God into the systems and realities of the material Universe; therefore, the faith is the state of optimum for the mind. Through the faith in God a human being comes to understanding of own nature – the image and likeness of God, comprehends the love of God, and learns to discern the image of God in other human beings: the faith opens blind eyes of the sinful child of Cain and enables him to see the Light, which transforms the living dead into the child of God.

The concept of faith discloses the meaning of knowledge as a derivative of the divine energy of creation. In the terms of the systems theory, for any system, the term knowledge specifies the flow/set/reality of energy formations or codes, which

- maintains the system's compliance with the original design, thus, sustains the ability to accomplish the purposes, which the system has been created to accomplish
- links the system with its environment and supersystem
- determines the parameters of the range of existence and optimization
- might be embodied into new systems or applied for the optimization/ destruction of existing systems.

As such, knowledge might be seen as the force that sustains the wholeness (therefore life) of a system within the set of energy fields, which accommodate the system's creation, existence, and dissolution.

Consequently, the mind (whose essence is creation of knowledge) might be seen as the link or the frontier system between the realm of God and the material world. The mind cannot be optimal without the incessant contact with the realm of God the Creator, from which the mind receives the divine energy of creation – source of own existence. The faith is the name for the dimension that sustains existence and proper functioning of the mind. Within this dimension, the mind

- exists
- receives the knowledge of God and interprets it into the knowledge of life and evolution
- has the optimal conditions for cognition of the knowledge of God, thus for realization of own nature – the ability to create
- creates thoughts and embodies them within the material world as the transcendent activities and events [the transcendent activities and events are those with the unknown before potential, levels of complexity, and consequences, which are not similar to those assumed to be the natural or existed before]]]

To maintain existence of any system means to maintain the system's compliance with the main/universal standard/code/law or the particular reality; likewise, the mind exists until it complies with its original design – the image of God, therefore, until it is able to receive the divine energy through the dimension of faith: the faith sustains life of a human being, because it preserves the image of God the Creator within the human essence – the soul–heart–mind. When the mind discards faith, it distorts own nature and activates self–annihilation.

When the mind creates own images of the “things not seen” (Hebrews 11:1) and elevates figments of imagination at the place of faith, and especially, when it fantasizes about God, it switches the focus from eternal invisible non–cognizable God to the temporal manifestations of the discernible cognizable and dissipating matter: the mind begins to use the energy forms [images or figments of imagination], which it creates itself or assimilates from the material world. This substitution results in

- perversion of the life–supporting cycles of energy transformation: instead of the divine creative energy with the highest level of complexity, the mind consumes the energy of the material world with the lowest levels of complexity
- the degradation or degeneration of the mind: the mind loses an ability to accept and assimilate the energy forms (the divine energy of God and its derivatives) with the previous levels of complexity, which the mind accessed when it received knowledge through the faith
- the mind's self–confinement within the limits of the temporal material world
- unsuitability for the creative activities, through which the mind should actualize evolution.
The Concept of Mind

God compares His followers with the harvest and with the branches of the true Vine that must bring the fruits to the Owner of the vineyard. The God’s reference to withered branches and parables of a cursed tree and unfaithful tenants of the vineyard reveal the uselessness of men who exist without knowledge of God and do not accomplish the purposes they have been created to accomplish. God calls Himself the true Vine and His followers—the branches: a branch cannot live and bear fruits without the Vine; men do not live—bear their fruits without God. Existence with God and in His love, fulfillment of His commandments, and love to the others (that is “bearing fruits”) are correlated: God chooses His servants, purifies them with His Word, commands to imitate His perfection, love, and mercy, sends the Spirit of Truth to dwell with them and in them, and gives them the eternal life—knowledge of God (John; 1 Peter 1; 2 Peter; 1 John). Therefore, the meaning of existence of man and the condition of the eternal life is fulfillment of the law (commandments of God).

The mind has the special purpose: with the power of thought, it has to arrange fulfillment of the universal law of perfection—to create good, to optimize the existing systems, realities, and establishments, and to create new systems, which would facilitate development, optimization, and evolution.

In some sense, a human mind is the gate, through which the divine creative energy enters the reality of mankind and becomes the universal energy that sustains existence and evolution of both types of creations: human beings and the world they have to dominate and develop. A human mind—this universal system between the realm of God and the realm of the creations of God—not only accomplishes the transformations of the divine/universal energy into the human thoughts. The thoughts—fruits of the harvest are the derivatives of the divine/universal energy with the complexity adequate to the levels of the matter.

When people embody their thoughts into the material structures, they accomplish two processes:

- the transformation of the universal energy into the material structures, which sustain life of men
- an increase of complexity of the world—evolution of the Universe.

Such transformation must be done in accordance with the universal code/main pattern—the law of perfection, which God expects from His creation. The exceptional position of the mind (as the executive subsystem of the Universe) means that, within the Universe, the unknowable does not exist for the mind, which has achieved the state of optimum.

The contemporary researchers offer the vast range of definitions of mind—from poetic to scientific, and from mechanical to supernatural; one of them names the mind the “greatest mystery in the Universe” (McCrone 288).

Some researchers [e.g., Alexander, Groller, and Morris 111] admit such abilities of the mind as manipulation of time, telepathy, and psychokinesis. The summary of the electromagnetic, anthropic, quantum–mechanical, and holographic models describes the mind as a biological transceiver that

- works with geophysical, geoseismic, infrasonic waves
- transforms information transmitted through frequency and amplitude in the sensory information
- interacts with the energy at the quantum—wave—level (therefore, accesses the Future and the Past simultaneously)
- is able to arrange/order the chaos of the Universe.

There are also attempts to cognize the mind and its abilities through studies of different personalities and classification of their thinking processes and social activities. For example, Magoroh Maruyama (Japan) suggests existence of “mindscape,” the evidence of which, as he believes, is supported with the data collected by Professor O. J. Harvey [Maruyama, in: Mindscape: the Epistemologies...]. He asserts that mindscape is “a structure of reasoning” and other thinking processes including cognition, conceptualization, etc. The patterns of thinking processes, cognitive and social activities, philosophy, and moralities determine a type of mindscape [Maruyama 7].

Evidently, the “mindscape” studies target the precision of social forecasting and manageability of citizens, which might be facilitated with knowledge of their “mindscape.”

Three axioms of the systems logic should be considered before any classifications or inferences concerning the still unknown (for the contemporary sciences) essence of the mind and thinking, especially when such studies might have definite social consequences.

1/ All minds have the same—universal—design or the pattern of creation: the image of God and likeness. Therefore, all minds can achieve the same level of complexity, which at least mirrors complexity of the Universe, the same limitless abilities of cognition and creation, the same patterns of thinking processes and cognitive activities. Consequently, all classifications based upon assumption of restrictions/limitations of human abilities, mathematical methods, atheistic outlook are pointless, moreover, dangerous. Distorted reflections of the actuality, figments of imagination, and false constructions are the main results of such classifications and evaluations because the restricted methods of materialistic sciences dealing with the matter are not sufficient enough to be applied toward the limitless universal pattern with the highest level of complexity, which is the essence of mind.

2/ Each mind has its own mission—purpose, which constitutes a part of the supercomplex web of purposes composing the logical scheme of the Universe. Accordingly, each mind exists at the particular time–space–complexity point of the Universe as the managing subsystem of the energy–information–matter system (a human being) that must accomplish specific purposes and utilize an allotted part of available energy resources of this particular time–space–complexity point. Therefore, the only difference among different minds, which the sciences can discern, is the purposes, which these minds have to accomplish and the resources they have to utilize. Until the logical scheme of the Universe becomes the open book, social sciences do not have the real ground for classifications of men.

3/ When the mind is not able to accomplish its mission because of insufficiency of the energy–information–matter resources, it might utilize the individual strategy either of survival or self–annihilation; in this case, the general theoretical assumptions concerning predictability of behavior might be inadequate.

From the theological point of view, only free will and the consequent actions—results distinguish one human being from other human beings. The chosen disposition (love to God) and achieved degree of optimism or perfection (imitation of God) prepares the human being for the purposes of God. The St. Gregory Palamas’ assertion that God dwells in His creations “in different and varied ways” correlated with their “worthiness and way of life” provides the ground for comprehension of complexity and optimization in correlation with the universal energy–derivative of the divine creative energy (in: St. Gregory Palamas (1983) 83; (1988) §91, §93, §95 189–197).

To achieve its purposes, each system/reality has to exist within the specified set of the energy fields and to be able to “read” the universal code and its derivatives at the particular levels of complexity. Such “reading” tunes up all system life—supporting processes and makes the system able to materialize the universal energy into the energy—information and energy–information–matter. The process of reading the universal code is irreversible; some results of this reading are known as knowledge.

Consequently, the essence of existence of a mind within the time might be defined as the unity of three processes—cognition, creation of knowledge, and materialization.
of the created knowledge:

- cognition — the mind perceives or accepts or connects itself up to the flow of the universal energy

- creation of knowledge — the mind transforms the universal energy into the energy-information form — thought

- materialization — the mind transforms the created thought (or materializes the created knowledge) into the energy-information-matter that is into a spoken or written word, theory, concept, book, corporation, business/other system, etc., at the particular time–space–complexity settings or within the particular realities

The law of irreversibility of cognition controls the dimension of time; without irreversibility of cognition, the optimization and development as the increase of mind's complexity ([the increase of complexity is the meaning of evolution]) are not possible.

The time might be portrayed as the setting/framework/realitg controlled with the law of irreversibility, which directs all transformations of the universal energy toward an increase of complexity.

Therefore, a human mind, knowledge, complexity, and time–space are linked into the inseparable wholeness oriented toward an increase of complexity by the law of irreversibility of cognition:

- complexity as the parameters of a purposeful reality of fields that accommodates sets of transformations of the universal energy into the derivatives: energy, energy-information, and energy-information-matter forms
- the time–space as the structured setting or the net of fields, within which the mind embodies its thoughts — energy-information forms — into energy-information-matter: the discernible and material systems and realities
- the mind as the energy field, which transforms the universal energy into the energy ready to produce or re-structure the matter
- the knowledge as the manifestation/derivative of energy/complexity at the levels of the matter.

This inseparable wholeness of the mind ←→ knowledge ←→ complexity–time–space comprises the purposeful reality, which might be considered as

- the embodiment/derivative of the universal code at the particular level of the complexity
- the specific reality, which transforms the universal energy into energy-information formations—thoughts
- the set of fields, which accommodates the complex of energy transformations and sustains the energy and energy-information flow within the mankind universe.

The Divine → universal energy creates, sustains, and accommodates this wholeness—realitg, where the mind thinks its thoughts, pursues its purposes/objectives, and develops—moves toward the maximal potency by incessant irreversible creation of knowledge. This incessant process creation of knowledge by the mind is the process of the evolution of the Universe: the Universe moves toward optimization through an increase of complexity of the specific realities: human minds.

As the derivative of the universal code, the mind carries the sub-codes/descriptions ([the energy transformation patterns]) of all its creations — thoughts, words, and deeds. At the level of consciousness, a mind of a normal human being oriented into the material world has no access to the code, which describes the essence of mind of another human being. Conditionally or figuratively, it might be said that “the eyes of mind” are closed and it is not able to recognize the “face” or the essence of another human being. At the same time, the mind also is not able to comprehend own link with the universal energy flow as well to define the set of fields, which sustains its own existence (as well as existence of other human beings).

The energy concept describes a human mind as a vortex of energy originated by the universal energy, or as the specific energy field created to accommodate transformation of the universal energy into energy-information that actualizes evolution at the level of energy-information and energy-information-matter. Consequently, the systems-complexity theory considers the mind as the purposeful reality designed for transformation of the universal energy into the derivatives: at first, into an energy-information — a human thought; then into embodiment of the thought — transferable and discernible energy-information-matter structures, systems, and realities; for instance, word, concept, book, civilization, society, state, business enterprise.

The mind operates within the dimension of time, and accomplishes its purposes — has its Κατάλογος 65 — within the subsystem of time — the Present. From a particular angle of observation, the mind might be seen as the dimension where the Future realizes its codes, or where the codes of the Future are read → embodied into the energy-information-matter reality of the Presence.

The essence of the process of vision of the Future, which results in new knowledge of survival/evolution, is not known: what activates this process and how it works is a mystery for those who have not experienced it.

In the condition, which people usually call “normal,” a mind is concentrated on the sensory perception and the structures of the material, visible, and discernible world, it is not able to foresee the Future and reflect it in the consciousness. Therefore, the first stage of the process should begin with the confluence of the unconscious and the consciousness into their original unity or the melting of the boundary between the Νους and Αισθησις [see Chart 1. The Mind]]. The confluence changes the perception of the time and evokes the special knowledge/state of the mind, which some authors identify as clairvoyance, or the state of prophesying similar to those of the Hebrew Prophets.

In the state of clairvoyance, the mind directly perceives the divine/universal energy, deciphers the information flow carried by the universal energy, and discerns within it the codes of the system, which were created in the Past, are in a process of creation in the Present, or will be created in the Future. When the mind cognizes these codes, it obtains knowledge of the systems’ Past, Present, and Future, although these systems might already have been terminated or do not exist yet.

For the mind oriented into the discernible by senses and purposefully structured material world, the reality of time unfolds as three subsequently connected subsystems: the Past, the Present (the frontier system between the Past and the Future), and the Future. The three sub–dimensions accommodate creation, existence, and dissolution of the structured purposeful realities and systems within the time–space–complexity–bound Universe.

51
For example, for a system that exists now, in the Present,
- the Past contains the codes describing the achieved level(s) of complexity and the patterns of energy transformation processes realized by the systems and realities
- the Future exists as the infinite possibilities of reading and actualization of the universal code and its derivatives at different levels of complexity.

The Future could be also seen as the pool of resources that might support transformations of energy at different levels of complexity and determine the pool of purposes, which the system can accomplish.

Thus, there is a logical chain of consequences: a mind perceives the universal energy and transforms it into own thought; then, it makes own thought the reality within the material world. The mind of the Prophet perceives the universal energy before it becomes a thought; he comprehends the subsequent readings and embodiment of the universal code (conditionally defined as the “sub-codes”), which will be accomplished within the specific reality. Perhaps, that is why the Prophet foresees the Future and knows everything about those who come to ask the advice or assistance: his mind has “the open eyes” or the direct perception of the realities, which are the minds of other men, and the “sub-codes” embodied into their creations in their Past, Present, and Future. The existence of these specific “sub-codes” and an ability to recognize and comprehend them might be inferred from the Gospels.

In particular, Lord God Jesus Christ
- had the knowledge of that which is in each man
- equated the thought/desire with the deed
- warned that in the judgment day, men will be justified or condemned by their own words

Therefore, the mind’s creation – thought or word – contributes to development or degradation of the mind: the thought/word modifies the variable part of the original code/essence of the mind, which is responsible for existence within the temporary settings.

Thus, a human soul created for the eternity should have at least two sets of the energy structures: the one connected with and oriented into the eternity; another connected with and oriented into the material world. The set of the energy structures responsible for existence within the time–space–complexity settings is modifiable: it reflects the codes of created thought, spoken words, and accomplished deeds. Consequently, the Creator of the mind reads the modifications and evaluates the results: what His creation has done with the life, time, abilities, and other resources.

Perhaps, only the Prophets are able to obtain such a vision; perhaps, such abilities awake within any human being prepared for the purposes of God. Logically, the inability to foresee the Future could be embedded into the human mind as the result of re–orientation into or focusing on the specific Universe, where the matter comes into existence and where existence (life as the process of structuring of chaotic realities) is the good and non—being or death (death as the destruction or dissolution of the structured realities) is the evil. In such the Universe, the mind that struggles for survival should have the Sisyphean labor to make its way from one reality to another in a search for God until God Himself grants His creation the knowledge, which leads man to unrecognizable God.

All purposes with the corresponding systems of knowledge are arranged and interconnected according to the priorities and overall design of the Universe. Only after achievement of the purpose A, achievement of purposes B and C becomes possible. The Future that is happening within the Present is the determination, which particular reading of the universal code has to become the somebody’s thought, or which pattern of the energy–transformation processes has to embody the materialized thought at the next time–space–complexity point. The point, when the Universe begins transformation into the Present, is the moment when the irreversible process of cognition [that is the particular type of energy transformation – creation of energy–information form/thought] transforms the present mind by increasing the level of complexity of the transformations of energy, which the mind becomes able to actualize. Such transformation/increase of the complexity level makes the mind ready to create the next thought at another level of complexity that leads to achievement of the next purpose(s).

Consequently, for the proper arrangement of the processes of the consciousness that organizes life within the time–space–complexity dimensions in conformity with the achieved level of development (for example, only after a child learned the alphabet, the child begins to read and write).

The time–space–complexity structuring/arrangement makes understandable why the results of new cycle of cognition are not allowed into the consciousness now, before the mind starts new cycle of cognition. The mind in its usual condition, as the subsystem of the energy–information–matter system (mind—body) that exists within time–space–complexity dimensions, is not able to foresee, which thought it will think at the next time–space point, and consequently, which knowledge it will create: the cognizing core admits into the consciousness only the thoughts, which the mind has (or is able) to realize at the present time–space–complexity point for achievement of particular purposes.

However, at the state of prophesying, the protective/controlling/directing barriers of the unconscious dissipate, because the mind has other purposes. The mind must regain the original ability to reflect in the consciousness the incomprehensibly complex logical structures of the Universe that is to return to the original design in the image and after likeness of God; then, the intuitive and partial knowledge becomes the completed and perfect cognition (e.g., 1 Corinthians 13:12) when the mind sees any system as the living purposeful being within all three dimensions of time, and the time itself becomes the simple reality arranged for achievement of the working purposes (or the simple energy field, which accommodates the set of specific energy transformations). Since the complete vision of the Past, the Present, the Future, and all interconnections of the logical structures of the Universe, the mind comprehends the actual essence of the system, which it observes, including the following features:

a) the cause or purpose and the precise time–space–complexity point of creation

b) the process of pursuing of purposes and the system’s parameters at each stage of this process

c) the consequences of accomplishment or the failure to achieve the purpose(s).

Conditionally, it could be said, that a prophet might instantly see the Past—Present—Future and the system within as the wholeness of the beginning (purpose) and the end (achievement or failure). Perhaps, it looks like the mosaic picture, which suddenly appears from the non–discernible imperceptible energies and energy fields. A kaleidoscope might serve as a simplified analogy of such a vision: when the light penetrates through a tube, a beautiful pattern appears from the chaos of unnoticed before dim particles.

For example, Moses and Zechariah the prophets who are separated within the time revealed the same vision of the same system:

- Moses wrote about the destiny of Israel and predicted that all the nations of the Earth would receive the blessing through the descendant of Abraham
- Zechariah wrote that through a Jew, the “strong nations” would learn how to seek God.

Obviously, the blessing for all nations mentioned by Moses and the desire to find God with the help of a Jew foreseen by Zechariah are linked to the promise of the Messiah through Whom all nations would receive salvation and life (Genesis 22:18; Isaiah 60:1–3; Zechariah 8:20–23; Luke 2:28–32; John 5:46; 10:16).

Therefore, the prophecy is the instant vision of a system, which might be structured for achievement of the specific purposes within chaotic realities or supersystems of the time–space–complexity–bound Universe. While the prophet as a human being exists within the Present, the prophet’s mind reflects simultaneously all three subsystems of the time. That is possible only when the mind oversteps the boundaries of the time–space–complexity bounded Universe: it cognizes the system without restriction of the temporal fields and comprehends the system’s connections with the eternity. Having access to one feature of the system – the Present, the mind of a prophet comprehends the system (reads the system’s main code) and sees its destiny (the purpose of creation, main operations, and their results). The simplest analogy: with one glimpse of an iceberg the mind discerns submerged parts of the whole mass, knows where the iceberg will melt, which streams will accommodate water of the melted iceberg, where the water would be consumed, and of which fruits it would become a part.
In conclusion,

if to define the Future as the knowledge of the logical structure of the Universe [[the logical structure/scheme of the Universe is the complete web of the purposes, which have to be accomplished at each time–space–complexity point/dimension/energy field]], the Future of a particular system is the structured formation evoked from the chaos to accomplish a particular purpose. To discern and comprehend such structured system–Future, the mind needs to see and comprehend within the chaotic realities of the Universe

a) all system’s subsystems in a process of interaction

b) the results of the intra– and inter–system connections and interactions and to understand their influence on achievement of the system’s purposes

c) the interim objectives, the scale, interim and final results of the system’s operations.

To be able to actualize such a vision, the prophet’s mind has to be transformed into the specific energy field that perceives the divine energy of creation directly, and where all limitations of the time–space–complexity dimensions become the temporary settings/parameters for achievement of the particular purposes. The prophet’s mind regains its original limitless ability of creation: it becomes able to read and to decipher the universal code at the particular level of the complexity, at which this system exists, and to re–produce the code of the observed system. As the result, it comprehends the system’s nature, might re–create this system at the energy–information level (within own mind), and arranges the knowledge in a form digestible by the others.

In summary, at the state of prophesying, the mind becomes able to overstep the boundaries of the time–space dimensions and to comprehend all cycles of existence of any subject of interest at once, as the indivisible whole system within the infinite complexity of the Universe. The mind sees the moment of origin, destiny–purpose of creation, and the end–actualization of the purpose of creation as the singular point within the range of possibilities. During such a vision,

– the space–time dimensions lose their protective–restrictive functions and indicate only the degree of completion of a particular purpose
– the space–time boundaries between the Past, the Present, and the Future melt away, and the existing system, or the system that will be created in the remote Future, exists within the mind as the wholeness without any restrictions of cognition.

The prophet comprehends the purposes the system has to accomplish and the kind of behavior – the systems operations, which will result in destruction. However, the main prophetic ability is the systems vision: the prophet sees the wholeness within the complete set of different dimensions of the material world.

For example, for the framework of Christianity is the eternal wholeness–perfection and inseparableness of the beginning and the end, of the root and the offspring, of the Past, Present, and Future, which might exist as an episode of the eternity, yet, is the eternity itself (John; Revelation 21; 22). The very structure of the mind and arrangement of the thinking processes are applications of this wholeness, and the wholeness or perfection is the first criterion of every act of judgment or evaluation.

The heathen “sacred” (and secret) doctrines preserved remnants of the original knowledge about the wholeness: Socrates makes a hint about such knowledge, when he discusses courage and concludes that the science of a particular thing (object, system) is not divided among the Past, Present, and Future. All three subsystems of time accommodate the same science whose object of consideration includes “nearly every good and evil without reference to time” [Plato Laches 1980–1990].

The phenomenon of a prophet is possible by the will of God, because in the order to be able to accept the knowledge of the Absolute Truth that is to see the Past and to know the Future, the man must regain its original potency, which releases the mind from the power of laws that control energy–information and energy–information–matter levels. As the result of this transformation, the mind regains an ability of the direct conscious communication with God. The outcome of such direct communication is the knowledge called ‘prophecy.’ Through the prophecy, with the knowledge created by the mind of a prophet, the people, nation, mankind undergo the correction needed for survival and advance at the way of evolution.

The mind realizes its mission through the unity of two concurrent processes – cognition and thinking/creation of thoughts by operating at two levels:

the Νους (unconscious)
[[the core structures of the human essence]]

the Διανοια (consciousness)
[[the level of the completed and ready for the embodiment into the material structures thoughts]]

Usually, cognition is interpreted as the inner reflection or re–construction of the considered reality. However, it seems that the essence of cognitive process is reading and then, re–creation of the main code of the considered reality, system, event, etc.

For instance, the unconscious, or the core of the main operating system of the mind [[levels of Νους → Νους]] scans/reads the universal information code, comprehends/scans the energy transformation processes of the existing realities/systems, re–creates their codes, and actualizes the patterns of energy transformation processes, which

1/ are consistent with the purposes of the mind, or the one could say that their complexity is correlated with the complexity of the energy field that has the capacity of transformation of the energy

2/ can be realized or materialized at the time–space–complexity points where the mind operates.

The core [[Νους, “unconscious”]] accommodates the vital centers, which determine the essence of existence and purposes of the mind. Conditionally, these centers might be identified as the cognizing core of mind; they include the perceptive structures, and the censor (conscience) [[Συνείδηση]] that controls and evaluates life of the mind in accordance with the purposes of existence.

The consciousness [[levels of Διανοια → Νους → Φαντασία→Λογισμό]] is the operating system of mind; it works with the energy pattern/information code (admitted from Νους → Διανοια); this code constitutes the core of new system–thought, which mind thinks/reflect/realizes.

The thought might be embodied in a form of word, symbol, or concept. Such embodiment makes the thought ready for materialization into a system composed by energy–information and energy–information–matter. When the consciousness interprets the code at the level of energy–information (thought–knowledge) and conveys the created knowledge to the others, it describes the thought with words and embodies the words into material structures, systems, etc. Hierarchies of purposes and values determine emotional tint and sensory perception connected with thinking.
The following postulates (from §1 through §16) describe the concept of the human mind, developed within the framework of the systems logic.

§1. The thought originates knowledge, thinking is creation of knowledge: the human mind might be described as a system/pattern of creation of knowledge–thoughts, which activate and realize development–evolution of the Universe. Within the constantly changing world, the mind possesses with the only permanent thing – ability of cognition [[the one might envision cognition as acceptance of the divine energy–love of God and its transformation into own thoughts]] that secures survival of the mind and its creations.

§2. Cognition is the life of reason: the mind exists or realizes its purpose – creation of knowledge – when it performs the cognitive activities: transforms the divine energy of creation (the universal energy) in accordance with the universal law–code and under the impact of the universal system–creative force into the specific energy–information entities – human thoughts. The result of cognition is creation of new knowledge, thus, increase of complexity of the mind and all correlated systems.

§3. The essence or true nature of the mind is the image of God – the absolute Truth–Good that is the center of soul (the unconscious). Therefore, the level of complexity of the mind exceeds the level of complexity of the world, where it has to accomplish its mission.

§4. In the overall design of the world, the mind has the purposes
   a) to carry the Absolute Truth at the accessible for the mind levels
   b) to recognize the presence or absence of the Absolute Truth within any considered system [[presence of the Absolute Truth creates potential of survival – vitality, its absence or false signifies processes of collapse and destruction]]
   c) to actualize evolution by transforming the divine energy of creation into own thoughts and then, through embodiment of new knowledge into the systems and realities of the Universe, which would increase the goodness–complexity of the world.

§5. At the level of mind, the Law of God – the universal law of perfection – originates the laws of creation of thought or the laws of inference. The laws of inference describe the optimal patterns of thinking – the processes, which increase complexity of mind, thus, activate evolution. The purposes of thinking include
   – creation of knowledge of survival within the accommodating reality
   – creation of knowledge of optimization of the accommodating reality

   Each newly created thought is a code of the system, which might be actualized or embodied at different level(s) of energy–information or energy–information–matter, although sometimes only the part of this system [[the part or subsystem, which is situated/accommodated within the Present]] penetrates the threshold of the consciousness. Each newly created thought (and then, its embodiment – system/reality) increases complexity of the world, which accommodates existence of the mind. The purpose of increase of complexity [[the increase of complexity is the meaning of optimization]] of the reality, which accommodates existence of the mind, is the increase of accessibility to the divine creative energy that sustains life and evolution of the world.

§6. When the mind creates its thoughts, it reflects/mirrors (according to the mind’s level of complexity–development and purposes of existence) the Universe created by God; consequently, in each act of creation the mind imitates own Creator – God. The true knowledge of God the Creator is the main point of reference for the mind. This knowledge provides the basis for the patterns, codes, structures, and definitions, which describe the Universe. The knowledge of God–Creator and His law of perfection create the purposes, values, and ideals of men: theology provides the only actual framework for comprehension of all thoughts and deeds. Even when the mind activates self–annihilation of its carrier–body after rejection of God, this self–annihilation (e.g., mental disease, creation of the means of destruction for the others) might be foreseen and anticipated, because this self–annihilation is determined by the universal law, to which Moses the Prophet referred to as to life and death, blessing and the curse (in: Deuteronomy 11:26–28; 28; 29; 30:15–20).

§7. During the existence – incessant movement throughout the dimensions, hierarchies, and realities of the Universe, the mind compares own conclusions concerning systems, their essences, purposes, and meanings of their knowledge with own knowledge of the Absolute Truth and creates knowledge of optimization or destruction for the accessible ethical, philosophical, social, and other systems, which deviate from the Absolute Truth. When the mind encounters unacceptable ethical, philosophical, and material systems, it has the following set of choices:
   – to destroy/transform the system, which carries unacceptable properties or values
   – to enter another hierarchical level/reality
   – to accomplish self–transformation or creation of a surrogate for the actuality – the artificial/dream world, which actualizes the intra–mind standards
   – to choose self–annihilation.

§8. The mind achieves the perfection or actualizes the destruction through cognition of a new aspect of truth. New knowledge becomes the basis of a new reality–reflection of the particular essences or the derivative of the Absolute Truth at the particular time–space–complexity point. The adequacy of the mind’s reflection–creation to the actuality stipulates the vitality or the potential of survival that the mind has itself and with which it endows own creations (e.g., business, social or other establishment). Therefore, each new reality–reflection might be also seen as a new step at the path of disintegration or the means of advancement–evolution.

§9. The mind comprehends a complex system in its entirety, as the purposeful wholeness linked with the Universe. The vision or comprehension of the wholeness is the essence of intuition: the mind finds the place of the observed system within the dimensions of the time and complexity and learns the purpose, which determines the system’s destiny and provides the key to cognition of the system’s properties.

§10. The purposes and an achieved degree of optimization/decay allow distinguishing one mind from another. The knowledge created by the mind conveys the entire framework or the logical reality, which sustains existence and determines the Future of the mind.

§11. Each mind exists within own reality of the meanings of truth, good, and evil, true and false conditions and assumptions – the mind’s cosmos–realm–universe, which it finds, determines, or creates itself. The mind’s universe (reflection of the real Universe created by the particular mind), as well as any mind’s creation, has the particular distinctions stipulated with
   – the level of development or degree of optimization of the mind
   – the purposes of existence of the mind.

Philosophy and logic as general sciences are expected to facilitate understanding and acceptance of the same truth, which might be achieved at the level of the material world, therefore, to eliminate obstacles to cooperation of people and advancement of their establishments – bringing their universes closer to each other.

§12. After a particular truth became the basis for mind’s existence or activities at the particular time–space–complexity point, the mind attempts to extend own vision of the optimum and impose it on the whole world. The degree of intolerance to the alteration, sensitivity to non–acceptance by the others, and the methods of protection of the mind’s absolute truth depend upon degree of accomplishment the purposes, which mind has to fulfill by application of the truth that it holds to be the absolute.
§13. The cognition – life – of the mind is the uninterrupted advancement from the unknown to the known/cognized. The mind constantly works with **unknown systems**: the process of cognition of unknown systems is the essence of mind’s existence, because the mind creates the Present and determines–actualizes the Future by irreversible cognition of the unknown systems. Different minds have different results of cognition of the same system; however, the ultimate results of cognition depend upon the only two properties, which, at the same time, distinguish one mind from another:

– the level of development or degree of optimization
– the purposes of existence.

§14. The mind makes inferences and conclusions; it accepts own conclusions as the actuality or truth when the level of complexity of the considered knowledge coincides with the level of complexity, which the mind is ready to comprehend. The lower level of development/optimization of the mind is the more simplified model the mind accepts as an analogue or even as an adequate reflection of the actuality. Therefore, the more simplified model of the actuality the mind accepts as the adequate to the actuality of its own existence the less efficient strategy of survival it designs, and the higher is the possibility of failure as a result of the inadequate strategy of survival.

Within the time–space–complexity–bounded Universe, where the degree of complexity is the degree of vitality and viability of the system (because complexity might be seen as the ability to accommodate new more complicated purposes of the developing system), simplification is the distorted re–construction of the unknown system’s purposes and hierarchy of values. The distorted re–construction, accepted as the inner truth of the unknown system, results in unreal expectations, false, and insufficiency of knowledge needed for interactions with the unknown system, therefore, for own survival.

§15. After accomplishment of a purpose, the mind begins own transformation; it creates new knowledge that becomes the basis for justification of new purpose(s), which the mind has to achieve. Two types of processes result in transformation of the mind: either gradual replacing or rejection of the previous assumptions when mind accepts, accumulates, and assimilates new information and knowledge into existing system of knowledge.

The image of such transformation the mind might be

— the hierarchy (gradual ascent, or the staircase]), and the knowledge, which activates such type of transformations, usually is the knowledge that belongs to the cognizable realm of the world; it might be communicated by people, social structures, recognized sciences, media, etc.
— the instant transformation, when new knowledge instantly increases the mind’s degree of optimization

Another type of transformation is the re–creation (at another level of complexity]) of the mind within the universal energy flow where neither hierarchy nor material structure exists. The knowledge, which activates such type of transformation, usually is the knowledge received through the dimension of faith; this knowledge descends from the non–cognizable realm of God the Creator.

§16. The following laws – derivatives of the universal law of perfection at the level of human mind – control the process of creation of knowledge – thinking, inference, conclusion, opinion:

1. the law of purpose
2. the law of optimization
3. the law of insufficiency
4. the law of changeability

The law of purpose: within the Universe created for the purpose, all hierarchies, dimensions, realities, systems exist to accomplish specific purposes: to actualize own potency/essence/nature in a process of evolution. The degree of achievement of the purposes for which a particular event, process, system, reality, dimension had been created determines the meaning of truth, false, other properties, conditions, and values. Therefore,

– when it is necessary to comprehend another mind (e.g., to determine its creative and destructive potency]], the first factors to consider are the meaning of truth, purposes, and a degree of their achievement
– knowledge of the particular purposes provides the means to comprehend the work of the mind and to predict the essence of created knowledge and its inferences (therefore, the probable actions] concerning any reality, system, event, process, which the mind considers or transforms.

The law of optimization: a system by own essence and through own purposes, is directed toward optimization. Optimization is the process of achievement of the state of optimum – the highest complexity (potency, effectiveness, and maximal efficiency) in conformity with the system’s design and purposes, for which the system was created.

The law of insufficiency: the mind is the means to eliminate deficiencies of the connected or correlated with it systems and realities of the time–space–matter–complexity–bounded Universe at their way to optimization: by own nature the mind is directed toward consideration of the systems, which have insufficiency of knowledge, the insufficient potential, and ineffective life–sustaining processes.

In general, insufficiency is the distorted relation between the law and the force, which actualizes/embodies the law. Insufficiency exists only at the levels of the creations of men; it is the consequence of an inability to cognize the actuality because of previous violations of the universal law of perfection. Replenishment of insufficiency begins with the identification and evaluation of the meanings of truth, false, indefiniteness, patterns of knowledge creation, and analysis of the system’s activities in such spheres as creation and utilization of knowledge about itself and about all connected with the mind systems, realities, hierarchies, and realms of knowledge.

According to the law of insufficiency, the mind selects as the primary objects of consideration only those systems and realities, which are insufficient because they

– have not achieved the necessary level of complexity/development/optimization
– are not able to create knowledge leading toward optimization
– are not able to perceive comprehend actualize new patterns of energy transformation
– do not have enough reserves or potential to accomplish their purposes.

The law of changeability: whatever attracts the mind’s attention will be changed; only something that can be changed, or can change the mind itself, attracts the mind’s attention.

The law of changeability is the inference from the law of insufficiency: when the mind selects an object of consideration, the insufficiency is the decisive factor. The accepted object of consideration inevitably will be optimized or destroyed: there is no other option when the mind accomplishes its mission of optimization. If the object of consideration is not capable of optimization, its destruction is the question of time only. Simultaneously, cognition of the considered object and accomplishment of its optimization or destruction changes the mind’s level of complexity..."
E. Conclusion

The summary:

The human mind is a complex evolving system created to execute the will of God. Therefore, its optimal state is the perfect compliance with the law/will of God, which is the Absolute for the mind.

The mind evolves for the next phase of existence, beyond the limits of the material world, by developing the abilities:

a) to accept the will/law of God as the Absolute
b) to live/operate according to the will/law of God
c) to unwaveringly focus on the execution of the will/law of God.

The essence of the mind is the image of the Word–God. The mind's operations are focused on bringing all systems and arrangements within the reality controlled by the mind into the complete compliance with the will/law of God.

In technical terms, it might be said that the mind carries within the universal code – the Word–God by Whom all has been created and through Whom all exists and evolves to complete perfection, and its main operational purpose is to bring all other systems, realities, arrangements, etc., in full compliance with the universal code that defines life/existence/operations of all components of the wholeness of life created by the Word–God.

For accomplishment of its works – achieving its purposes, the mind receives the divine/universal energy of God and the power to use it – wisdom. By embodying the universal energy into own thoughts–knowledge–codes of new systems, which the mind creates in a process of actualizing the will of God, the mind modifies conditions, terms, and operations of the material world. That work is accomplished at different levels of complexity according to operational purposes of a particular mind.

Therefore, the mind accomplishes its acts of creation in accordance with the main pattern of creative works of God:

- according to the Absolute – the will/law of God – conveyed by the Word–God
- by the power/wisdom received from God
- with the divine/universal energy received from God

The following axioms compose the logical framework of the concept of mind.

1 Love to God is the main law of existence, supremacy of the Absolute Truth is the main principle of the design, and creation of the perfect knowledge is the main purpose of a mind.

2 While the mind ascends to the state of optimum that is the perfect love and knowledge of God, thus accomplishes its mission and prepares itself to serve the God's purposes through the eternity, nothing non–cognizable and unchangeable exists for the mind within the time–space–complexity–matter–bounded Universe.

3 Two laws control the operations of the mind at any time–space–complexity point(s): the law of irreversibility of cognition that controls the dimension of time, and the law of adequacy (or adequate complexity); or it could be said that the he mind maintains own existence by

- uninterrupted creation of knowledge that increases the mind's level of complexity
- compliance of its inner truth to the absolute truth and operations according to the level of complexity

The mind's development is measured by an increase of the mind's degree of adequacy to the Absolute Truth: the closer is the mind's comprehension of truth (that is the mind's inner truth) to the Absolute Truth the higher is the mind's level of development or degree of optimization.

4 The mind progresses toward the state of optimum only while its inner truth – the knowledge, which the mind holds to be the absolute and embodies into own purposes and values, continues to be the absolute and unchangeable. As soon as the inner truth is changed, mind changes its purposes, thus transforms itself into a new system, or becomes the subject to the laws of disintegration. The mind or its creation becomes the subject of the laws of disintegration if, instead of progress toward comprehension of the absolute truth, the mind changes inner truth in an inadequate reflection of the reality, which distracts the mind's mission.

Therefore, to influence terms and the range of existence of any system, the mind should be able to alter the system's inner truth to prevent its deviation from the Absolute – the will/law of God.

5 Any purposeful system within the mankind universe may be reduced/expanded to the mind that controls this system: to comprehend the essence of any system is to advance on the way of comprehension the mind that controls this system.

The mind might be described as

1 the constantly developing supercomplex reality created in the image of the Lord God – Creator of the Universe and likeness, thus, endowed with the limitless potency and abilities of cognition and creation

2 the reality with complexity sufficient for cognition and reflection/re–creation of any pattern and any essence: in the state of optimum, the mind might be empowered to reflect, cognize, mirror, create, transform, comprehend, and foresee anything within the world given into dominion of man

3 the perfect purposeful, self–reflecting, self–evaluating, and self–correcting system that
   a) has been constructed upon the maximum efficiency principle
   b) in the state of optimum operates according to the universal law of perfection
   c) has been created to accomplish the purposes that a human being perceives as evolution and optimization
4. The supercomplex reality designed for transformation of the universal energy into its derivatives:
   – energy-information—the thought, which might become known/conveyed to the others only when such sharing of thoughts is consistent with the mind's purposes
   – the transferable and discernible energy-information—matter structures, systems, and realities—embodiment of the thought, which might be forcefully appropriated by
     the others and utilized contrary to the purposes of the mind

5. The frontier system—a part of the executive subsystem of the Universe, through which the divine energy of creation sustains the evolution.

To fulfill the purposes, the mind exists as the frontier system between two realities.

The first reality is the supercomplex reality of the Divine/universal energy unknown/non-perceivable by those who do not live in compliance with the law-commandments of God (John 14:15–17, 26).

The second reality is the Universe composed by created from energy, energy-information, and energy-information—matter structures, systems, realities, processes, events, phenomena, which are recognizable: in their appearances, embodiment, or forms—with senses, in their essences [for energy transformation patterns/information codes]—by the mind. The mind—the vertex of energy within the complex/set of the energy fields—exists/operates at the time–space–complexity setting(s), where the flow of universal energy originates the realms of energy-derivatives or energy-information and energy-information—matter, which in appearance of the arrangements of structured matter, constitute the Universe.

As a frontier system, the mind operates within the special dimension/field: the boundaries of two realms—the realm of energy and the realm of embodiment of the energy into energy-information and energy-information—matter. It means that the mind exists at the boundaries [for itself might be envisioned as the boundaries] between the flow of the Divine/universal energy and the material Universe created by this flow.

Boundaries in such a case is only a conditional term, which is used to determine somehow the mind's position or to have at least a conditional point of reference relative to the uncompellable reality that is the source of creation and existence of the mind. When the Divine → universal energy accepts the form of a human mind and God ignites the light of reason–consciousness, a new vertex of energy comes into existence within the universal energy flow. The universal energy flow constantly permeates, re–creates and sustains the mind—the energy vertex/field, which at the particular level of complexity maintains the uninterrupted flow of transformation of the universal energy into the energy-information entities—human thoughts. The point of transformation is the very moment when the reason–consciousness/mind reflects the created energy form as own thought.

With the contemporary means of observation, there is no possibility to determine precisely the exact results of transformations of the energy within the mind or to predict the time and the kind of thought that the mind might create. However, knowledge of the potential and degree of optimization of the mind provides the solid foundation for evaluation and knowledge of the Future of the mind and consequently, its creations.

As the frontier system, the mind has two main functions:

1. Transformation of the universal energy into the energy-information formation—thought in accordance with the universal code and with features, parameters, conditions, which are optimal at the particular time–space–complexity points, where the mind operates

2. Interpretation of the energy-information formation—thought into the code(s) of a new system(s) that will be created in a process of optimization—evolution or degeneration → collapse → destruction.

Therefore, two frontier systems are co–related for actualization of the purposes of evolution: a human mind within the Present. The Present, as the frontier system of time (between the Past and the Future), accommodates

a) the transformation of the universal energy within the mind
b) the precise coincidence, convergence, and irreversibility of interactions of energy, patterns of energy transformation, and system–creating force that produce the energy derivatives at the levels of matter
c) the convergence of the purposes with the potency as an ability to accommodate energy transformations at the specified level(s) of complexity.

There is an apparent paradox: although the mind works in the Present to realize the Future and accomplish the purposes of own existence, for the conscious part of mind, the Future remains hidden or unknown. The Future–destiny is the purpose of existence, yet, it is hidden until the time as any unknown system is hidden until the mind becomes able to discern—recognize—comprehend—optimize it.

The necessity to fulfill the main purposes of existence not only sustains the operations of the mind and underlies every thought and action of a human being; it is the greatest power that moves every man and his creations or establishments toward the end consistent with their nature—destiny—purposes of creation.

Therefore, the Future as the achievement of the purposes of existence must be already known: the purposes of existence shape the particular structures of particular mind in the same fashion as any mind elaborates own creation and determines the structures, which have to realize the purposes of the mind’s creations, yet, very often this knowledge is out of the mind’s focus, non–discernible, behind the Universe created by this consciousness.

Perhaps, the Future appears as unrecognizable right now, because right now, at the particular time–space–complexity point, the mind is not ready to comprehend the knowledge it will create at the next time–space–complexity point(s), at which the code of the Future are actualized as the Present.

While the mind accomplishes its purposes through the irreversible process of cognition—increase of complexity, it moves from one time–space–complexity point to another time–space–complexity point [for, in the terms of the systems logic, it could be said that the mind transforms one time–space–complexity point/logical reality into another, or creates a new point/field with another potency of transformation of the energy].

The system exists—actualizes this movement – transformation or creation – within the time–space–complexity dimensions through the sets of purposes and in consistency with the created knowledge. The higher is complexity of the cognized before systems, or the complexity of knowledge already created by the mind, the higher might be complexity of new knowledge that the mind will create. The higher is the level of complexity of the knowledge, which the mind is able to create, the higher might be complexity of new purposes, which the mind might accomplish at the next time–space–complexity point/logical reality of existence.

However, until the mind achieves its purposes and creates the adequate system of knowledge at the present time–space–complexity point, it cannot start achievement of other purposes. New knowledge cannot be created—cognized, new logical reality cannot be created, new purposes cannot be learned and accepted, and the Future cannot be known—reflected as already existing at the particular energy–matter levels until the mind obtains the necessary level of complexity needed to create new knowledge, therefore to learn new purposes, to achieve them, and therefore, to realize the particular Future. At the levels of complexity sustaining existence of men, the mind operates within the energy-information—matter system [soul–mind–body] and within the world limited by the structured energy-information—matter.

Within the levels of complexity where the universal energy creates energy-information—matter structures, systems, and realities, which are discernible through sensory perception [levels of Αυτοφανέα Oργάνα, see Chart 1. The Mind], the processes of cognition—increase of the mind’s complexity are restricted by the specific energy—information—matter structures oriented toward the specific purposes. These structures not only support existence of the particular mind as the purposeful structured reality; their complexity determines the limits of the sensory perception and intercommunication within the surrounding world: the matter, structured to realize specific purposes, does not have abilities of the instant transformation—increase of complexity. The mind might overcome the laws of matter in very rare occasions; one of such occasions is the state of prophesying.
In general, it might be assumed that the mind operates with (and within) three dimensions: energy, energy-information, and energy-information-matter. In each of these dimensions, the mind transforms the universal energy into formations with different levels of complexity. These transformations are the conditions for manifestation of the potency, which the universal energy realizes within the singularity – temporary settings, which men have named as the Universe. These temporary settings is the supercomplex chaotic totality of realities constantly re-created and sustained by the universal energy; it exists within the limitless flow of the universal energy as the temporary, finite, and limited singularity. The mind perceives this singularity as the time–space–complexity–bounded wholeness and has the purpose to activate its transformation–evolution by creating new knowledge – new energy forms–thoughts. The new energy form–thought–knowledge created by the mind increases the complexity \([\text{increment of complexity is development–optimization}]\) of subsystems of the Universe, thus, directs the Universe and its subsystems toward the optimization–evolution.

The mind conducts own life–sustaining process – cognition – at two levels of complexity:

– energy; it perceives the universal energy and the universal code–law or the supercomplex comprehensive pattern, which determines the essence of all processes of energy transformation at all levels of complexity
– energy–information that is the thought created as the result of reading of the universal code.

From the operational point of view, the mind is a continuous process of extracting energy patterns from the flow of the constantly changing structures of order, systems, and realities. The mind creates new knowledge or thinks new thought when any of these patterns or codes is perceived, comprehended, and accepted as the means to accomplish the mind’s purposes.

If to define cognition within the framework of the systems logic, it might be assumed that

a) the mind operates by the concepts/systems/realities of knowledge, which accommodate the essences of observed phenomena/systems, or by the patterns of energy transformation–transmission – the main codes, which describe the nature of the observed phenomena/systems. From another angle of consideration, the mind could be seen as a process of creation of specific knowledge of survival and optimization, which is needed at the particular time–space–complexity point.

In addition, while the traditional theory of cognition reflects the hierarchical principle: it holds that from cognition of elementary codes (letters or digits), the mind turns to cognition of structures composed by these codes (words or equations); the next step is cognition of systems (symbols) and realities (concepts), the observer might envision process of evolution of the mind as the process of cognition of the unknown systems.

For instance,

\[
\text{discernment} \rightarrow \text{perception of the unknown system} \\
\quad \downarrow \\
\text{cognition} \rightarrow \text{absorption of knowledge of the previously unknown system} \\
\quad \downarrow \\
\text{increase of the mind’s level of complexity} \\
\downarrow \\
\text{transformation of the current reality according to the new level of the mind’s complexity} \\
\quad \downarrow \\
\text{discernment of the next unknown systems} \\
\quad \downarrow \\
\text{and so next cycles}
\]

b) the mind exists or conducts transformation of energy by reading or scanning the universal code, which it subsequently applies toward the universal energy; such reading–scanning–application results in creation of the specific energy form/code, which might be assimilated into the time–space–complexity singularity – the Universe. When this energy form passes a threshold of the consciousness, it becomes a human thought. When the unconscious \([\text{that operates with and within the universal energy flow}]\) admits a newly created energy form–thought into the consciousness \([\text{that operates with the derivatives of the universal energy in a form of energy–information}]\), the mind actualizes its potency: it creates/thinks a thought. The created energy–information form/thought undergoes the transformation into the energy–information–matter when a human being embodies the thought into written or spoken words or new systems (business enterprise, concept, book, system of knowledge, the state, empire, and so on).

Thus, the mind fulfills its mission by transforming the universal energy into

– at first, energy–information entity that is a thought–knowledge
– at second, into energy–information–matter that is an embodiment of energy entity–thought–knowledge into the discernible entities at the levels of energy–information–matter: books, manufactured goods, corporations, states, etc.

Each thought serves one of four purposes: perfection or self–destruction of its creator and perfection or destruction of systems/realities, which the mind creates, sustains, or might influence. Self–annihilation, sometimes, involves destruction of the environment; only then, the mind become able to actualize own termination. Process of optimization of any complex/evolving system/reality inevitably includes destruction–annihilation of systems incapable of optimization.

The thought might be created when

a) the mind reads the universal energy pattern/code at the levels of complexity, which accommodate the mind’s own development–optimization–evolution
b) the mind accepts the created by the others patterns/codes with similar levels of complexity – analogies, which facilitate acceptance and creation of the energy patterns/codes with higher levels of complexity
\[\rightarrow\]
c) the mind accepts the patterns of energy transformation needed to accomplish the mind’s own purposes
d) the core structures of the unconscious demand corrections of the life–sustaining processes, when mind is not able to accept the patterns of energy transformation with increasing complexity because its complexity is not sufficient anymore, or the environment cannot accommodate the creations of mind.

Three conditions stipulate creation of thought and determine will it be realized as new energy–information–matter system, for instance, a company, theory, concept, science, social or state structure, building, infrastructure:

1. the level of complexity achieved by the mind, or readiness to perceive and comprehend complex information, or the degree of development sufficient for adequate understanding of the essences of cognized phenomena and for their embodiment into the material systems
2. the purposes, achieved degree of optimization, and accumulated potential of the mind; in this case, the potential might be defined as the cognized energy patterns and ability to realize them as the energy–information and energy–information–matter structures, systems, realities
3. the complexity parameters of the environment.
It means that creations of the mind have to be comprehended, accepted, and realized within the environment, where this particular mind exists. The levels of complexity of the mind, its creations, and those, who perceive them, should have at least some similarity (e.g., energy patterns and definite degree of compatibility – tolerance); otherwise, the mind’s creations would be rejected, sometimes, with the detrimental consequences for their creator. For instance, it is easy to imagine the destiny of Darwin (with his theory of evolution) and destiny of contemporary researchers (with their opinion about self-origin of life and with their genetic experiments) at the time when the Inquisition reigned.

An opinion, point of view, and the truth hold to be the absolute by a particular mind, indicate the degree of complexity – development of the mind as closeness to the state of optimum. The more the mind advances at the way of perfection the more developed and close to actuality the meanings of truth and created upon them knowledge become.

Development of the mind has two stages:

1. development by the perception and creation of information and systems of knowledge not overriding existing levels of complexity; it is the process stipulated by the system’s design

2. transformation of perceiving structures or patterns of the cognizing core, which is needed for the change of the level of complexity, because it is not possible to increase the level of complexity without modification of the perceiving structures of the cognizing core.

At the second stage, development is the beginning of either optimization or destruction.

There are many definitions of human thought. Some of them consider thought from the point of view based on the images and properties of the material world or make only the Past responsible for the Present and the Future.

For example, some defined thought as

— “the active response of memory in every phase of life” when each response of memory becomes a new part of memory and determines the next thought, and the response to “the unconditioned perception of intelligence,” with the conclusion that available today knowledge cannot explain the very intelligence [Bohm 50, 52–53]
— a state “conditioned by lapse of time”; then, remembering becomes an inner activity, which stimulates movement within the mind [Aristotle On Memory... 449b; 452a].

There is no possibility to prove that the mind creates no thoughts or interrupts thinking while it remains in the state of memory: the act of remembering cannot be separated from the act of thinking–creating of thought. Thus, memory as the state is not a convincing definition.

Another description portrays memory as an auxiliary subsystem of the mind. However, memory is the consequence of the law of irreversibility of cognition; it is the Past of the mind, which accommodates all codes of the mind’s creations. As such, individual memory carries throughout the range of existence the constantly revised/updated concise code of the mind [[conditionally, this code might be seen as some kind of label]], which indicates preparedness of the mind to create thoughts with the specified degree of complexity. This code should describe the following features of mind:

– the level of complexity – the cognized patterns of energy transformation and creation of knowledge
– the accumulated potential and developed potency.

The main function of memory is to maintain the actualized degree of complexity, the essence of mind, and its mission–purposes. When memory is lost or destroyed [[e.g., in a process of self–annihilation]], the mind loses its purposes. Loss of purposes activates the processes of degeneration and dedifferentiation, which result in disintegration of personality.

As the collection of past creations or the already realized potential, memory is the basis for two stages of cognitive activities: preparedness to accept information and comprehension of the accepted information. However, memory should not be considered as stipulation of the Present and especially the Future: each new level of complexity opens new logical reality, which might be the opposite to the realities of the Past and, nevertheless, accommodate the Present or the Future of the mind.

A created thought continues existence by one of the following ways:

1. the thought might return in the unconscious and increase the overall potential of the energy fields – the mind’s own and the others correlated with the mind
2. the thought might remain in memory as a possibility of the Future until the mind realizes it in the Present
3. the thought might originate new system or reality through realization/embodiment into energy–information and energy–information–matter structures.

Many philosophers and researchers accepted the assumption of the ancient Greek philosophers that a human mind is the frontier between two worlds:

– God and His creation – the Universe
– the unchanging indivisible eternal reality and the physical divisible reality of the material world
– the world of being and the world of becoming
– the flow of energy and the world of produced by energy forms, structures, systems, realities, images.

Pierre Teilhard de Chardin (1881–1955; French Jesuit, philosopher, and researcher) introduced the concept of noosphere: the noosphere [[from the Greek νοος – intellect, mind, reason, sense]] or the sphere of reason, is the realm of thoughts that in the form of “thinking layers” envelopes the Earth like the atmosphere [Teilhard de Chardin 199]. From the noosphere, in a process called intuition, a mind extracts the patterns of transformation of energy and uses these patterns to generate own thoughts. The thought enters the noosphere, where it continues existence in a form of energy pattern, which other minds might perceive and realize as own thoughts.

Therefore, the Teilhard de Chardin’s noosphere is envisioned as

– a thesaurus, library, or repository of created by humankind knowledge in a form of immaterial energy patterns/codes
– the means of supply and exchange or re–distribution of created by other minds energy forms.
The Teilhard de Chardin's concept incorporates the Plato's ideas/forms, which the mind "extracts" from the noosphere and spreads the Aristotelian's concepts of social animals and bee–hive community for the all–planetary level.

In particular, different minds at the different time–space–complexity points, which are divided by centuries, yet have similar parameters [e.g., freedom or limitation of freedom of thinking, similar logical realities created within the time, for instance, Aristotelian framework (144)], might create similar thoughts and social arrangements. In such a case, the Plato's primary Ideas/Forms become the typical readings or interpretations of the universal code/law determined by the parameters of the time–space–complexity point, which accommodates the mind. The ideas/forms, which Plato elevated in the status of deities, become, for instance, the means of description, or the kind of alphabet of the mind [to which Kabbalah and similar doctrines ascribe the creative power], or the means to maintain the particular mentality or framework of thinking and way of life. Indeed, Teilhard de Chardin asserts that "a Christified human noosphere... gradually extends over the world"; man is not only an individual: behind personality, "the cycle of species" must be recognized. His workings include also such expressions as "a collective matrix of humankind" and "collective heredity" [Teilhard de Chardin 140, 197, 235; italic in the original].

It means that if the mind as a part of planetary community contributes to and extracts its share from the common pool of the accepted ideas, the common good of the perfect community would assert itself through the distributed from the noosphere ideas. Only one technical difficulty exists — who would have the power of control at the planetary levels? Perhaps, for a time being — until all schematics would be terminated or converted into the papal faith — noosphere would include only the proven members of the hierarchy with standardized patterns of thinking processes, which would fill the noosphere with the approved thoughts. After that, the mandatory pattern of thinking — "a collective matrix of humankind" — will be extended over the whole world.

The actual closeness of the Teilhard de Chardin's assertions to the truth [and therefore, the value of his doctrine] might be inferred from his reference to "neo–humanist Marxism, which seems destined to become Christianized" [Teilhard de Chardin 199].

Besides the profanity of assertion of any possibility of connection of Christianity with Marxism, this particular allegation illustrates the simple truth: any mind that is unable to recognize death behind the deceitful slogans is also unable to create true knowledge.

The concept of noosphere also reveals two things:

1. how the old heathen misconceptions – man as a social animal–inferior part of the community and deified Ideas/Forms can be re–asserted with the contemporary scientific–like workings;

2. the absence of any creativity of the mind, which is confined within the Aristotel's framework, has passed through the Ignatius of Loyola's training, and became incapable of new discoveries.

Each new generation of the minds confined within the Aristotel's framework revolves within the same circle around the same old idols and demonstrates the same eagerness to dispose other human beings of individuality, deprive them of true knowledge of God, and transform them into the moving matter – social animals–property of the community/establishment. Such minds use the remnants of the abilities to think for finding the methods, which would allow to gather the social animals in the herd of unreservedly obedient subjects, to maintain the comprehensive control over their conscience, thinking, and the very life, and – if it is consistent with the purposes of the superior – would slaughter them for the sake of the common good of the community in the most efficient way. In the Teilhard de Chardin's case, such eagerness reaches the all–planetary level.

The concept of noosphere is helpful in one thing: it reminds how important one human thought is for the entire planet: what everybody is and thinks directly affects the entire Universe and with every thought the mind creates system(s) – world(s) of possibilities. Each possibility is a construction block or step at the way of perfection and optimization, or at the way of decay and destruction. According to the Gospel, God judges a thought as the accomplished action (in: Matthew 5:21–22, 27–28)... the butterfly effect provides some hint for understanding why the human thought might influence the entire realm that accommodates the mind's existence. The butterfly effect (the notion of the chaos–complexity theory) is a name for a phenomenon of sensitive dependence: small alterations within the chaotic reality evoke behavior, conditions, and phenomena that are considerably different from the behavior, conditions, and phenomena, which could be expected if such alterations would not be made [e.g., Lorenz 206, 212; Polkinghorn 57].

It means that one good thought might save the world, and one evil thought might destroy many men along with their worlds. Some researchers consider significance of small changes, in particular, within the business universe as the global economical paradox: “The bigger the world economy, the more powerful its smallest players” [Naisbit 12].

However, significance of the small changes is not a paradox:

- at first, it is one of the laws of complexity; Leonardo da Vinci foretold this law when he wrote that the weight of a tiny bird moves the Earth, and the great ruin follows a light thing [da Vinci 73, 90]

- at second, it is the feature of a mind that has the purpose to fulfill the universal law of perfection through the creation of thoughts [with such consequences, for instance, as the evolution of Universe]. Distorted minds of the Past sought the great scales, visible appearance, and wide recognition. The Nature works much more efficiently and effectively, through small changes in the energy fields, which – although often remain indiscernible until their consequences thunder – create the significant changes of the discernible material structures. The systems–chaos–complexity theory might be the convenient tool for design of the Future for those who comprehend the correlation between the human thought and its consequences in the world of the matter.

The analysis of the history of the human thought reveals the particular patterns of the links of inter–connected events. The significance of these events excels all the theoretical constructions introduced by the generations of philosophers who attempted to justify limits of cognition and knowledge, because these events, or the steps at the ladder of cognition, reveal the universal pattern of the intelligence embodied into the human mind and also allows to see how the mind comes to understanding of the Universe within the different time–space–complexity settings.

For instance, in some days within the period from the seventeenth through the fifth century B.C.,

- the Hebrew Prophets described the vision of created by God Universe, sustained and permeated by the Spirit of God (perceived as wisdom), and disclosed the correlation between human thoughts and planetary condition and dependency of the Earth from human thoughts (Genesis; Proverbs; Wisdom; 2 Esdras 9:20)

- the ancient Greeks comprehended the human mind as an intermediary or the frontier system between two realms: the Spirit – pure reason and the matter – material world [e.g., Plato Timaeus 34 – 35].
In the twentieth century, the quantum theory described the phenomenon of wholeness or undivided unity of human mind and the planet Earth by the language of the systems theory applied to infinitely small energy forms; it discovered presence of “a rudimentary mind–like quality even at the level of particle physics.” The discovery led to re–invention of the old concepts, which in the contemporary terms assume the inseparable connection of a human being and the Earth as the whole and assert existence of the collective mind and “yet more comprehensive mind... indefinitely beyond even the human species as a whole” [Bohm and Hiley 386].

It means that in the twenty–first century, the quantum theory attempted to explain by the language of physics the truth already known by the Hebrew Prophets millennia ago. In particular, the discovery of “a rudimentary mind–like quality” at the level of particle physics is a step toward comprehension of the knowledge of the Hebrew Prophets who described the all–powerful Spirit of Wisdom as “the active cause of all things,” the power pervading, penetrating, and ordering all components of the Universe [Wisdom 7:22–30; 8:1, 5].

...Within the reality sustained by the systems logic, the concept of mind might be summarized with the following assumption: the mind is the system created to activate the evolution of the world that God granted to man: at the beginning, to cherish, cultivate, and dominate; then, to learn the good and the evil as the processes of creation, transformation, and disintegration of the matter. Within this world of dissipating temporal structures, the mind has to achieve the state perfection as an ability to actualize own maximal potency to create the good stipulated by the original design and to prepare itself for the kingdom of God.

As the necessary conditions needed for accomplishment of the purposes of God, at the time of creation, man received all knowledge needed for achievement of the state of optium and fulfillment of the law of perfection (that is for the evolution). At particular time–space–complexity points, each mind within the particular social setting rediscovers, deciphers, comprehends, or ignores this knowledge according to the levels of own development–optimization–perfection.

In conclusion,

The history of Christianity contains many miracles of enlightenment. Seemingly, when the mind receives the Light of God, the Light of creation21 – the Word–God, it loses the boundaries of impossibilities as the slave loses chains and fetters that have kept him in prison. Then, the mind overcomes all limits imposed by hierarchical structures, race, origin, land, nation, society, walks of life, social laws, political and other establishments, customs, previous beliefs — all that could make it an easy prey for the deceivers.

– the helpless victim of poisonous knowledge that debilitates22 its depriving of the adequate reasoning, right discernment23, righteous judgment, and normal life according to the human nature.

The normal life according to the human nature is life according to the law24, which, firstly, was revealed through the prophets25 who conveyed the knowledge of God and the will of God, and then, re–iterated by Lord Jesus Christ, the Word–God (in: Matthew 5:17–18; 5; 6; 7; 22:36–40; Mark 12:29–31; Luke 6:17–49; 10:25–37; John 13:34–35; 14; 15; 16; 17).

One of such miracles marks the beginning of world–wide dissemination of the Christian teachings.

The story of Saul the Pharisee who became St. Paul the Apostle, the servant and the witness of Jesus Christ – the Word–God (Acts 7:55–60; 8:1–3; 9:1–30; 21:39; 22:3–21; 23:6; 26:4–5), the description of his life [Acts], and contents of his work [St. Paul’s Epistles to Ephesians, Colossians, Romans, Hebrews, Corinthians, and the others] are the convincing example of the extraordinary potency26, which the human mind obtains when God empowers it to carry the Light of God for accomplishment of the will of God within the material world.

So, Saul the Pharisee

began with condemnation, persecution, and voting for death of the followers of Lord Jesus Christ

in attempt to eradicate the Christian teachings

through intimidation and execution of those who have accepted it and wanted to live according to it

came through transformation into the servant, witness, and apostle of Christ

completed his life with death for his faith in Christ

This pattern of transformation — enemy in the darkness → human clay–recipient of the Light → servant and carrier of the Light — is typical for the many that had followed the example of St. Paul. Conversion and transformation of many heathens, atheists, sinners, apostates and rebels against the law of God, who, after their transformation have received the lot/portion of the children of God born of God, have many similarities with the evolution of Saul the Pharisee into St. Paul the Apostle. Because of their faith27 and love to Lord Jesus Christ, which not fear, nor persecutions, nor suffering, nor death were ever able to overcome, they passed the same way

from the darkness → into the Light,

from the authority of satan/arch–evil → to God

from the enemy of Christ → into a loyal servant–follower–child of the only One True God

The multitudes of roads–paths–ways opened for a human being have a common feature: they all begin with the same act – choice made by the mind. This act – choice, which road–path–way to begin and to pass, simultaneously, is an act of self–judgment. As the Lord says (John 3:18–21), self–judgment is either acceptance/belief in the Son of God or rejection of the Son of God. Self–judgment, therefore, might be construed as either correct understanding or misconception of own nature, values, purposes and acceptable means to actualize them. This understanding—self–judgment determines the way of thinking that subsequently is materialized into

a/ the one’s works:

either the works that have been worked in God

(or the way of the Light)

or the works of the evil (and the way into the darkness)

b/ the one’s ultimate end:

either the life everlasting in the presence of God

or the eternal darkness–death of separation from God

If the one decides to take the path into the eternity, his right choice27 – the choice based on the true nature of a human being – would be to follow the normal human nature: to choose freedom to create the good that leads into the life everlasting.
By choosing the good, the one takes the straight path prepared by God (Isaiah 42:16; John 14:6; 12:46) and leading to the Light, and with the Light — into the next phase of existence: the eternity in the Kingdom of God; by choosing the evil, the one casts himself into the eternal death/separation from God:

— God created man to be immortal image of His Own grace; God did not create death — the foundations of the world were healthy, there was no poison of destruction in them, and there was no kingdom of death upon the earth — the ungodly ones invited death to be their companion — they mulled over to befriend it, and it consumed them; death entered the world through the envy of the arch-evil and those seduced ones that are of its side have it as their lot (Wisdom 1:12–16; 2:23–24).

Ultimately, only one factor determines the choice of the mind — the ability to hear—recognize—perceive the voice of Lord Jesus Christ — the Truth of God:

— the ones, who perceive His voice, recognize the Truth, obtain faith and love to God, follow Him, and observe His commandments, find the Door into His kingdom and enter the eternity (John 10:1–18; 25:30–14; 15; 16; 17)

— the others, who made the ears of their mind deaf and lost the ability to hear—perceive—recognize the Truth, because they have no place for the Word—God within, cast themselves into slavery to the evil, commit iniquities, slide into degeneration and perversion, and condemn themselves to sharing the destiny of their master — eternal death (Isaiah 6:9–10; Mark 4:11–12; John 8:31–47; Revelation 20:10–15).

Then, the one making the choice to follow God undergoes the process of transformation, during which his mind re-focuses itself: the focus on God and on understanding—absorbing—obtaining the complete knowledge of God takes the place of the usual practice to focus on the material things, which makes the right choice practically impossible.

For instance, for a Christian — the one who is focused on the Word—God (John) and on obtaining επιγνωσεως—the complete knowledge of God that is the life everlasting (John 17:3–26; 2 Peter 1:1–11),

1/ all material divisions observed by the people, such as race, sex, nationality, wealth, social status, education, place at the political, social, and religious hierarchies, access to the power of coercion and possibilities to influence life — thinking, choices, and behavior — of the others, political, social, and non-Christian religious affiliations, etc., are the outward appearances, which, for the inner (spiritual) human essence carrying the image of God the Spirit, are irrelevant as any manifestation of human vanity and subsequent frailty is irrelevant


1/ the doers of the good at the earth, who, as the servants, children, slaves (2 Peter 2:1), friends (John 15:14–16), and pitied ones (1 Peter 2:9–10) — the people of God, will inherit the kingdom prepared for them from the foundation of the world (Matthew 25:31–40; 1 Peter 1)

and

2/ the ones who have not done the good to the others, who have consummated their time-range/life at the earth as the slaves of sin, doers of the evil, and builders of the realm of death, and, who, as the unbelievers, sinners, cursed ones, will share the destiny of the arch-evil and its servants


However, in the mind of the many [[non-Christians]], the referred above divisions underlie the very foundations of human establishments: hierarchies, societies, political, religious, and other systems, states, nations, civilizations, although, as the one could infer from analysis of the history of mankind and observation of the daily reality, these divisions

a/ sustain the realities—systems—establishments [[societies, states, nations]] in which sin, iniquities — violations of the law of God, enmity, and social Darwinism are the inseparable features of daily life and the common way of existence of all strata of societies/nations/establishments

b/ sustain the necessary conditions for idolatry that is initiated by any thought, with which a human being does not think that is of God, and by any word and action that does not serve God

c/ are the roots of disintegration and ruin [[Matthew 12:25–26; Mark 3:23–27; Luke 11:17]]: by justification of institutionalized inequality [[and therefore, institutionalized discrimination]], they invoke feelings of injustice, disagreements, and desire of revenge, which

are innate
for any inequality that institutes any divisions among men

who all are created in image of God and likeness

[Genesis 1:26–28]

accompany
any division based upon the material things

culminate
in social, political and religious persecutions, fratricidal wars and irreconcilable animosity, in which the significant part of mankind lives and dies

d/ eradicates freedom of thinking, freedom of conscience, freedom of religion, and other essential freedoms and liberties, which are the facets of dignity of a human being created in image of God and likeness, establish slavery spiritual and material limits and prisons for minds and bodies. These limits and prisons are justified by assumed inferiority of some and by assumed superiority of the others — both based on religious, political, social, and other hierarchies and values defined by possession with material wealth, access to the power of coercion, membership in particular political, social, religious and other establishments, adherence to particular religions and cults.

The slavery of the mind — and consequent death/eternal separation from God — is initiated with any thought of idolatry: thinking resulting in creation of “other gods” — figments of imagination, which a human mind composes of the reflections and images of the material world, accepts as truth, and begins to worship. Thus, it is not a happenstance that St. John the Apostle wrote special warning to his readers: Children, guard yourself from idols [1 John 5:21].

Although some might consider the Apostle’s warning as outdated and incompatible with the contemporary reality, the truth is that the current idolatry reached the unprecedented scales: it came
— from
the simple past of manifest rituals, with which the ancient heathens, worshiped stone and wooden statues, mythical gods, defiled beasts, reptiles, kings, champions, and priests
↓
to
the concealed and camouflaged with atheism—materialism—darwinism—etc., yet, complete idolatry of the mind intently bent upon the evil and therefore, opened for acceptance of any idol as true God, any false knowledge as truth and any lies—propaganda—myths that usurped the place of truth as the guidance to success and prosperity when there can be none

— from
fairly small quantities of human sacrifices before the idols and feeding defiled beasts with human flesh
↓
to
the endless wars, genocides, and conflicts, during which followers of different religions and convictions exterminate each other for the sake of the invisible idols — figments of imagination, conviction, opinions, customs, political, social, and religious doctrines, to which they worship, counting the murdered and assassinated ones — the current sacrifices to the idols of the mind — by thousands and even millions

Although some nations proudly proclaim themselves “the godless nations,” avoid any mention of God as the zenith of political incorrectness, and reject the very idea of deity as the undesirable inheritance of the “primitive” ancestors, the truth is that all of them live by the false deities/ids: false assumptions, ideas, convictions, and other figments of imagination, which they elevate at the rank of supreme truths equated with religion, for instance, such as

— belief that God does not exist, that life was created by chance and that there is no law of God
— belief that destiny of humans is similar to destiny of animals
— predictions of the diviners
— conviction that arch—evil does not exist
— deification of celebrities and politicians and belief in appropriateness of imitation of their corruption and perversion
— beliefs that corruption and perversion of biological or adopted fathers and mothers has no lethal consequences for offspring
— beliefs in democracy, political and social ideals founded upon the faceless common good and other irrational nonsense adopted from the political utopias invented by Plato and Aristotle the heathens — Orpicks and slave—owners
— beliefs in abilities of “godless nations” to survive and to evolve, and to provide their citizens with adequate protection, means and reserves for abundant life and development, starting with abilities to design the favorable future
— beliefs that the contemporary biological, medical, and natural sciences based on the Orphic doctrine of unity of humans and animals (e.g., development of medical remedies for treatment of humans based on research into the nature and diseases of rodents, insects, animals) and on Aristotelian logic of simplification (e.g., modeling) are able to heal existing human diseases, to prevent spread of lethal plagues, to reverse already easily identifiable mutations of living being, to clean up pollution (e.g., such as unstoppable contamination of the Pacific Ocean by the damaged Fukushima nuclear reactors)
— beliefs that the Aristotelian logic of simplification is capable to sustain research and studies necessary for creation of knowledge that might be embodied into viable systems capable to secure survival and development of societies, states, and other establishments
— and many other “truths” that are produced by the collapsing human reasoning, deceive the mind of understanding and downgrade human beings to the level of beasts.

Ultimately, it is the one’s personal choice — either to observe or to observe not the law of God, either to accept or to reject the warning of the Apostle: in the end, only the one himself is responsible for own thoughts, judgments, and opinions, which he has materialized into his words and actions. Whatever the one chooses — is the ultimate responsibility of the one: it will be the web of his life, his own creation, his fruit — either good or bad one, which he will bring to his Creator, and in the same time, his self—judgment: either everlasting life in the eternity in the presence of God or the everlasting death—separation from God (Matthew 25:31–46; John 3:16–21, 31–36; 5:24–47; 8:12, 23–24, 31–47; 11:25–26; 12:26, 37–50; Revelation 21:1–8; 22:1–15).

Christians perceive the warning given by St. John the Apostle (1 John 5:21) to guard themselves from idols, which are the visions—dreams—figments of imagination, as the practical instruction: to identify each root of each thought and to root it out

by praying and imploring God to protect from the evil, to give the power to survive, to illuminate by the Light of God, and to grant the greatest gift:

the Holy Spirit — the Spirit of Truth that protects, illuminates, teaches, and leads the one into eternity with God
↓
by strict following the reasoning of Christ,
the main pattern of which is the unwavering focusing on accomplishment of the will of God
(John 4:34; 17:4, 17–19, 24–26)
↓
by exercising the right discernment
↓
by discarding each attempt to feed the mind by the poison of false knowledge that comes under the cover of “predictions” of the diviners, propaganda, ideologies of death, false religions, books, movies, games, other means of education and entertainment spreading vice and corruption, and other creations of the unclean human imagination (that from the youth is intently bent upon the evil — Genesis 8:21),
which, having been materialized/embodied into words and actions, actualize the realm of death at the earth (e.g., in: Isaiah 8:19–20; 2 Peter 2; Jude; Wisdom 1:12–16; 2:22–24, 10–13, 16–19)
The world was given into dominion of man to toil, maintain, and cherish, not to destroy, pollute, ruin. Any dominion begins with creation of thought—knowledge. Thinking—creation of knowledge is life of the human mind: it can create and it can destroy.

What, then, the human mind is? What makes it so versatile entity that is may be capable

either to live in the state of spiritual slumber, as a dreamer immersed into the artificial dream worlds created by imagination, within which there is no place for true knowledge and for the words of only One True God, as well as there is no possibility to develop and to exercise the optimal potency of the human reasoning ↓

to plunge into the deepest darkness of hatred, evil, and sin becoming the fully developed offspring of the arch—evil that brings forth only corruption, suffering, ruin, collapse, death

or
to ascend to the zenith of love, righteousness, holiness, and the unlimited potency to create good, in imitation of God and observing His commandments, which are the main conditions for doing the works of God and accomplishing the will of God?

In other words, at some pivotal moments of life, each thinking being encounters questions concerning the purposes of life, the nature and potency of the mind. How he answer them would define his life and even the eternity.

Some of those questions, for which this work attempts to provide the answers:

1. what is the nature and potency of the human mind?

2. what are the purposes of the mind’s existence?

3. what the mind might be empowered to do: what are the limits, if any, of its abilities to create and to destroy the world given into its dominion, including itself

4. how the mind chooses one of the only two possible ways of life —

either

service to God and life for God, with love to God and to His creations,
as the complete actualization of own nature —
the nature of a being created in image of God and likeness

or

as service to the arch—evil and doing the works of evil
by inflicting harm, suffering, and death onto the creations of God,
starting with itself,
as the failure to actualize own nature
because of perversion/degeneration completed with the total ruin?

5. how the mind can obtain the power that ignites the abilities to choose the right way and to pass it?

6. what are the features of the mind that operates according to its nature, and what initiates the perversion—degeneration of the mind, during which it initiates the process of collapse within its creations, for instance, such as societies, states, political, social, religious establishments?

7. how the creations and works of the mind define the destiny of the mind, and what this destiny could be?

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\[1\] See The Light of Creation; The Light (April_2013); The Light (December_2013); Galaxy Inside–out and The Light of Creation; Pattern #11 (2011); The Light and Darkness; The Lamp in the Darkness; The Fire and the Light; The Lamp and The Fire; The Fire for a Child; The Name of God – in Supplement 7 to this file

\[2\] See Christian Theology – in CHRISTIANITY, Supplement 1 to this file

\[3\] See
– The Discernment
– The Inner Essence and the Outward Appearance – in Reprints, Supplement 3 to this file
– The Authority to Survive – in Selections & Reprints

\[4\] In general, law might be defined as the main code for creation, maintenance, control, and annihilation of purposeful developing entities–systems–living beings.

The Universe is an embodiment of the creative energy of God. At the levels accessible for the human mind, the divine creative energy is the source of the universal energy: the energy that is available for creation and maintenance of existence of realities and systems within the world perceivable by human senses.

The universal/main pattern–code of energy transformations – the universal law – defines the nature, time–range of existence, way of disintegration, and other parameters of the universe composed of the energy and its derivatives – the matter structured at the different levels of complexity.

The law is the main code according to which, within the chaos/pool of reserves, the purposeful system–reality–universe is arranged/comes into being. The chaos/pool of reserves consists of the derivatives of universal energy: the energy forms, reversible units energy↔matter, reversible and irreversible structured matter – elements, force fields, and other components necessary for creation and sustaining of life. The laws define the composition/structure of the purposeful wholeness, correlations among elements of the wholeness, forces that keep the wholeness together and initiated its collapse–disintegration, limits of deviation, time–space–complexity ranges, within which the wholeness\[125\] operates according to its design, develops–evolves–reaches the optimal potency, collapses, and disintegrates.

Life is the purposeful cycles of transformation of the divine energy of creation/universal energy at the different levels of complexity; these cycles of energy transformation are completed with creation of purposeful developing wholenesses/living beings accommodated within time–space–complexity settings.

The unity of three inseparable correlated components is needed for any act of creation \([\text{creation is actualization of the law–code}].\) including creations of a living being:

1) law–code that defines the nature — origin/creation—operation/achievement of purposes—collapse/disintegration or transformation at another level of complexity after achievement of the initial purposes
2) energy–source of all forms of the energy and its derivatives, such as energy fields and energy–information–matter, from which the perceivable visible universe/world consists, and from which a particular new wholeness \([\text{actualization of the code at a particular level of complexity for achievement of particular purposes}].\) would be created
3) power→force→will→ability to apply/transform/use energy according to the law/code:

\[
\begin{align*}
\text{LAW} & \downarrow \\
\text{ENERGY} & \leftrightarrow \text{POWER}
\end{align*}
\]

The law controls the nature of each wholeness/system/reality/living being that exists for a purpose; a purpose is to actualize the set of transformations of the universal energy at particular level(s) of complexity. The essence and meaning of purposes, conditions, and results of energy transformations define the system’s nature.

In general, the law has three main functions:

1) creation of a purposeful wholeness
2) maintenance of the compliance–harmony–compatibility of all components of a system → reality ↔ universe ← wholeness to the conditions, which sustain life and make possible development → evolution of the system → reality ↔ universe ← wholeness
3) annihilation of the system → reality ↔ universe ← wholeness, which deviated from the law and became incompatible with the (super)system ↔ (super/reality ↔ (super/universe that has accommodated its creation and within which it was intended to accomplish the purposes for the sake of which it was created.

When a being/system deviates from the main pattern/code/law that describes the meaning, conditions, and results of its existence, it perverts own nature and becomes unable to access the energy that otherwise would sustain its existence. Hence, the main pattern/code/law stipulates not only the life–sustaining processes; it carries the program of annihilation, which is activated when the being/system perverts own nature and becomes incompatible with the supersystem that accommodates its existence. Therefore, the universal law defines life and death: existence → evolution/development of optimal potency and degeneration → annihilation of each being/system.
The universal law also is referred to as the universal law of perfection, because it defines the optimum – e.g., the highest potency of creation of the highest good – of each system/being and directs each system/being toward the optimum; it provides one universal standard – the pattern of perfection as a derivative of the Absolute Good for each level of complexity (for instance, for a human being: to be perfect, as heavenly God the Father is perfect – Matthew 5:48) defined by the Word–God, Θεός/Θεος Θεος (Matthew 5:17–19; 22:37–40; John 14; 15; 16; 17).

Consequently, the meaning of universality and perfection is compliance with the Word–God Who is the only Truth, the only Law, and the only Way to fulfill the law for the human mind that aspires to enter the eternity in the presence of God (Revelation 22:1–5).

At the systems’ level, the universal law of perfection postulates that any complex/evolving system exists to actualize purposes, which result in its optimization-evolution and contribute to optimization-evolution of its creator(s); any complex/evolving system is created for development into the state of optimum perfection achievable at the particular level of complexity, and the meaning of norm for any system is the process of achievement the optimum-perfection according to its design.

In accordance with the universal law of perfection, each system must develop the maximal potency that it is capable of achieving. This process might also be seen as the process of continuous re-creation (or re-reading of the universal code) at the higher level of complexity; such re-creation at the increased level of complexity (or with the higher degree of perfection) is the meaning of the evolution.

The universal law of perfection sustains and controls existence of the Universe, where each system has either to achieve the state of optimum or to disintegrate. The universal law of perfection controls each level of complexity: the terms of existence at any level of complexity are the derivatives of the universal law. For the systems at the levels of complexity, which characterize mankind’s universe, the universal law of perfection manifests itself as the law of optimization: any energy entity – a purposeful system – has been created and exists to achieve the state of optimum.

Purpose is a final condition, state, property, other feature for the sake of which a system has been created/arranged/initiated. Justification of purposes, which determine the nature of a system, is referred to as the system’s absolute truth.

In general, the meaning of any purpose sought by the mind might be described as finding of a particular pattern of knowledge creation and embodiment of this pattern into the life of the surrounding world.

The main axioms of the systems logic concerning a purpose:

a) a system exists and progresses toward the state of optimum only while the system’s inner truth (supreme or absolute at the system’s level) and its embodiment – the hierarchy of system’s purposes and values – continue to be absolute and unchangeable and all system’s activities are consisted with its absolute truth/nature. As soon as the system’s absolute truth/nature is changed, the system modifies its purposes: ultimately, it undergoes the evolution in accordance with the system’s original nature and achieves the state of optimum, or it transforms itself into another system (e.g., man who was a criminal becomes a saint); or it becomes a subject to the law of disintegration (during the process of degeneration or perversion of the system’s nature; e.g., man who was a saint becomes an apostate)

b) the system’s ability to operate rests upon two main hierarchies: the hierarchy of purposes and the hierarchy of values

c) the hierarchy of purposes, or the tree of purposes, reflects the meaning of existence and the inner structure of a system; it arranges/orders the main purposes and interim objectives by their significance and sequence for achieving the main purpose of a system as a whole. Such an arrangement (made for the system as the whole and for all its subsystems) resembles a tree/bush. The main purpose of the system (super-purpose, or the main root–stem) is achieved when all system’s subsystems accomplish their main purposes (purposes – main branches), which, in their turn, have the foundation – interim purposes (sub– purposes – ramified branches) of the subsystems. A hierarchy–tree of purposes can be arranged for the systems with discernible structures.

The principle of purposefulness is the axiom that any systems is created/comes into existence to accomplish some purpose(s). Hence, a system (for instance, a society, state, empire) and reality (for instance, civilization) are the means to achieve some purpose(s): identification of a purpose allows identification of a system/reality. [The difference between a system and a reality is defined by complexity of the purposes, which they have been created to accomplish, and complexity of knowledge, which they produce by their existence and during accomplishment of their purposes. See Levels of Consideration in Introduction to the Systems Logic].

From another angle of consideration it may be stated that any human action always has a basis and purpose. Such a basis is a personal system of criteria built upon some assertion that is accepted as the absolute truth. If to assume that the ultimate purpose is survival [survival of the mind, survival of the body, or survival of the social or any other establishment], the survival is possible only if personal “absolute” truth is in compliance with the universal law and its derivatives – the laws that control life at all levels of complexity. No human act exists without the purpose and evaluation. Furthermore, purposes devised or accepted by the mind/system reveal its level of complexity, degree of development (or degeneration).

Consequently, philosophy is the name for the means of evaluation of compliance of the “absolute” truths embodied into the purposes of a person and establishments (society, state, civilization) with the main truth–universal law, including justification of purposes, actions, and rules of survival–oriented behavior for a person, social and any other system/establishment (society, state, civilization).

See also

– concept of hierarchy in The Invincible Empire; excerpt in Supplement 2 to this file

– Concept of Observer – reprint from Introduction to the Systems logic, in Note 150 to this file

– The Blessing in the Night – in Supplement 3 to this file

Through the Hebrew Prophets [1500–1000 B.C. – fifth century B.C.], God granted the knowledge, which sustains life and death of men, controls existence or disintegration of their establishments, and prepared the foundation for evolution of a human being: optimization–perfection–development of the highest potential according to the original nature of man created in image of God and likeness. The Hebrew Prophets prepared the path for the mind to comprehension and acceptance of Christian teachings given by the Word–God, Lord Jesus Christ (Matthew; Mark; Luke; John; esp. John 1:1–18; 3; 6:28–69; 9:4–5; 10; 11; 1244–50; 13; 14; 15; 16; 17:2–26).

The Prophets were the actual rulers of pre–king Israel. They are the most extraordinary people who ever existed:

– they manifested abilities inaccessible by the others

– none of hierarchies, authorities, other social and political factors had any power over their mind.

The phenomenon of the Hebrew Prophets remains the unexplained mystery and unsolvable problem for the contemporary sciences, which have no choice but to denote the Holy Scriptures as a collection of myths and allegories.


– Joshua the son of Nun cried to God, and as he asked, the Sun and the Moon stood still until the people finished the battle

– Isaiah the Prophet asked God to confirm his prophecy to the king by sending backward the shadow of the Sun on the sundial, and it was done

– Elihu the Prophet revived the dead, called rain and fire from the heaven, parted water when he needed to cross the river

– Elisaie the Prophet purified the poisonous water and destroyed the poison, multiplied oil in a house of the poor widow and the food for people, revived the dead, healed and sent leprosy

– the Prophets predicted the Future, and their predictions became the actuality.
When the Prophets act on behalf of God, they have the complete control over the forces, which maintain existence of the material world. The texts of the Holy Scriptures reveal that the Hebrew Prophets
– changed nuclear structures and transformed the existing matter into another substance (destruction of the poison, purification of the water)
– created the perceivable matter directly from the non–perceivable universal energy–source of creation of the matter (multiplied food and oil)
– controlled destruction of the matter (survival within burning flame, healing of the sick, sending disease and death)
– restored the set of the energy fields, which accommodates existence of a living human being at the specified time–space point of the Universe (reanimation of the dead)
– controlled the forces of the Nature (movement of the planets, rain and fire from the sky)
– controlled the energy fields, which create and direct the force of gravity (e.g., water was parted to let the Prophet cross the river)
– ascended to the level where the time–space–complexity limitations do not exist (the ability to see the Future).

The Gospels allow understanding of the prophetic phenomenon. Before the Apostles of Lord Jesus Christ began their mission, they received the same abilities, which the Hebrew Prophets manifested: they became able to heal the sick, resurrect the dead, and accomplish many other things, which the people name “miracles.” Behind the two phenomena – the Hebrew Prophets and the Apostles – is the same Power: the Holy Spirit of the Almighty God. This Power has no limits.

For instance, if to analyze the deeds of Elias, which also his successor – Elisha has done (3 Kings; 4 Kings), the one might infer that, in the current terms, the prophets operated with the complete power over the matter and elements of the world (parted the water, purified the poisonous water and destroyed the poison, multiplied oil and the food, revived the dead, healed or sent leprosy, and punished the evil ones).

Again, for such works, Elias and Elisha had to be enabled
1/ to change nuclear structures of the existing matter transforming it into another substance: destruction of the poison, purification of the water spring
2/ to create the structured matter directly from the universal energy: multiplication of food and oil
3/ to control functions of a human body – to reverse disintegration: healing of the sick ones, and to initiate disintegration: sending disease (leprosy) on the corrupted and sinful ones
4/ to restore the set of the energy fields, which accommodates existence of a living human being at the specified time–space point of the Universe: reanimation of the dead
5/ to manipulate the forces of the Nature: to bring down rain and fire from the skies
6/ to manipulate the energy fields, which control the force of gravity: water was parted to let the Prophet cross the river
7/ to ascend to the level where the time–space–complexity limitations do not exist: the abilities to see the Future, to know intentions of the people, and to know that what they have done or said.

Perhaps, the technical side of the abilities of the prophets might be at least partially understood with the systems concept of the Universe.

For example, the healing power of the prophet is the consequence of the ability to control transformations of the universal energy. Every living being exists within the focus of the energy fields. These fields accommodate the purposeful wholeness of specific cycles of energy transformations. The results of these transformations are the energy forms, information, and energy–information matter, which compose a particular system and maintain its existence in a form of a purposeful and evolving being. If the transformations of energy are consistent with the universal law, the system/being functions properly and achieves the state of optimum – develops and realizes own maximal potency. If the transformations of energy deviate from the universal pattern, they produce the energy forms with insufficient complexity, and the consequent intra–system processes become distorted or insufficient: the system becomes unable to scan and to embody/materialize the universal code adequately. The insufficiency has the domino effect, which results in subsequent distortion of other processes and culminates in the perversion of the system’s nature. The perversion of the nature triggers alteration in the parameters controlled by the energy fields. Change of the controlled parameters triggers the unspecified response of the energy fields, which activates the system’s self–annihilation. In the apparent stage of self–annihilation, a human being might experience lethal physical illness (e.g., leprosy so many times mentioned in the Holy Scriptures) or serious mental disorders (e.g., “possession with unclean spirits” and spirit of divination, insanity, hallucinations, etc.). The healing of diseases is possible through the correction the intra–system processes, which results in subsequent adjustments of the parameters controlled by the energy fields. Thus, when the prophet heals the sick, he works as the transceiver–transmitter of a specific form of the divine/universal energy with the highest levels of complexity sufficient for restoration of the normal energy regime of a sick being/insufficient system. At the level of the matter, restoration of the normal energy regime might be detected as restoration of the normal behavior, correction of DNA, dissolution of tumor, unexpected recovery of patients with incurable diseases, etc.

However, the power over the energy of the material world is not the main feature of the prophet. The transcendent abilities and control over the forces of the nature are the auxiliary features: they accompany a prophet as the special extraordinary being — in fact, just a normal being who lives in accordance with the original nature created by God in His image and likeness — whose life is focused on God, who loves God, and who lives by the law/will of God and for the sake of accomplishment of the will of God.

The phenomenon of the Hebrew Prophets confirms that a human being was created to be the temple–dwelling of God, and when the Holy Spirit descends unto the mind, it comes to His Own house. It means that
– there are no limits for a human being created in the image and likeness of God
– we, the ordinary people, have distanced ourselves from our Father and Creator in such a long way that our own normal abilities became the unbelievable phenomenon; we even the special term invoked — “supernatural abilities”
– each of us might become the member of God’s household, receive our divine inheritance, and the innate abilities manifested by the Hebrew Prophets, Apostles, and other slaves/servants of God.

See
– Hebrew Prophets The Greatness of Man; The Silence Before the Storm – in Selections & Reprints
– Creation of Man: Process – in The Works of God
– my book The Invincible Empire, Chapter 3

See The Potential of the Mind – in Reprints – Supplement 3 to this file

See The Complete Knowledge [Understanding]; The Choice – in Selections & Reprints

Immortality — the everlasting (or eternal) life in the kingdom of God Who is the Spirit (John 4:24) — is presence of God the Spirit within His creation. Everlasting life/immortality becomes the actuality of a human being only if the Word–God becomes the θέρας γενετούρα, within which, by the power of God and because of the will of God, the human being is transformed/re–created into the immortal child of God: the certain firstfruit of creations made in likeness of the Word–God – the Word of Truth (James 1:18; 1 John 3:1–2; Romans 8:28–30; Colossians 1:19–22; 3:10–11), the one who lives by the Holy Spirit and who is enabled to withstand the eternity in the presence of God the Spirit (while the Old Testament’s human being is not able to see God and live – Exodus 33:18–20).
Concerning immortality, it should be noticed that

if to analyze knowledge given by God and written in the Holy Scriptures,

if to comprehend that the manifestation of His Glory was given as descent of the Fire on the Mount Sinai,

if to accept that God is the all-consuming Fire, the Spirit,

if to believe the words of Lord Jesus Christ that He came to cast the Fire upon the earth (and man is the earth),

it might be inferred that

1/ the first man was created from dust (νη), became the living soul because of the breath of God, and has to cognize death (as return into the dust from which he was taken), because he had no power over the evil, which he wanted to know/control

2/ a new creation is the child of God born of the Holy Spirit of God:

the Word–God – Νοῦς, the Universal Code of creation – becomes the essence of this new being

and enables him to accept the Holy Spirit

3/ with coming of the Holy Spirit, a new being that carries the Name of the Word–God receives the power to withstand the presence of God Who is Spirit,

and therefore, cannot carry the evil within and cannot be enslaved by the evil

According to the Word–God, with coming of the Holy Spirit of God – the Source of divine energies, by the power/will of the Almighty God, a new energy–formation comes into being. This creation, the particle of Light (John 1:1–4, 9–13; 9:5; James 1:17–18; 2 Corinthians 4:6; Revelation 22:3–5), which is ignited by the Divine Fire [Deuteronomy 4:24; Luke 12:49; Hebrew 12:29] within the structures of the matter, evolves into the stabilized energy system/manifestation of the divine energy of God capable to endure His presence and operate in His realm where time and other properties of the matter (e.g., disintegration) do not exist [Luke 17:20–21; John 14:1–26; 17:2–26; Revelation 22:1–5].

Consequently, the mentions of the One Who Sows and His seed, fruits of the harvest, the smallest seed, which becomes the mighty tree, and other explanations given by God to His followers (e.g., Matthew 13:3–43; Mark 4:1–20, 26–33; Luke 6:43–45; 8:4–15; 13:18–19; John 15:1–16), lead to understanding of the process of creation of new Adam [1 Peter 1:23–25; 1 Corinthians 15:45–57; 2 Corinthians 5:1–5] – a child of God destined for immortality.


The knowledge of God, which is the eternal life is the knowledge given by the Word–God: His Law, His will, His commandments, His mercy, His Perfection and His Love – the Absolute Good, that is the everlasting life (John 17:3, 6) – this knowledge makes possible life by the Holy Spirit, because this knowledge became the inner foundation and structure of the new creation of God in Christ and by Christ destined from the beginning of times for the eternity with God.

When the one accepts the Word–God, the knowledge that He gives – the knowledge of God (knowledge of the law of God: His will, His commandments, His mercy, His Perfection and His Love – the Absolute Good), becomes the Firmament: the foundation of the one’s intelligence/reasoning and the framework–space, in which a human being

evolves into the dwelling of God

is enabled to accept the Holy Spirit of God – the Divine Fire

Who ignites the eternal life within the creature of dust

is prepared for the eternity in the presence of God

By Christ and in Christ – by the Word–God and in the Word–God – an immortal human child of God comes into being and will be resurrected/transformed for the eternity with God (John 1:12–13; 3:16–17; 11:25–26; 17; 1 Peter 1; 1 John 3:1–3; Ephesians 2; 1 Corinthians 15; Galatians 3:26–29; 4:6–7; Colossians 1; 2; 3).

Therefore, when the Old Testament’s texts tell that God is the prophet’s στερεώμα (Ἀγάπησόν με, Κύριε σωσίμαι. Κύριος στερεώμα μου, και καταφέωνε μου), και ῥυθμός μου – I love Thee, O Lord, my strength. The Lord is my firmament, and my refuge, and my Deliverer – Psalm 17(18):1–2) and the human heart is firmly established (στερεώθη) in Lord (1 Kings 2:1), they convey knowledge revealed by the Holy Spirit (John 5:39; 2 Peter 1:19–21): man shall live by God, because of God, and in God (John 5:39–47; 6:45–58; 10:11–18, 27–30; 17:21–26).

Concerning στερεώμα, see Note 37 to this file.

See also The Immortality – in Reprints – Supplement 3 to this file

Concerning life, death, and resurrection:

The universal meaning of human life is the life of the human spirit that lives by God – by the Holy Spirit.

The essence of life is accomplishment of the law of God – the law of love; it might be inferred from the words of God: 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/understanding, and with all your strength. The summary of The Ten Commandments concerning the others, or the second great commandment as it is defined by God, is to love the others as the one loves himself (Matthew 22:37–40; Mark 12:29–31; Luke 10:27–37).

The commandments of God convey His will concerning man:

a/ they are the law that controls existence of the world of man (Psalm 118(119); Matthew 7:12)

b/ they are the law that defines the nature of His creation and the coherent behavior, with which man–creation of God should confirm compliance with the will of God the Creator (Deuteronomy 30:8–20)
c) they establish love as the cohesive power that maintains the wholeness, therefore life, of the world created by God: on the commandments of love – love to God and to the others – the laws and prophets are hung (Matthew 22:37–40).

The words of God concerning the main commandments – the commandments of love –

a) establish the focus of the entire human being: God; to be focused on God means to have wholehearted unconditional absolute love to God, to think of things of God, and to live for the sake of accomplishment of His will

b) define love to each other as the main feature by which Christians must be known (John 13:34–35)

c) reveal the main components that God the Creator, with the breath of life that He breathed upon the face of a formed man of dust (Genesis 2:7), unified into the living breathing intelligent wholeness known as a human being (soul, heart/mind/understanding, and strength) and through operations of which man–creation of God confirms that his entire being is focused on and that he exists for the sake of accomplishment of the will of God.

The words of God refer to a human being as to the wholeness whose life is manifested at three levels:

1/ soul/spirit – the receiver of the divine energy (the breath of life given by God – Genesis 2:7) that sustains a unique form of life: a human being – within the world of derivatives of the divine creative energy of God, for instance, such as

 – energy-information that carries the codes of creation – the essence/nature of each of living beings according to its kind that constitute the world given into the dominion of man (Genesis 1)

 – energy-information–matter – the bodies of living beings – plants, birds, fishes, animals, etc.

2/ heart/mind – the center at which the divine creative energy of God is transformed into the human thoughts, which might be envisioned as the codes of the establishments that man is enabled to create within the world of the matter

3/ body/matter – the physical or perceivable arrangement of the material structures, whose abilities to exist/function/move/act are identified as strength: a human body–carrier of human spirit and intelligence/reasoning makes possible manifestations of the divine creative energy of God embodied into the thoughts, words, and deeds of man.

At all these three levels, God is the focus of a human being, and love to God is the condition of life, which manifests itself through

1) physical existence resulting in development of the optimal potency to create the good and to alleviate insufficiency and suffering of the others. The meaning of optimum for a particular human being is determined by the past – the deeds of the ancestors (Exodus 20:5–6; 34:6–7; John 9:1–41) and the present (own thoughts, words, and deeds). The degree of development of the optimum and its final parameters could be determined through the abilities, the achieved purposes, conditions and circumstances of existence (the parameters of time–space–complexity points at which a human being has to live: to consume his time–range, to exercise his free will, to interact with the others, to use the resources allotted for his earthly existence, and so on). At this level, the faith of man manifests itself through his words and deeds (Matthew 7:1–27; 12:35–37; 25:31–46; John 14:12–15; James 1:21–25; 2:14–26; 1 Peter; 2 Peter; 1 John 3:16–18)

2) understanding/reasoning that should result in abilities to discern the good and the evil and to choose the good, which would facilitate finding the road to God, into the everlasting life

3) life of the human spirit devoted to God, which St. Peter the Apostle defines as a man of the hidden heart (the inner man) – the incorruptible quiet and meek spirit that is of great value before God, whom St. James the Apostle envisions as the firstfruit of creations of God born by the Word of Truth, and of whom St. John the Apostle and St. Paul the Apostle write as of spiritual man that carries the likeness of God from the Heavens – Lord Jesus Christ, the Son of God (John 1:1–18; 3:13; James 1:18–25; 1 Peter 3:4; 1 John 3:1–2; 1 Corinthians 15:45–58).

What, then is life?

In brief, it might be said that, within the world of the matter, which is enabled to carry life,

a) life is a cycle of energy transformations accomplished according to the universal law, which defines the nature of a living being, and by the universal power that enables manifestation of the law; life is completed and finalized with disintegration of the wholeness/unity of soul/spirit–mind/reason–body/flesh/matter at the point when a living being

 – either evolves to the point of optimum–development of the highest complexity determined by the parameters of its existence (time–space–complexity)

 – or completes irreversible degeneration with inability to live – maintain life as the wholeness of spirit–mind–body [Irreversible degeneration is triggered with inability to live according to the nature defined by the Law of God; the first signs of irreversible degeneration include mental and physical disorders, birth of abnormal and malformed offspring, and inability of normal reproduction]

b) human life is the actualization of the unity of the law, power, and energy, which are manifested as the wholeness of soul/spirit–mind/reason–body/flesh/matter actualized at a particular time–space–complexity setting. Such a settings is the set(s) of the energy fields whose operations are detected as temperature, pressure, force of gravity, other physical parameters, duration of time, information flow, magnetic and other forces and fields, which make possible

1) life as a particular cycle of energy transformations completed with particular changes in complexity, energy, and material structures carrying a particular living entity

2) evaluation of the advancement toward evolution – optimization/growth/development, anti–evolution/degradation, and the final stage – collapse, disintegration/death, which are the inevitable stages of the life–cycle of any arrangement of the structured matter enabled to carry the energy of life

Death [[the following is extract from the concept of death]] is separation of the spirit/soul from its temporal carrier – arrangement of the material structures (a body) temporarily enabled to carry the life–creating and life–sustaining energy (spirit) issuing from God.

Death begins with disintegration of the unity/wholeness

through release of energy (soul/spirit), because the life–cycle is completed either with the evolution–development of the highest complexity and consequent ability to be transferred into another realm with other definitions of life or with degeneration–inability to sustain life–sustaining transformations of the energy according to the nature defined by the current parameters (the material world)

↓

discontinuation of the cohesive power that is the flow of the energy derivatives – information/knowledge perceived/absorbed–created–processed–transferred by the mind;

that discontinuation is release of the energy; it makes possible separation of the soul/spirit/energy and body/matter/flesh

↓

disintegration of the material structures (body/flesh), which, with the release of energy and discontinuation of the cohesive power, have to disintegrate according to the law that defines the nature of the temporal world of the matter
Death is completed with release of the material elements, which were the body – set of the material structures sustaining wholeness/living being as the manifestation of the unity of the law–energy–power, and which will sustain life of the next generations of the living beings.

The human life is possible only within the special time–space–complexity settings, or the set of the energy fields, which are capable of sustaining existence of the unity/wholeness – living being. With death of a particular human being, the entire world is changed because it loses energy and power, which were a particular human soul/spirit–mind/reason – the energy entity that, in accordance with the law defining the nature, was enabled to actualize some power at the some levels of complexity according to the parameters of the temporal time–space–complexity setting, which sustained its existence.

With death of a human being, the entire world of the material things loses some of the vital reserves (including a point of the net maintaining existence of the world) and its time–range of existence is shortened. Birth of a new human being also brings a world closer to fulfilling of its χαρός ([Revelation 6:9–11; 22:10–14]), it does not compensate death of the departed one:

\[
\begin{align*}
\text{with each completed life–cycle,} \\
\text{the law is fulfilled} \\
\text{the energy left} \\
\text{while, within the world of the matter controlled by the law of complexity,} \\
\text{the reduction (simplification) of life to manifestation of the power} \\
\text{without law and without energy is not possible}
\end{align*}
\]

In summary,

the eternity does not exist for the limited temporal world, in which time, irreversibility, complexity, and collapse → disintegration/death are enabled for accommodation of temporal cycles of transformations of the Divine creative→universal energy.

Therefore, resurrection as the restoration of the energy fields and correlated time–space–complexity settings, which accommodate existence of a human being within the temporal world, is possible only because of the Will/Law and the Power and the Divine Energy of God the Creator. This Power has been revealed through the chosen ones ([in: John 11:1–4, 40–44; 15:16; 17:6; Acts 9:36–42; 20:9–12; 3 Kings 17:8–24; 4 Kings 4:8–37] with the purposes to glorify God and to ignite faith and wisdom within those who are appointed to the eternal life (that is who are capable of further evolution). The present and future (if any) generations have to live by knowledge of the past and by faith until they, after passing through the threshold – the physical death – between the world of the matter and the realm of God the Spirit, come into life in the Kingdom of God ([John 6:39–40; 11:25–26; Revelation 21; 22:1–15]).

110 Επιγνωσεως ([in: 2 Peter 1:3]) — is the state of complete–abundant–carrying consequences cognition.

In Greek word επι-γνωσις,

— επι– is a particle that conveys meanings of superimposition, staying upon something, moving toward something, abundance, consequence, and causality
— γνωσις – the derivative of γνωσις from γιγνωσκω, which originates cluster of words with meaning of perceiving, discerning, understanding, comprehension, cognition, knowing [including γνωσικων in John 17:3, that is a derivative of Ionian/Dorian form of γνωσθω]].

Therefore, the synergy of επι– and γνωσις < γνωσθω creates the meaning of complete–abundant–carrying consequences cognition: the state of empowering to act according to the will of God.

In the context of St. Peter the Apostle text (2 Peter 1:2–3), such consequences are the act of the Divine Power bestowing upon the one, who is in the state of complete cognition, all of life and godliness – that is firstly, the power to think, speak, act according to the Truth and to accomplish the words of Truth making them the essence–fabric of own

\[
\begin{align*}
a/ & \text{ thinking} \\
b/ & \text{ actions} \\
c/ & \text{ the entire life}
\end{align*}
\]

The one could comprehend the meaning of complete knowledge by reading the Second Epistle of St. Peter the Apostle also mentioned and explained by St. Paul the Apostle (2 Peter 1:2–11; Colossians 1:10–23).

Complete knowledge might be envisioned/explained as the state of complete–abundant–carrying consequences cognition: the state of having been empowered to think, to speak, and to work according to the will of God that is with the knowledge of the Absolute Truth Who is the Word–God, Lord Jesus Christ the Redeemer and the Savior (2 Peter 1:2–11; conf. in: John; esp. in: John 14; 15; 16; 17).

The essence of επιγνωσεως – complete knowledge of God – is manifestation of the Divine Power bestowing upon the one all of life and godliness (2 Peter 1:3–4; Colossians 1:10–23).

If the one’s mind obtained the complete knowledge–επιγνωσεως, επιγνωσεως reveals itself [or might be identified] as possession of the mental power to achieve the purposes, for the sake of which the one has been born:

\[
\begin{align*}
to \text{ survive, that is to preserve life of reasoning–intelligence–mind} \\
by \text{ protecting it from the false knowledge, deceit, and enslaving with false religions} \\
to \text{ come to the complete knowledge of the Absolute Good} \\
to \text{ evolve for the next phase of existence in the eternity with God}
\end{align*}
\]

The mind that has obtained επιγνωσεως or, in other words, entered the state of complete knowledge of God, receives from the Word–God – Λόγος/Αγία Σοφία and from the Holy Spirit the special power: wisdom ([John 14:1–27; 15:1–17, 26; 16:7–16; 17; Colossians 1; 2; Proverbs 2:3–12; Wisdom 1; 3; 6; 7; 8; 9]).

See
– Note 47 to this file
– The Complete Knowledge; Wisdom and the Riches; The Door into the Future — in Selections & Reprints. Part 3
– The Mind and the World — in Reprints – Supplement 3 to this file
Materialism is the assertion that the matter is the only reality of human existence: even thought, feelings, and will are the functions of the matter and must be explained as the features of the matter and in the terms of the matter.

It means that materialism confines the human mind/intelligence/reason within the temporal realm of temporary arranged and then, collapsing and disintegrating matter as the only reality of human existence and deprives a human being of the life of the spirit: it does not recognize the human connection to God Who is the Spirit and therefore, deprives a human being of the eternity with God the Creator.

The essence of materialism is

denial of existence of God → deification of the matter → elevation of the matter at the rank of the only existing, thus, true reality

As denial of God and worship of the matter, materialism deprives the mind of any possibility of evolution and obtaining the everlasting life in presence of God. Hence, the one might envision materialism as

a/ the ancient evil misconception that still is spreading through the thoughts, words, and deeds of men and that leaves no expectations to accomplish the purposes for the sake of which every human being enters this world

b/ the common tool of annihilation, or one of the common ways, through which the arch-evil subdues the mind

c/ idol-worship of the material things

d/ spiritual death.

Materialism also might be explained as three consequent denials:

1/ denial of existence of God the Spirit

2/ denial of existence of the spiritual life of man

3/ denial of existence of God

followed with deification of the eternal matter and worship of the deified matter

as denial of existence of God and deification/worship of the deified matter, materialism deprives the mind of

the ability to survive @ the earth

the ability to evolve for the next phase of existence –eternity in the presence of God

The one who has faith in God, defines materialism as the abnormality, some kind of lethal disease: a peculiar kind of “blindness” and “debilitation” of the mind [as it is in: Isaiah 6:9–11], which cuts itself out of life by closing for itself the access to the Source of life.

The materialistic mind, which lives only by the values and qualities of the matter, is incapable of perceiving the wholeness of the living evolving world that lives by the Spirit of God. Such a mind is caged in darkness of limited temporal setting; it lives its short life locked within the temporal collapsing singularity: limited time–space–complexity–bounded world, which is cut by the reasons of the dust (Job 28:4) from the eternal flow of the divine creative energy.

In such a lockdown, the common (and often imposed through deceit and deprivation of knowledge of God) outlook holds that life originated from the dust by chance and “self-organizing” systems assemble themselves within the chaos by themselves.

The materialistic mind perceives itself as a dust, and expects to return into the dust along with a body, which has to be dissolved and to be consumed by other creatures of the dust:

materialism deprives the life of the spirit –

through denial of existence of the spirit and association of the human intelligence with the matter, materialism transforms

the mind/reason into the part of disintegrating flesh

and

a human being into a spiritless beast –the living dead

materialism deprives the mind of the knowledge of God the Creator Who is the Spirit

and the Word–God Whom He sent: the knowledge that is the everlasting life

materialism condemns the mind to ignorance and consequent impossibility to evolve –

to reach the optimal potency that it should actualize within the world of the matter

Denying existence of God and therefore, denying the law of God, materialism denies love as the main law for a human being. Consequently, the materialist’s mind is not able to maintain the cohesive power that sustains wholeness of the living world created by God.

The world perceived by materialist is similar to the trunk of a tree without roots and without branches: the fragment of the wholeness that has no explanation and that is not open for understanding.

Transformation of the mind that initially acknowledged existence of God into the materialistic mind might be envisioned as the process of extinguishing the breath of God within a human being (in: Genesis 2:7; Job 27:3–4, 8–22), so the unrighteous thoughts, evil words and deeds might become the way of life making the evil the only the reality and bringing forth collapse, destruction, ruin, and death [e.g., in: Genesis 6:1–6, 12–13].

In fact, materialism is crucifixion of the mind. The Phoenicians crucified human body and lifted the dead flesh up from the earth, to defy the Creator of life. Materialism fixes the mind on the cross of the matter making the dust the only reality of human existence.

The Old Testament mentions those who shall leak the dust as the serpents crawling on the earth and who shall be confounded in their confinement (Micah 7:17), and the ones whose soul has been brought down to the dust and whose belly cleaved to the earth (Psalm 43:244,44:25). These descriptions convey the essence of materialism: imitation of the arch-evil – the liar and father of lies and murderer from the beginning destined to eat the earth (the matter, or the dust) and to crawl upon the earth on its breast and belly (John 8:43–44; Genesis 4:15).

The one can find the theological explanation of materialism by reading the following texts of the Holy Scriptures:
1 Genesis 3:18, concerning επικαταρατος η γη – cursed/downgraded earth altered for accommodation of knowledge of the evil and consequent physical death of a body and consequent possibility of the spiritual death – transformation of man-γη into the food for the arch-evil

2 Luke 4:1–13, concerning the tests by the arch-evil; the essence of the tests is assertions of 

mistrust to the words of God

prevalence of the matter over the spirit

worship to the evil one who controls the matter – earthly kingdoms, authority, and fame of men

The purpose of the tests is repetition of the pattern of original sin: because of mistrust and disobedience to God, human beings cast themselves into the power of the arch-evil/death

3 John 8:44, concerning the arch-evil, which was the murderer of man from the beginning and which feeds itself with earth {Genesis 3:15–16; man is the earth, and into the earth [[matter]], from which he was taken, he shall go – Genesis 3:20}.

The Lord refers to the arch-evil as to ανθρωποκτονος {John 8:44}. The Greek word ανθρωποκτονος, which is translated as murderer, means also something composed of the flesh of murdered men

4 Micah the prophet (Micah 7:17) refers to those who shall lick the dust as the serpents crawling on the earth and who shall be confounded in their confinement. Psalm 43(44):25 mentions the ones whose soul has been brought down to the dust and whose belly cleaved to the earth.

These two texts {Micah 7:17, and Psalm 43(44):25} reveal the core of materialism: imitation of the arch-evil – the arch-enemy, liar and father of lies, and murderer of man from the beginning – to devour the earth/men – η γη φαγη – in all days of its life

This, by restricting the world of man with the perceivable discernible and touchable things, materialism cuts the mind from the Source of life – God the Spirit and the Creator and elevates death {that is, in fact, the arch-evil} to the rank of the main law that controls the world of the material things.

In general, materialism is the direct violation of the First and Second of The Ten Commandments [Exodus 20:1–6]

1/ materialism is rejection of the only One True God

2/ materialism is service to “other gods,” firstly, as idol-worship either to deified matter [e.g., as the doctrine of the eternal matter – the source of all living, including the mind that is considered as the function of the matter]] or to the material things [[e.g., deified kings/rulers, popes, political leaders, deified states/other establishments, riches]]

The one who has faith in God, defines materialism as the abnormality – some kind of lethal disease: a peculiar kind of “blindness” and “debilitation” (perversion) of the mind (as it is in: Isaiah 6:9–11), which cuts itself out of life by closing for itself the access to the Source of life.

As the history illustrates, materialistic mind, which is operating, for instance, with dialectic materialism or Aristotelian logic – the logic of simplification, is not capable of explanation and finding decision of any one of mankinds problems.

See
– The Strange Phenomenon: Displaced Mind – in Reprints, Supplement 3 to this file
– Heathen Philosophy and the Western Civilization

112 The Heaven(s) and The kingdom of Heaven(s) denote the Kingdom of God. The kingdom of Heaven is presented as the highest sphere/universe – the realm of God the Spirit. Man of the earth/flesh is not empowered to comprehend this Kingdom, and he has no access to it — until he is born of the Spirit of God and becomes a child of God the Spirit, the vessel for the words of God that are the spirit and life.

Establishment of the Kingdom within the human essence – soul–heart–man — is accomplished by the power of God the Spirit, unnecessarily for the outer world – the world of the material things, as well as for those who are the outsiders.

It means that the one, who lives by flesh – by the material world, by the values measured by the material things, and by the figments of imagination – by images produced upon perception of the material things [[that is, for instance, a heathen, an atheist, the one who worships the deified matter]] has neither an ability to perceive nor capacity to comprehend the kingdom of God. Although he could have the greatest possessions of lands, wealth, armies, earthly forces, etc., — his power is the power over the temporarily structured matter arranged to accomplish a purpose and dissipate, when the allotted time is completed — his thoughts will come to end and depart at the moment of his death – separation of his spirit from his body/flesh/temporarily arranged material structure.

Hence, if the Kingdom of God is the Future of children of God {John 14:1–3; 17:24; Revelation 20; 21}, it means that

a/ the one can perceive the kingdom of God only if he has been born of God

b/ only the one who became the child of God, who lives by the Holy Spirit, receives the power to enter this future

c/ life of the spirit is not life of the flesh: the kingdom of God is not in the earthly possessions, and it cannot be acquired with the values of the material world {1 Peter 1; 2; 1 John 2:15–17; 5:4–5, 17–21; Romans 8; 14:17; 1 Corinthians 3:16–20, 23; 6:9–20; 15:37–58; 2 Corinthians 3:17–18; 4:6–11, 16; 6:14–18; Galatians 5; 6:4–7}.

See The kingdom for a Child; The Kingdom of Heaven; Mysteries; The Kingdom of Heaven – in Selections & Reprints
Concerning the hierarchy in human establishments, see the following:

- The Hierarchy in Supplement 2 to this file
- The Concept of Hierarchy (from The Invincible Empire)
- Concept of Civilization
- Ancient Civilizations: Legacy Overview
- Heathen Philosophy and the Western Civilization
- Doctrine of Thomas Aquinas
- The States and the Empires in Reprints from The Invincible Empire: Chapter 8

Concerning systems and systems definitions, see Introduction to the Systems Logic

Sin is a violation of the law of God (1 John 3:4): the lawlessness, the failure to achieve the purposes, an inability to create the good that is to fulfill the Law/will of God; thus, sin is an inability to accomplish the mission of man.

In Greek, is agapēta – missing the mark, inability to get something needed or desirable or proper.

Any violation of the law of God by thought, by words, or by actions is a perversion of the human nature (e.g., idol–worship, assassination, adultery), therefore, the crime against God, own nature, and other human beings. The law of God is the essence of the human mind–heart; thus, sin as avôq – lawlessness, iniquity, illegality, wickedness – is anomaly or perversion inconsistent with the human nature: the one who is able to intentionally commit sin is not of God (1 John 3:8–10).

Consequently, the sinner’s own mind becomes his judge and executor: violation of the Law of God initiates the disorder or illness (mental or physical), which leads to degeneration, further perversion, impairment and collapse of the immune system, abnormal offspring, premature death.

The mind of a sinner, who violated the Law by the actions/words/thoughts inconsistent with the human nature, triggers off the abnormal mutation, which may result not only in lethal illness of the sinner himself: it may be transferred to his children. This simple link is known since revelation of the law [The Ten Commandments] accompanied with Moses’ warning to his tribesmen concerning life–blessing to those who live according to the law of God and curse–death for those who disregard the law of God. Only mercy and all–embracing Perfect Love of God annihilates sin/evil and restores heath of the sinner (Exodus 34:6–7; Deuteronomy 30:11–20; also cf. in: John 9:1–41; 1 Peter 2:1–10; 1 John 2; 3; 4; 5), if he comes to understanding the he has committed sin, repents, and turns to God asking for forgiveness and healing. If unacknowledged, forgiven not, and unhealed, sin multiplies and the measures of the evil are filled by each consequent generation until the θάνατος of the reality, in which the sinner lives, or which he has created and filled with his sin, comes before God (e.g., see: Isaiah 6:8–13; Matthew 13:10–16; 24; Mark 4:11–12; John 12:37–43; Genesis 6:12–14; 15:13–16).

Sin also might be envisioned as the conditions of life, which make thoughts, words, and actions sinful (for, from another angle of consideration, insufficient – giving no chance to achieve perfection, which is achievable only if a human being evolves according to the human nature: by accomplishing the law of God) that is committed in unrighteousness, immorality, with evil intentions.

For instance,

- in the terms of immorality, sin signifies intentional disregard of knowledge of the virtues (e.g., for media spreading corruption, perversion, and violence, which are inconsistent with the law of God)
- in the terms of evil intentions, sin is any act — whichever justification their originators assert and in the name of whichever deity they commit it — leading to detriment, deprivation, and injury of any kind, which could result in depriving of the others of well–being, possessions, good repute, life.

Everything and anything that contains the seed of the evil, for instance, false assumption, becomes the evil and leads to the evil by making someone to sin.

Sin also might be identified as an illusion of own righteousness, self–identification as the one above the laws of men, indifference to the others and disregard of their needs and misery — physical or spiritual, and self–ascribing possession of abilities to achieve the purposes when there are none.

The thoughts, words, and actions are sinful, if they are not originated by love to God, because of love to the others, and upon knowledge of God; then, they are lawlessness, and the one who creates–does them either has no knowledge of the law or disregards the law. Hence, the one who has such illusions is a dreamer (e.g., as dreamers in Jude 8: εὐνοῦται[ομένοι] – the ones giving the power of life to the dream/spirit of night], the one with the dreaming mind that creates phantasms and fantasies — figments of imagination, and lives by them.

For instance, the dreamer assumes that he is rich and powerful while he is poor and weak (e.g., in: Revelation 3:14–21); he assumes that he would be able to survive, to live in prosperity and abundance, and to accomplish his purposes without observance of the law of God within the universe that was created according to the law/will of God.

Such assumptions are illusion, dreams, figments of imagination. Their creator and their consumers are sinners who operate with false knowledge, live by non–existing artificial worlds, and therefore, fail to achieve the purposes, which determine the meaning of human existence.

In other words, a sinner escapes into the imaginary world because either of his ignorance or of his unwillingness to accept the responsibilities before God and before His Creations.

Ignorance of the mind makes the one insufficient — that is capable of sin: insufficient knowledge, deprivation of the truth and insufficient love (as well as open hatred) to the others are the roots of sin (for sin is any evil thought, word, action).

Lord God Jesus Christ (John 8:31–36) equated sinners to slaves:

everyone doing sin is a slave of sin

(John 8:34)

Hence, according to the words of God (in: John 8:31–47), those accustomed to sin are the slaves of sin: the ones who live by the evil, who do the works of the evil, and who are controlled by the evil, because, within their mind, they do not have place for the words of God.

Sin is a disease of the soul, which wastes soundness of body; only after man acknowledges his sins before God (that is after he comprehended the reasons of his failure and imperfection), he receives forgiveness, and then, he might be cured (Psalm 31(32):3–7; Luke 5:17–26; 30–32).

Furthermore, the sins of our ancestors, for which forgiveness of God was not sought, as well as our own sins (Genesis 3:1–14; Exodus 34:6–7; Psalm 105(106):6) are the reasons of our misery: we eat the spoiled fruits, grown by all those who lived before us, as well as those, which we ourselves have brought upon the earth.

The Greek theologians considered sin as a state of the freely chosen death — death of the soul, which rejected God: although the soul is immortal, without God it does not have life, because if it does not live in God, it dwells in death (St. Maximus the Confessor 34 in: The Philokalia 2:244; St. Gregory Palamas §8 in: The Philokalia 4:295).

In general, the essence of sin is a failure to create or to cognize or to do good.
Sin also is making—giving place to—assuming—doing the evil instead of creating—doing the good

Everything and anything that contains the seed of the evil, for instance, false assumption, becomes evil and leads to evil: makes someone to sin.

Original sin

The lies of the crafty brute of Genesis, which the humans accepted as the truth initiating therefore, coming into being the root of all evils — the false knowledge, expose the reality of perverted logic, which made possible the original sin.

Knowledge of the law facilitates understanding of the original sin, through which evil and death entered the perfect world created by God and given to man to love, to cherish, to toil, and to lead to evolution.

If the one does not accomplish the will—law of God, he commits sin: he serves the enemy — the arch—evil, because the one can have only one master (cf. in: Matthew 6:24; Luke 4:3–8; 16:13–15; John 14:30; 17:14–16). The one who sins also enthrones the arch—evil as his god and puts the knowledge of the evil at the place of the knowledge of the law of the only One True God. The root of the original sin (and any sin) is overthrowing of the Absolute — rejection of the authority of God.

If to define sin as violation of the law of God, or as rejection of the words—commandments of God and the following inability to accomplish the will of God, the essence of the original sin might be envisioned as the subversion of the Absolute accomplished through the chain of substitutions:

![Diagram]

In practical sense, the original sin is the two–fold action of the first men, because of which death became the actuality (Genesis 3): Eve and Adam

1/ disregarded—rejected the truth – words of God

2/ accepted the lies – words of the crafty brute—serpent as the truth.

Hence, they faced the consequences — death instead of immortality, for which they have been created (Wisdom 2:23–24), because, by committing sin against God, they cut themselves from the Divine energy — the Source of life.

Subsequently, in their new condition [[being in sin that is in the state of fear of God’s judgment and attempt to go into hiding (Genesis 3:9–11; John 3:20–21)]], they became unable to withstand the Light — God, therefore, to accept and to carry the Holy Spirit of God. With their actions, Adam and Eve established the pattern of death, which would be repeated countless times by their descendants — mankind.

As Jeremiah the prophet would tell many centuries later concerning the evil of men and their consequent inability to carry life to which he refers to as to the living water (Jeremiah 2:13), they committed two evils: rejected God — the Source of the water of life and carved out of themselves the broken vessels incapable to carry the water of life.

Hence, through the original sin, the typical pattern of death came into being:

rejection of God as the only Source of Truth and authority [[without understanding that with rejection of God, Who is the Source of Life,
the one rejects the very own life]]

acceptance of the false of the liar,
because of apparent/material attraction and desire to possess it
[[without understanding that appearance–surface might differ from the true essence–core]]

disobedience and distrust to God
[[without understanding that, because of distrust to God
followed with dismissal of the Absolute authority of God,
the one has to serve another deity – imaginable/false, because there are no other gods]]

followed with

rejection of truth → acceptance of lies

death

The essence of the typical pattern of death:

separation from the Source of life → inability to accept–contain–utilize the energy of life → degeneration–perversion → collapse–disintegration → death
In the theological terms, the original sin is the first act of idol–worship – apostasy, which has initiated/brought forth the realm of death. Within this realm of death,

the words/truth of God the Creator might be disregarded
[[Eve disobeyed words of God, and accepted as truth the words of the crafty brute]]
↓
the lies might take the place of the truth
↓
the actual absolute authority of God the Creator
might be supplanted with the imagined authority of liars, false gods/idsols
[[humans disregarded the warning of God, and accepted lies of the crafty brute;
  furthermore, they attempted to hide themselves from God the Creator
  revealing the instant collapse of reasoning/mind
  disconnected from God and unable to receive
  πνεῦ & Παντοκράτωρς – the breath of Almighty God,
  the Divine Energy, that sustains life of reasoning/mind]]
↓
instead of the worship of True God the Spirit,
people can choose the worship of “other gods” – idols, which are figments of human imagination,
and which often are embodied into the material objects
or can impact life of men through the material objects and power of coercion
[[e.g., disobedience to God and following attempt to hide themselves from God
  opened the path for the lawless “son of perdition,” through whom “the mystery of lawlessness” works,
  who makes god from himself, takes his sit at the temple of God
  (2 Thessalonians 2:3–12),
  and falsely asserts himself as the highest authority in the matter of life and death –
  here at the earth and in the after–life]]

In the contemporary terms, the one could infer that the original sin became the core/code of special realm/reality/system, in which

1/ difference among the levels of complexity has been disregarded
[[the root: assumption that
  the immortal man created by the Spirit of God and living/taught by the Divine energy – breath of the Almighty
  can accomplish ascent to the highest levels of authority and power (becoming “as gods”) by circumventing the will of God
  (God forbade cognition of the evil)
  through learning the knowledge of evil, which the warning of God already associated with death
  (death is disintegration–dissolution of the wholeness of life)]]
↓
2/ the mind operates upon the assumption that a system/event/thing at the lower level of complexity
[[an object within the world given into dominion of man –
  e.g., the tree of learning of the knowledge of good and evil]]
could have potency to initiate and actualize evolution of man
[[who was created in image of God and likeness to dominate the world and lead it to evolution;
  therefore the human mind already had the highest complexity within the world given into the dominion of man]]
and can empower man making him capable of ascending at the higher levels of knowledge
[[at the level defined by the crafty brute “as gods knowing the good and the evil”]];
  this assumption, which might be referred as simplification
  became the foundation for creating knowledge, making decisions, and pursuing purposes,
  even those of survival, development, and evolution
[[e.g., conviction, upon which the contemporary natural, biological, and medical sciences operate:
  by studying nature of rodents the one can obtain knowledge of human nature, and develop remedies that would cure human diseases]]
↓
3/ the reasoning/mind operates upon assumption
  that it might create adequate knowledge
  upon false knowledge and without observing the law of God
[[the root: rejection of the words of the Creator,
  and acceptance of the assertion of the creation as the truth]]

The lies of the crafty brute of Genesis, which the humans accepted as the truth initiating therefore, coming into being the root of all evils — the false knowledge, expose the reality of perverted logic, which became the reality of the earth cursed for the sin of men. After exile to the cursed earth and acceptance of this perverted logic, the mind was able to create the heathenism.

Eve accepted lies/false assertions as the truth, because they were sustained by the apparent beauty: the tree appeared as pleasant for eyes to see and its fruits as ωραιον εστι του κατανοησαι – ripe/suitable/mature for contemplation (Genesis 3:7). It was situated within the perfect world given into the dominion of man, and Eve desired to know it. Therefore, she disregarded the essence (death) of the false knowledge (lies of the cunning brute) for the sake of appearance – the beauty of the surface.

Hence, from the practical point of view, the one might envision the original sin as simplification; for instance, substitution of the surface–appearance for the essence–reality.

Consequently, in St. James the Apostle’s words, she conceived the desire/lust, the conceived lust brought forth sin, and sin, being fully formed, brought forth death (James 1:14–15).
Since, the model of the original sin is repeated each time when the mind chooses:

- to reject the true knowledge of God for the sake of lies
  - to disregard the law of God
  - for the sake of material advantages or conveniences
- to believe simplified inadequate assertions instead of true knowledge
- to reject the way of righteousness and justice and wisdom
  - ![that is life by the law of God]]
  - and to follow the majority,

who are running after false gods/idols, perverted customs, and corrupted liars—rulers, politicians, false prophets, priests—apostates, and self—deified leaders, and consequently, have to face corruption, misery, spiritual (and often, material) poverty, hopelessness, suffering, and despair
  - ![that is life by the material values of the world that is controlled by the arch—evil](Luke 4:5–8; John 8:31–47; 14:30; Matthew 6:24; Luke 16:13–15)]

**IN SUMMARY,**

the original sin has:

- **a/** opened the reality, in which the actual absolute authority of God the Creator might be supplanted by the imagined authority of false gods/idols. ![and therefore, the true religion of only One True God might be supplanted by the worship of figments of human imagination intently brooding over the evil: by the heathenism, the essence of which is worship of the arch—evil that either takes images of different idols/false gods or is worshiped directly as it is in religions and cults openly based on the serpentine mythical theology of the Orphics]]

- **b/** initiated realm, within which the mind might operate with the logic of simplification disregarding the law of the adequate complexity

- **c/** initiated the reality of death, in which the adequacy of levels of complexity is not observed, inadequate knowledge/lies might be accepted as truth, and false knowledge might be created—accepted—actualized, although it initiates collapse and leads to the total ruin.

Acceptance of inadequate/false knowledge as truth originated the logic of simplification – the logic of death; death – because it operates with false knowledge that contradicts the Truth of God. It has, for instance, initiated the work of imagination—creator of assumptions in those who were flesh and who made all flesh of the pre—Flood world to pervert its ways upon the earth. Starting with the original sin, imagination of man was set to be intently brooding over the evil since youth (Genesis 3:7; 6:2–14; 8:20–22), thus, to accompany the mind focused on the evil until the end of the world.

The logic of death could be the consequence of the initial trap masked with a natural desire of ascension to the highest level of perfection – man was created to evolve and to dominate the evolving world. The lies alleged a possibility to become “as gods” through cognition of knowledge of the good and the evil.

In fact, human beings already were “as gods” by their very nature: they were immortal beings created in image of God and likeness – they were formed by God the Spirit and they lived by the breath—energy—Spirit of the Almighty Immortal God the Spirit (Genesis 1:2, 26–27; 2:7; Job 32:8; 33:4; John 4:24; 10:34; Wisdom 2:23).

Thus, the initial task of the perverted logic was to undermine knowledge of the divine nature of man and to denigrate him at the level of material arrangements that live not by the Spirit of God, but by the derivatives — fruits, therefore, not by θύγατριν δὲ Παρακειμένης — the Divine Energy/breath of God that teaches the mind, but by the energy transformed for sustaining the lower levels of complexity ![e.g., fruits of the tree, or knowledge of things that are not consistent with the nature of the world (for instance, such inconsistency is knowledge of death within the world created for immortality)]

After expulsion from the Paradise, and on the post—Flood earth, this task is accomplished by

- the heathenism — false religions according to which human beings were sacrificed to demons, deified beasts, and other idols, and which sustain themselves with the laws that demand corporal punishment, mutilation, beheading, capital punishment of men created by God and that justify slavery, forceful conversion, discrimination, persecution and extermination of people of other religions and walks of life
- the atheist—marxist—darwinist ethics—free sciences, which denigrated man at the level of animals ![in compliance with the Orphic mythical serpentine theology]] and study the human nature through studies of rodents, animals, insects, plants
- social and political doctrines based upon Plato—Aristotle’s philosophico–political–religious utopias derived from the Orphic mythical serpentine theology and Orphic philosophical doctrine, which denigrate man at the level of slave of his imagined/false gods/idols and present him as an inferior creature whose nature must be improved by transforming it into likeness of the nature of beasts.

To protect the mind from contamination with the false knowledge, the Christian should remember that any concept, assertion, doctrine, religion is build upon a general core that embodies the attitude toward God and attitude toward man; this core provides the key for understanding of the framework of knowledge: the source—root, and the destructive potential. Hence, to discern the first signs of the lethal poison of the arch—evil behind any religion, any article of faith, any philosophical, political, social, religious doctrine is to comprehend the core/main message: the attitude toward God and the attitude toward man.

In particular,

1/ any contradiction of the words of God signifies lies of the arch—evil

2/ any shadow of hostility to a human being, any disrespect to freedom of thinking, freedom of the conscience, and dignity of a human being, selective justice, acceptance of the possibility of coercion in the matters of conscience, religion, and morality, assertion of own right to sacrifice another man’s life, freedom, and well—being for the sake of any figment of imagination/idol, belittlement of one human being for the sake of another man, group, or establishment,
justification any form of discrimination, any coercion in the matters of religion, conscience, political and other convictions – any of these reveals its source/root: the arch–evil that was murderer of man from the beginning and father of lies (Genesis 3:15–16; John 8:42–44).

Consequently, any concept, doctrine, religion, etc. that conveys negative attitude–hostility–animosity–disrespect to the Triune, the only One True God the Creator and to His creation – a human being should be rejected as the false and dangerous misconception, because it leads to collapse of human reasoning, to which death of people and ruin of their establishments are the inseparable companions (e.g., in: Isaiah 59:1–15; Wisdom 1; 2:21–23)

See
– The Absolute
– CHRISTIANITY
– The Discernment
– Heathen Philosophy and the Western Civilization
– L’Aquila Earthquake, Fukushima Nuclear Catastrophe, Trial of Science, and Survival of Mankind – Supplement 4 to Selections & Reprints
– Systems terms and definitions – in Introduction to the Systems Logic
– The Logic of Death; The Richness of Illusion; The Remission of Sin – in Selections & Reprints

15 Idolatry is violation of the first two of The Ten Commandments: having other gods besides the only One True God the Creator and

making → accepting → believing in → worship idols

The word idol is a definition of “other god” – the alternative authority, which the mind attempts to elevate at the place of true God and to which it ascribes possession of the absolute power over the human soul/mind and body. Idolatry or making of idols is materialization of the idea of God Who is the Spirit, therefore, blasphemy.

The one commits sin of blasphemy when he
– ascribes to God features, abilities and properties of man or material objects
– ascribes the properties of God to His creations
– makes false statements about God
– ascribes to a human being attributes of God
– by any means attempts to denigrate or disparage the goodness of God.

See
– Idolatry; The Defense – in Selections & Reprints
– The Strange Knowledge – in Reprints, Supplement 3 to this file

16 Concerning thinking that is of God: in Matthew 16:23, it is written φρονεῖς τα του Θεου, which is translated [R] as thinking of things of God.

As usual, the actual meaning is much deeper than the translation.

The words of God φρονεῖς τα του Θεου delineate the cosmos focused on God – a human being living according to his nature created in image of God and likeness.

In particular, in φρονεῖς τα του Θεου, φρονεῖς is a part of the cluster of meanings stemming from φρ–αω

φραιω – to rein, to block
↓
φρονεις – to be mentally disposed, to exercise the mind, set the one’s affection upon
↓
φρονεω – mental inclination/purpose
↓
φρονημα – mind as inclination or purpose
↓
φρονησις – insight, wisdom, prudence

Therefore, φρονεις defines the state of focusing on something that is the purpose; in the contemporary terms, the mind is blocked on that what is of God.

See The Ultimate Purpose; The Focus; The Shift – in Selections & Reprints

17 Human dignity as possession with fundamental unalienable human rights and liberties begins with the freedom of religion, freedom of thinking, freedom of access to information and knowledge, and adherence to the law of inviolability of human life established by God the Creator (Genesis 9:5–6).

Normally, the fundamental human rights and freedoms include
a/ the right to live, to think, and to actualize the purposes of own existence according to own will – that is the freedom of conscience, freedom of religion, freedom of expression, freedom of knowledge and access to information
b/ the right to live according to the human nature and to pursue happiness and actualization of potency to create the good for themselves, for their establishment, for the world
c/ the right to bring up and to educate children.

18 Slavery is inability to follow own will and to accomplish own purposes because of physical, moral, religious and other coercion. For instance, slavery as deprivation of the human dignity, fundamental human rights and liberties that start with the freedom of religion, freedom of thinking, freedom of access to information and knowledge, and adherence to the law of inviolability of human life established by God the Creator (Genesis 9:5–6).

There are also slavery of sin and spiritual slavery sustained by false knowledge and deceit, when a human being lives in submission to the arch–evil and commits crimes against God and against creations of God.
Concerning slavery and Christian freedom: ultimate freedom of Christian is freedom from sin and evil. The slave of God is the highest title of the Apostles, prophets, and servants of God.

Christian teachings do not promise the physical freedom; since the beginning, it does not urge the slaves to rebel against their owners: the Apostles mentioned the duty of submission to the civil authorities in the civil matters. However, there is a distinction: a Christian must not become a slave of sin and a slave of men who are false teachers, false prophets, and heretics (1 Peter 2:13–18; 3:1–4; 2 Peter 2:1–22; Jude 3–21; Romans 6:6–23; 1 Corinthians 7:21–24; Ephesians 6:5–8, 12–18; 2 Timothy 2:24–26; Titus 3:1–11).

Therefore, if the civil authorities and leaders of social and religious establishments intervene with the freedom of conscience, if they attempt to modify the Christian faith and to spread heresy, if they attempt to turn the Christians to idol−worship, then, and only then, the Christians must not obey. Then, the Christians must make the choice between obedience to God and obedience to the enemies of God. There should not be fear of those who can deprive of physical life (see Note 440): only God decides the eternal destiny of man (Matthew 10:28). For the Christians, God is the only Authority in the matters of conscience and faith, and the highest, ultimate freedom is given by God as freedom from sin and evil (John 8:31–36).

There is no absolute unlimited freedom of a human being within the current civilizations: each human establishment operates on condition of intentional restriction of human freedom and liberties. The general, social, political, religious, and other spheres of life are determined by different restrictions of human rights and liberties, for instance, such as access to information and knowledge, education, social and other privileges and reserves. Therefore, the observer could apply the term "degrees of freedom," which are determined by the political regimes, religious and political establishments, customs, traditions, and by natural features, such as race and gender.

See
− Concept of Slavery – Supplement 4 to this file.
− Blessing in the Night – in Reprints, Supplement 3 to this file

119 St. John the Apostle completes his Epistle (1 John 5:21) with the warning to children: to guard themselves from εἰδωλῶν interpreted as idols. The children are τέκνα Θεοῦ – the children of God, as Lord Jesus Christ addressed to His disciples during the Last Supper, before giving them a new commandment to love each other as He loved them (John 13:33−35). By addressing to the readers of his Epistle as to children, St. John the Apostle reminds them the promise of Lord Jesus Christ, the Son of God – the Word–God: through observing His commandments and by loving each other as He loved them, His followers become the true children of God and even friends chosen by God Himself (John 1:1–14; 13:33−35; 14, 15:10−16; 1 John 1:1–7; 2: 3; 4; 5)

There are some interesting nuances of the last verses of The First Epistle of John (Greek words [in brackets, from 1/ through 4/] precede translations; sign “|” separates the different versions of the Bible)].

According to English translations of the Bible [8], St. John the Apostle writes (1 John 5:18−21): “We know that everyone having been born of God does not sin, but the one born of God guards himself, and the evil one (οὐαίτετα − 1/) does not touch [has no hold over] him. We know that we are of God, and the whole world (ἐν τῷ πνεύματί κείται − 2/) lies in evil [is under the power of the evil one]. And we know that the Son of God has come and has given to us (διανοιάν − 3/) on understanding [discernment] that we might know the True One, and we are in the True One, in His Son Jesus Christ. This is the True God and the life everlasting. Children, guard [keep] yourselves from (εἰδωλῶν − 4/) idols [false gods].”

If the one takes into consideration the actual meaning of the Greek words, he might deepen his understanding of the harmony and coherence of the texts of the Holy Scriptures.

For instance,
1/ αἰτίαν translated as touches, has also another meaning: consumes, as it is, for instance, in Thucydides’ description of σαταναστασία ανθρώπων αἰτίας: tetrapods (or quadruples – animals with four limbs) – “human flesh consuming.” The translation as consumes correlates the text of the Epistle with a definition of the arch−evil given by Lord Jesus Christ (in: John 8:44) – ανθρώποκτονος, which is translated as murderer, yet also has a meaning of something composed of the flesh of murdered men. When St. John the Apostle refers to everyone hating the brother as to murderer (in: 1 John 3:15), he applies the same word ανθρώποκτονος. To become ανθρώποκτονος – murderer/the one composed of the flesh of murdered men [see also the Orphic concept of man in Heathen Philosophy and the Western Civilization] – the one has to murder a human being and to consume–utilize–use the murdered human being.

This definition
a) is a reminder of the punishment of the cunning brute of Genesis, which became the arch−evil (Luke 10:18−20; Revelation 20:2): it was told that it γνώσας φαγεῖ − shall eat/consume/devour the earth all days of its life (Genesis 3:15). Man is γνῶ− the earth (Genesis 3:20); thus the arch−evil exists by eating−consuming−devouring human beings – at the spiritual level – by enslaving and consuming the human mind and transforming it into the living dead – the one who has no Truth within: the creator of the thoughts of murder and iniquities, the destroyer deprived of understanding, the slave of the evil that commits sin against God, violates the law of God, and carries out crimes against God and against creations of God (e.g., in: Isaiah 59:1−15; John 8:31−47)

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at the level of the structured matter – the level of the material things, by causing harm, insufficiencies, detriment, suffering and death of living beings and destruction of human establishments

b) discloses the process that lead the one into the eternal death: the arch−evil murders the one’s mind by poisoning with false knowledge and transforming it into own slave; then, the enslaved mind is used for producing evil thought−words−deeds until all inner reserves, strengths, abilities are utilized for the works of the arch−evil and consumed by it.

As it is written in the Book of Wisdom, the ungodly ones, with their words and works, invited death to be their companion, and they are consumed to nought/ decomposed; they make covenant with death, and became the part of it (Wisdom 1:16)

2/ κείται – a typical inscription on gravestone is ενθάδε κείται – here lies, the Apostle refers to the whole world, which ἐν τῷ πνεύματι κείται − lies in the evil, as to the dead one that lies buried in his grave; the evil is the grave of the whole world

3/ διανοιάν translated as an understanding has more complicated meanings, including the mind, the reasoning, the way of thinking, the spiritual cast/template/pattern, judgment. Hence, St. John the Apostle speaks of the mind as of the way/pattern of reasoning/judgment. This interpretation is consistent with the text from 1 Corinthians 2:15−16, in which St. Paul the Apostle writes of the mind of those who δε τούτοις ἤρεμοι εὐθυμοῦν – just/exactly follow the reasoning of Christ

4/ εἰδωλῶν translated as idols is a derivative of the verb εἰδω, which defines the functions of the mind→consciousness→senses, such as to see (to comprehend), to contemplate, to see (by eyes), to seek (an answer), to understand, to cognize, to imagine, to simulate, to liken, to feel. Consequently, εἰδωλῶν
conveys the meanings of vision, ghost/phantasm, likeness, similarity, reflection, dream, figment of imagination, εἰδωλα των ψυχωμένων – image/dream made by the mental power–reasoning–imagination, and the last of them is idol, which might be correlated also with the materialization of the image created by the mind, e.g., such as statue or any other material thing. However, each idol as a material thing/arrangement of the structured matter (e.g., clay, wood, likening of mortal man to deity, state as the arrangement of the reserves of the nation) is materialization of the image created by the mind.

See also Idolatry – in Selections & Reprints

220 In general, the heathenism is actualization of the idol of the arch–evil to mankind.

From the theological point of view, the heathenism is violation of the first and the second of The Ten Commandments (Exodus 20:1–6).

The core of the heathenism is death – idolatry; the essence of idolatry is worship to the imaginable – “other gods,” behind which is the arch–evil in the image of the serpent – the Orphic mythical serpentine theology; however the essence – the arch–evil – might be covered with different images: different idols.

The heathenism is a collective name for a special body of knowledge that is based upon multi–deity theology, with such objects of worship as idols – deified beasts, snakes, insects, humans, astronomical objects, forces of nature, objects of nature – ocean, sea, rivers, trees, mountains, rocks, man–made stone, wooden, and clay statues, “graven images,” human establishments – states, political parties, ideas, doctrines, and other images and hand–made material things – idols, to which man ascribes the power and attributes of God.

Making of images has two phases: work of the imagination as creation of thought, and work of hands when the invisible fruit of imagination – the created thought is materialized into visible perceivable material things: books, statues, figures, idols – social, political, religious institutions, etc.

The first phase embraces the invisible work of imagination inside the mind when the mind assembles, modifies, and re–arranges the images of the surrounding material world. The imagination has only one source – the world of the matter; yet, with the knowledge of the world of the matter, the mind is able neither to comprehend nor to reflect the realm of God the Spirit [[the mind must not compose own image of God, because the knowledge it creates itself from the images of the material world is inadequate, therefore, false]].

The assumption of possibility to cognize God originates the belief that the matter might symbolize, express, or embody the nature of God through its – the matter’s – own natural properties. The belief in the capability of the matter to convey the features or to contain the nature of God activates the work of imagination and results in defilection of the matter: the mind chains God to His creations or links the presence of God with a material object created by God or made by men. By establishing material connections between God and any of His creation, the mind defies the matter (accepts new gods): it describes the nature of God with the properties of the matter. From the knowledge of the material reality and its perverted reflections, imagination produces own images of God – the phantasms, with which the mind fills the void of knowledge. By describing or shaping the matter in the images made after the objects/concepts, which the mind extracts from the material world, and by ascribing to the created by images an ability to possess the transcendent power, the mind

—— animates the matter with the phantasms created by own imagination

—— elevates the created image/phantasm to the status of deity

—— materializes the deified images into the structured matter or conveyable knowledge (idols: sculptures, “graven images,” concepts, beliefs, and their embodiment – the cults, ideologies, states, leaders, etc.) and calls own creations “gods” or regards them as such.

Ultimately, the heathenism, as an inability to overstep the limits of the matter, is the violation of the fundamental Commandments (Exodus 20:1–6), which elucidate the axiom of the absolute dominance of uncognizable God the Spirit over His creations accommodated within the realm of the structured matter.

A human being was created in the image and after likeness of God; it means that the human mind is the perfect system–creating reality only when it is focused on God the Creator, and so, is tuned to the divine energy of creation and is acting/working with the wisdom–power given by the Holy Spirit; then, the human thought is an accomplished creation – system, which changes the surrounding world and influences existence of men.

When the mind creates the false image of God, it instantly distorts and disorders/modifies own essence – the core structures correlated with the meanings of truth, purposes, and values, which sustain existence of man and his world. The modified/distorted structures are incapable to perceive the divine energy of creation and to transform it into the life–sustaining energy form: the knowledge of life – own as well as the co–related beings, realities, and systems. The modification inevitably results in perversion and then, destruction, because incapacitated and modified/perverted with the false knowledge structures of the mind are incapable to sustain normal/natural existence of the mind and the body; consequently, the program of annihilation of a body is activated.

The Prophet grasped the essence of the heathen idol–worshipping society: its ultimate feature is the loss of humaneness and dignity in such a degree that humans become substitutes for animals, and animals are substitutes for humans: ἰδολατρεία ανθρώπων μοσχοι γαρ εκλελοίπασι” – “sacrifice humans, for sacrificial bulls have come to end (perished).”

In an idol–worshipping society (usually, diligently structured),

— some people dream and make images of the phantasms they watched in their dreams

— other people — craftsmen, poets, knowledge/opinion–makers — embody phantasms into

— statues or icons made of stone, wood, or precious metals

— idea, belief, cult, ideology, science

— any other form

— other people with the access to the power of persuasion/coercion elevate the products of imagination to the rank of deity, assert them as the absolute truth, or make them into laws. Then, the people who have the access to the power of coercion and persuasion (those who have priests–sacrificers, hangmen, jails, armies, weapons, etc. at their discretion and who control media or the process of opinion/knowledge–making) begin to kill living breathing beings for justification of existence of man–made idols–figments of imagination, which do not have life within.

The human sacrifice becomes the actuality if the society has no true knowledge of God, and when, consequently, it evaluates human life on the same terms as animals: which kind of service human chattel [Aristotle Oeconomica I.v.] would provide or which action would bring the highest material gain for the owners – continuing existence or slaughter/ultimate sacrifice.

The human sacrifices are conducted

a/ manifestly;

for example, before the visible idols as in the time of Phoenician civilization, which worshiped their idol – Moloch – by burning children in the belly of stone statue

or

b/ silently;

for example, by establishing the religious, political, and social structures, which enslave men (sometimes almost unnoticeably) and make them ready to be sacrificed for the sake of the interests of leaders, parties, sects, etc., in fact, for the sake of everything, which might be beneficial for “a noble few” – those who make idols or use them for their advantage

From such a point of view, the religious wars and political revolutions during the time of Western civilization are seen as the enormous by their scale sacrifice of human beings on the altar of false beliefs, especially, ideologies. If to recall World War II, for instance, one of the reasons why millions of humans being have
been exterminated is an idea of racial superiority of one nation (Germans) over all other nations of the world.

As much as it could be inferred from the texts of the Holy Scriptures, the heathenism began as the revolt against God Who sent Adam (and with him, all his offspring) out from the perfect world to the earth cursed/downgraded [so it would accommodate death, sin, mistakes, misconception, false knowledge and other by-product of human quest for cognition of evil] for the sin of man. The references in the Holy Scriptures allow inference that, although the core of the heathenism came into being in the moment of the original sin [acceptance of the lies of the brute instead of the words of God], the heathenism as open rejection of God manifested by worship to “other gods” began in the time when Adam still lived at the Earth (Genesis 5:1–24):

a/ in the Septuagint (Genesis 4:26; 5:3–24), it is written that

in the time when Enos the son of Seth, the grandson of Adam, was born, the people began to hope on the Name of the Lord and Enoch, the seventh from Adam, grand–grandson of Seth, was taken by God.

b/ St. Jude the Apostle mentions that Enoch, the seventh from Adam, prophesied the final judgment of God and condemnation of the ungodly sinners who spoke against God and made ungodly works (Jude 14).

The final judgment of God is destruction of the arch–evil and its servants as well as annihilation of all the knowledge of the evil, including the heathenism and all the suffering inflicted by the evil on the creations of God, because in the new world it will be none of them (Revelation 20:10–15; 21:1–8).

The heathenism and its offspring sustain the logical reality of anti–evolution, which accommodates degeneration, perversion, and annihilation of men and their establishments.

There is an opinion [Savitsky (2003) 142] that the heathenism might be considered as one the means of disposal of those incapable of evolution: the heathenism is the knowledge of destruction, the program of annihilation, which is triggered within those minds, establishments, systems that are not able to reach their optimum and to complete the program of evolution–reaching the maximal/optimal potency they have been designed/created to reach. The heathenism and knowledge of God have incompatible levels of complexity:

heathenism is the knowledge of disintegration and death

knowledge of God carries life

From such a point of view, it might be said that three systems of beliefs determine the destiny, therefore, the range and parameters of existence of man:

– the first system (the true knowledge of God) serves the development–optimization–evolution
– the second system (philosophical, political, social, and scientific frameworks of the society) tests loyalty and faithfulness to God (Deuteronomy 13:1–4) as the ability to remain within the reality, which is intended to accommodate realization of the purposes of earthly existence, therefore either evaluates the potential of the development–evolution or detects readiness for the destruction
– the third system of beliefs (the heathenism) results in termination of men and those social, political, and business establishments, which threaten existence or impede evolution of people, groups, nations, states, civilization, mankind.

The heathenism combines functions of the testing system and the system–exterminator of the people and the establishments, which are incapable of development–evolution.

Testing and termination of men by the heathenism is the complex process.

In the temporal perspective, the heathenism is the accelerated disintegration of mind and decay of the intellect:

the heathenism starts with human imagination

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the heathenism is fed by human blood

↓

the heathenism progresses through the destruction of men and their creations

The point of no return, or the point at which the mind becomes unable to stop own degeneration and to turn to God, is deification of the idea or the establishment produced by men. During the process of deification, the mind attributes the power to create to the lifeless images incapable of creation and transfers to the material objects the authority over the mind itself.

In general, the essence of deification is a shift of the levels of complexity: the mind attempts simultaneously

to downgrade God’s energy of creation at the level of the dissipating matter

[[the divine energy, which man does not possess for he is mortal who lives by the “borrowed spirit”; being mortal, he creates only this that is dead

Wisdom 15:16–17]]

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to elevate the matter at the level of the divine energy of creation

[[the energy, which the mind is not able to access itself

Exodus 33:20–23; Deuteronomy 29:29]]

At the following stages of deity–manufacturing, the mind generates fantasies disguised with the remnants of the truth; it substitutes own fantasies for true knowledge of God, attributes to own fantasies the power over own life and death, and finally, accepts own fantasies as the truth. Ultimately, it begins to evaluate itself with the material objects – it degrades itself at the level of the material structures and men’s possession: it enters the reality of death and activates the program of self–annihilation.

If to evaluate the “progress” initiated by the heathen philosophy, it might be noticed, that overall development of concepts created with the logic of death resembles the unwinding spiral: with each circle, it deepens enslaving of men, consumes more and more human lives, and accommodates more and more human suffering. For example,

– the pre–Platonic philosophers constructed theological doctrines, which downgraded the concept of invisible uncognizable God to the level of visible celestial objects, forces of nature, and the Universe; still their doctrines preserved some remnants of primordial knowledge and the ideals of humanity
The Platonist doctrine became the next stage: it introduced the concept of “divine philosopher” and prepared the ground for deification of figures of imagination embodied into the men’s establishments. With deification of the consummated philosopher, it instituted the “perfect community”; with the Nocturnal Council as the means to control the ordinary people’s beliefs and the manner of life. Although the Plato’s utopia propagated the perverted “ideals” of the inhuman “perfect community” with the class of guardians deprived of all human attachments and the Nocturnal Council – precursor of the Inquisition, the Plato’s followers continued to deceive themselves and their audience with the theoretical speculations concerning the good and the ideals of humanity.


Therefore,
If to define the heaehenism in the terms of interrelation among people, the observer could infer that the essence of the heaehenism is hatred:

- hatred to man – creation of the only One True God
- hatred to the only One True God the Creator.
This hatred is actualized – made the daily life – through
- invention of multitudes of deities and sacrifice–slaughter of creations of God – humans and animals to the idols, whichever forms they have – religious, political, social leaders, institutions of men, false religions, and so on
- disregard of His law, starting with The Ten Commandments and finishing with Christian love and their carriers – people who live by these laws [In the past, before revelation of the Christian teachings – the Jews (e.g., The Book of Maccabees), in the present – the Christians].
The main carrier of the hatred of God to God and of creations of God disguised as the heaehenism still serves as the foundation of political, social and religious establishments [[See Heathen Philosophy and the Western Civilization]].
The results of application of Greek heaehen theology and philosophy reveal the danger of the heaehenism. The history of mankind became the list of vanished civilizations, states, societies, and religions, which started up with the unreal worlds of heaehen philosophy. Each of them, beginning with the empire of Alexander of Macedonia and concluding with the majority of the totalitarian (e.g., Communist, Fascist, and Nazi) states of the twentieth century, had disappeared after causing death and suffering of countless human beings. The history confirms warnings of the Hebrew Prophets {e.g., Deuteronomy; Isaiah; Jeremiah}: idolatry pollutes the earth and begets the curse, which strikes idol–worshipers with lies, disgrace, madness, premature death, and destruction.

In fact, the idolatrous minds wipe themselves out from the reality of the God’s world and ruin own creations, because they had perverted their nature and became incompatible with the image of God, thus, with the created by God world. It is the constant never–ending process: testing of the loyalty to God, and then, either a leap to the higher level of cognition and development–optimization or the collapse into idolatry and destruction.

The mind capable of conversion into the heaehenism

a/ begins with the incitement of interest or a particular tolerance to the knowledge of the imaginary worlds; these interest and tolerance ultimately facilitate finding of the similarities between the alien knowledge and the original knowledge, which before was accepted as the absolute (unchangeable) truth
b/ proceeds with making a comparison and then, admitting a possibility of interaction between the knowledge of the imaginary worlds and the existing original life–maintaining knowledge; the results are rejection of the original criteria of the good and consequent substitution of the knowledge that activates destruction for the original knowledge that sustains life
c/ finishes with acceptance of the false theological and philosophical concepts, which carry the core of destructive beliefs, modify the original life–supporting knowledge, destroy the original faith, morality, ethics, and modify the original meanings of good and evil.

The heaehenism as the testing system encounters each mind at the time of choice between good and the evil, when the true knowledge of God becomes an apparent obstacle for achievement of particular purposes.

The heaehenism might be likened to the cancer virus, which tests the immune system and destroys the beings with insufficient self–defense. Under the cover of human ideals or with false promises, which, in fact, are irreconcilable with the reality of existence, the heaehenism penetrates the frameworks of the societies, disables their protective structures, and transforms the social/state/religious establishments into the malignant tumors of evil intended

initially, for the deprivation of freedom and true knowledge

ultimately, for extermination of those who carry true knowledge and exercise freedom of thinking
and other liberties, which determine difference between a freeman and a slave

The heaehenism as the system of destruction has the power over two types of the minds:

- those who are not able to evaluate the actuality of existence properly; usually they have neither faith nor true knowledge of God
- those who discard the meaning of the good and the evil determined by the Christian teachings, become unable to employ the Christian criteria of good and evil, and then, lose the ability to distinguish good/truth from evil/false.

Two conditions are necessary for acceptance of the heaehenism: lack of the Christian faith and ignorance, which culminate in an inability to discern good and evil. Presence of these two conditions signifies the mind incapable of optimization within the present settings. Such mind has to be barred from influence on the system where it exists (if the system, which accommodates this mind, pursues the purposes of optimization/evolution); otherwise, it might become the core of destruction (if the system, which accommodates this mind, is incapable of optimization/evolution).

The heaehenism acts as the Trojan horse for the social and state systems, which accept it:

a/ at first, the unreal world of the deities–figures of imagination or their contemporary substitutes (ideologies, the cult of state/party or any other leader, and perverted social beliefs) deceives the mind with its apparently appealing and understandable logic, or with the promises of liberty, equality, brotherhood, etc.
b/ then, it takes place of the true knowledge of God
c/ after the heathens gained the access to power, they force the societies and the states to undergo the betrayal of the same ideals of humanity, with which they lured the people into the dream worlds arranged by evil imagination.

The survived texts and ruins of temples and palaces of the ancient civilizations reveal the scale of control and pressure on ordinary human beings, distortion of reality, and fear, which were the means to maintain spiritual slavery. Within the ancient heathen societies, philosophy and its offspring – mythical theology had to provide justification of the absolute power of the ruler and to stabilize the social structure. The two monsters (heathen philosophy and its derivative – mythical theology) produced the offspring – the false social–political knowledge, which might be considered as the pre–cursor of ideology because it was intended to keep the mass population within the limits determined by the ruling group. The first victim was the dignity of an ordinary man with such direct logical inferences as the denial of personal freedom – physical slavery, and the indisputable right of any ruler over the life and death of his subjects.

The restricted or adverse conditions of existence might also explain the vitality of the roots of the heathenism: imagination produces the dreams in which a dreamer possesses extraordinary abilities to fulfill any desire and has the absolute power over the others. Whatever people lack they make accessible to themselves or to their creations within their imaginary worlds, which they built by imagination and with images of the material world. They populate their worlds with the deities (often, created after own ideal or desirable self–image) that exercise almost unlimited power over the Universe, yet, these deities are very cooperative: they allow cognition of their thoughts and deeds or willingly serve as the convenient background for glorification of their creators or even as the servants of special man – magus/sorcerer [See concept of magic in Heathen Philosophy and the Western Civilization].

The heathenism began when human imagination originated the distorted image of God and rejected the knowledge and law of God, overthrowing therefore, the Absolute, as it was done at the moment of the original sin, and accepting figments of human imagination created upon images of the material world instead of spiritual perception and cognition of God opened to the souls living by the words of God.

However, when the mind associates God with the material world or its components, it commits blasphemy because it attempts to downgrade eternal God–Spirit to the levels of the temporal structured matter. Simultaneously, it confines itself – the dwelling of God – within the temporal world of the material structures assembled to sustain the passing purposes of men, to undergo destruction, and to provide resources for the next tasks. When the mind sinks in the inability to see beyond the material world and chains itself to the world of the matter, it commits suicide, because it forfeits own nature and destroys own essence – the likeness of all–knowing omnipotent eternal God. As a result, the mind fails its mission and does not render to God “the things that are Gods” (Matthew 22:21). Thus, the difference is irreconcilable indeed, because there is no possibility to unify death of the intellect with life of the intellect.

Two factors might explain acceptance of the heathenism or idol–worship when the true knowledge of God is still accessible:
1/ wrong judgment; when the mind discards the warning that man cannot not see God and live, and when it rebels against the axiom of non–cognizability of immaterial Almighty God–Spirit Who does not have any form or analogue within the material Universe (Exodus 19:21, 20:21, 33:20; Deuteronomy 4:12, 15; 13:1–5, 27:15), the mind produces from the images of the material world the inadequate (yet, understandable and controllable) image of God. Then, the mind accepts own creation as the true image of God and begins to believe that it can cognize or even see God–Spirit through or within the created by Him world of the matter 2/ ignorance; when the mind discards own ability to see beyond the limits of the matter, it becomes unable to perceive and learn the knowledge, which activates the evolution and leads the mind toward realization of its highest possibility of creation.

The soul/mind, as the subsystem of the perfect wholeness – a human being – created to accomplish the particular purposes during the temporal phase of existence, has to conduct temporal activities and accomplish its purposes within the material world composed with the energy–information–matter. Consequently, the Christians do not supplement the knowledge granted by God Himself with the results of own attempts to overlap the space–temporal limits of existence determined by the material discernible world. They recognize own inability to cognize God within the limitations of the matter and realize incapability of the matter to be linked with God or reflect the God’s attributes. Idol–worshipers do not accept these limits; they fill up the void of knowledge of the immaterial realm of God with the figments of own imagination created in the image and after likeness of the material objects. As a result, they become unable to realize the purposes of evolution: they descend into the realm of the constantly collapsing/dissipating and constantly re–assembled material structures and forfeit the eternity.

Thus, the main practical difference between Christianity and the heathenism is the focus of the mind:
– the mind of the Christian continues to be centered on the unchanging immaterial reality of God–Creator and rejects idols of the material imaginary worlds
  – the mind of the idol–worshipper transforms the reality of own existence into the imaginary world and worship own creation
The heathenism and Christianity are the mutually exclusive systems:
  – acceptance of knowledge created within the framework of the heathenism transforms a Christian into an idol–worshiper
  – acceptance of the Christian teachings and the knowledge of the only One True God destroy the heathenism

From the practical point of view, only the misuse of imagination, ignorance, and unrestrained passions make the heathenism possible. Attraction to the world of imagination signifies the deep void within the mind. The closer is the mind to God as to the only focus of all mind’s aspirations the more rich and complete becomes existence. When the mind acquired the treasure of life in God, it does not long for the imaginary world of human omnipotence.

The fundamental nature (and therefore, its potency, shape, limits of existence and possibilities of destruction) of the heathenism might be inferred through analysis of the Orphic doctrine the core of which can be identified in almost all survived heathen religions and cults focused on worship of the arch–evil.

The Orphism

The Orphics compiled the doctrine of the “divine absolute animal” – the dragon–serpent–beast. Invention of the defiled universal serpent–beast made possible numerous cults of animals of all kinds and especially, provided the justification of sacrifice of human beings to the beasts, because the ancient diviners characterized the human nature as the inferior to the bestiality of animal “gods.” The basic logic of idol–worship is based on the assumption that if the supreme deity is the beast with horns, wings, tails, bull heads, etc., those in the image of beast are the superior creatures.

The Orphism, which sustains theological–philosophical–political doctrines of Plato, Aristotle, and their followers, is the most distinctively formed doctrine composed with mythical serpentine theology – the realm of false religions and cults the essence of which is worship to the arch–evil in the image of the serpent; however it might be covered with different images – different idols.

The Orphism underlies the special knowledge framework: Orphic philosophical generalizations, and their derivatives – political, social, religious doctrines. Within Orphic framework of knowledge, many civilizations and other human establishments were arranged, achieved the zenith of their destructive potency, and were ruined or disintegrated freeing time–space for the next generations of thinkers, political, social, and religious leaders that built realm of anti–evolution

The Orphism is mythical serpentine theology; that is why
  – in the Gospels, the followers of Orphism and its derivatives are referred to as “offspring of vipers,” as the sons of the arch–evil/satan/devil – the ancient serpent of Genesis, as the ones who, within them, do not have place for the Word of God [Matthew 3:7–12; 15:1–20; 23:1–35; Mark 7:5–13; Luke 7:29–35; 16:13–17; John 8:37–47; Genesis 3:1–6, 14–16]
  – the Orphism became the root, from which many heathen religions and cults sprung, especially, the cults of serpents/reptiles – the cults of death. The attributes of Orphic deities include horns, paws with claws, tails, snakes, and horned animals. For instance, the ancient Minoan goddess was coiled with snakes and held snakes; originally, Dionysus (the ancient deity of insanity and death) was depicted as the horned serpent; Python the serpent was the deity of divination, its priestesses – pythias – uttered predictions in the state of trance

  – the distinctive feature of all religions and cults based upon the Orphism/cult of the arch–evil is hatred to God and to His creation – a human being. This hatred, although might be covered with sermons of peace and love, and slogans of democratic ideals of humanity, manifests itself through body–muttilating laws,
sadistic corporal punishments, inhumane executions, justification of slavery and crimes against humanity if they are committed for the sake of the religion and its world—wide domination, and idol—worship to inventured deities.

Since, all religions rooted in the Orphism, and therefore, deifying the arch—evil that was the murderer of man from the beginning, a liar and the father of lies (John 8:44; Genesis 3), can be easily recognized by three features, which are derived of the Orphic concept of man as the creature arranged from the dead flesh of titans with snake tails, and with the spark of insanity as the soul [see The Orphism in Heathen Philosophy and the Western Civilization]:

1/ rejection of the divine nature of man
2/ animosity to man and hatred to woman
3/ use of lies and deceit for advancement and achievement of purposes.

All such religions also tolerate or even foster especial hatred to woman who might be "lawfully" and according to "the articles of faith" mutilated, stoned to death, beaten, raped, deprived of basic rights and liberties, kept in ignorance, murdered— all these in complete agreement with the punishment for the original sin, which made earth—man the food for the arch—evil and established special enmity between the arch—evil and the woman (Genesis 3:15—20).

As the multi—headed monster of the ancient Greek myth, the philosophy founded upon Orphism—the doctrines of Plato, Aristotle and their followers have brought to life social, political, and religious utopias of Plato and Aristotle, which became the foundation of so—called "democracy" and still serve as the foundation of the Western democratic societies, Aristotle—Aquinas political theology—official doctrine of the papal church of Rome, currently the Vatican established by the concordat with Fascist Italy, Marxism, Communism, Bolshevism, Socialism, Fascism and Nazism.

In any sphere of human activities, anything rooted in Orphism has one common end: ruin and total collapse.

The Orphic doctrine became the foundation not only of the Greek heathen philosophy; it also sustains Gnosticism, Neoplatonism, theosophy, and many other cults and assumptions developed within the framework of the Western civilization [see Chart: Strata of the Knowledge Framework, upon which the Western Civilization is built—Supplement 5 to this file].

See
- Ancient Civilizations: Legacy Overview
- Heathen Philosophy and the Western Civilization
- The Vineyard and Its Lessons
- Philo of Alexandria
- Works of Augustine of Hippo
- Doctrine of Thomas Aquinas

Concerning political—religious—social utopias invented by Plato and Aristotle and the consequences of these inventions, see
- Republic and Laws by Plato
- Politics, The Oeconomica, The Eudhmian Ethics, and The Magna Moralia by Aristotle
- Idolatry; The Logic of Death—in Selections & Reprints
- Heathen Philosophy and the Western Civilization
- The Invincible Empire, Chapters 4 and 8

Concerning the logic of death/simplification:

For the normal human mind, there is no such thing as the logic of death: by the definition, death is the irrational and illogical phenomenon— the perversion inconsistent with the normal (original) nature of man created in image and after likeness of immortal, eternal, perfect, and omnipotent God.

God did not create death. Wicked men attracted death with their thoughts and deeds; they called death to them to be their friend and made covenant with it, because they are worthy to take part in it (Wisdom 1:13—16).

Since, death has become the reality, which accommodates the decay, termination, and dissolution of any wholeness/being within the world of the matter. The laws of destruction control the reality of death.

The logic of death justifies the end; it seeks the proof of the rationale behind the process of perversion (if to define perversion as the degeneration of human nature, which activates the program of self—annihilation) and a reason behind re—arrangement of the religious, social, and political institutions into the slaughterhouses with which the death—driven civilizations accomplish the gruesome task of self—extermination.

The logic of death sustains the heathenism and its derivative—ancient heathen philosophy. The fruits of heathen philosophy reveal the danger of the heathenism and disclose the meaning of the logic of death. The history of mankind became the list of vanished civilizations, states, societies founded on the theological and philosophical doctrines conceived within the unreal worlds of heathen philosophy. Each of them, beginning with the empire of Alexander of Macedonia and concluding with the majority of the totalitarian (Communist and ascist) states of the twentieth century, had disappeared after causing death and suffering of countless human beings.

In general, three inseparable components—insufficiency, simplification, and perversion—sustain the destructive method (or mode) of reasoning, which might be identified as the logic of death, because ultimately, it culminates in degeneration of mind, in mental and physical degradation and death of human beings, and finally, in destruction of the religious, political, and social institutions:

- the first component of the logic of death is insufficiency; the essence of insufficiency is evil
- the second component is the logic of simplification. This kind of logic was developed by Aristotle; its contemporary modifications (for instance, creation of mathematical models for simplified description of the reality, forecasting of economics, social and political development of states and other institutions) still serve as the foundation of many studies
- the third component of the logic of death—perversion—is a collective name for the processes of decay, abnormal mutation, aberration, and irregularities—degeneration, which takes place of the normal life—sustaining process, when system enters the final—irreversible — phase of collapse—disintegration.

The logic of death explains embodiment of the evil into human thoughts; through embodiment of human thoughts into the words and actions of men, the evil is transferred into the world of men.

Simplification is a peculiar mode of reasoning, which Aristotle embodied into his dialectics.

Following the way of thought of his predecessors—Pythagoras and Plato the Orphic philosophers, Aristotle adopted the special mode of thinking: the logic of simplification, which is known as Aristotelian logic. Logic of simplification underlies Aristotle’s physical—arithmetical—mythical—dialectical “philosophy,” materialism as defilection of the matter, the notion of divine origin of the state along with the notion of irrelevance of the Absolute Good for the practicable material good of “social animals”—men. The main assumption, upon which the Aristotelian logic operates, is permisibility of simplification.

For instance, Aristotle explained his “theological concepts” using geometry and mathematics violating therefore, the main law of the normal reasoning—law of the adequate complexity.
In general, the Aristotelian logic of simplification is the way of thinking that is based upon the assumption that the essence of any observed phenomenon might be deciphered through simplification. This concept is the foundation of the Aristotelian analysis

a) that still sustains the framework of research and the method of inquiry
b) upon which the contemporary sciences, analysts, and researchers operate.

Aristotle explains his method of analysis as the consequent division of the whole into the smallest or elementary parts [Aristotle Politics I.1.1252a18]; that is dissection of wholeness – simplification, which contradicts the systems law.

However, complexity as the feature of the wholeness–life and simplicity/vivisection of the wholeness are not compatible; therefore, the very method of division of the whole into its elements with the purpose to infer the features of the whole from the features of its components becomes the main source of false assumptions.

Furthermore, Aristotle not only divides the whole; he puts the simplified similarities at the place of the pieces of the wholeness. Such destruction of the wholeness, when simplification takes the place of complexity, instantly results in absurdity of the inferences.

For instance, Aristotle

a/ takes the concept, which he is not able to explain or cognize himself
b/ substitutes something known, material, cognizable, and provable through senses for the unavailable for his comprehension key/core word/idea
c/ attempts to disclose the essence of his assertions/arguments through the simple known things or elementary definitions; for instance, he attempts to disclose the functions of things through the forms of things. Seemingly, with the objective to eliminate possibility of false or mistake, he argues that truth and false are in thoughts, not in things; moreover, “with regard to simple concepts and ‘whats’ falsity and truth do not exist even in thought” [Aristotle Metaphysics VI.4.25–29].

It means that

1) Aristotle asserts simplicity as the universal remedy for prevention of errors and mistakes of reasoning that is for prevention of false assumptions
2) by acceptance of the visible (a form of a thing) as the disclosure of the invisible (functions, potency and purposes of the thing), Aristotle attempts to reject the work of the reasoning as the source of knowledge and to assert the senses/material perception as the source of knowledge. Indeed, if one accepts the Aristotle’s assertion that the objects of intellect have to be to be clarified by the objects of senses [Aristotle Magna Moralia I.21–26], the one accepts that all work of the reasoning must be sustained by the sensual perception

3) selects the supporting arguments from geometry, physics, etc. For instance, the notion of voluntary actions of man as “the first principle” is supported by the description of a triangle’s angles [Aristotle Eudemian Ethics II.i.1–11]
4) adds own opinion as the axiom or judgment of the higher authority; for instance, “this was wrong, because inappropriate” [Aristotle Magna Moralia I.1.8]
5) builds his construction around the new simplified core and replaces the original notion by own concoction of philosophy with arithmetic and other pieces of elementary knowledge inappropriate for the application to the concepts with the highest level of the complexity: through simplification, he attempts to invent the “practicable knowledge” which might be confirmed with material perception.

In the terms of systems logic,

a) simplification is a term that refers to violation of the systems law of adequate complexity; for instance, when the complexity of consideration is not adequate to the complexity of the subject of consideration
b) simplification might be defined as an assertion of the similarity and consequent equation of the different objects of consideration in spite of incompatibility of their levels of complexity.

Consequently, the mind armed with the logic of simplification is capable only of misconception: it creates false knowledge – logic of simplification is the logic of death. The operations of the mind that operates with logic of simplification are controlled by the law of inadequate complexity – the law that governs collapsing systems and initiates degeneration of the mind.

Violating the law of the adequate complexity makes impossible creation of the true knowledge – the knowledge that describes the reality, within which the mind is accommodated, at the levels of complexity correlated with the reality. Creation of the inadequate knowledge is creation of false knowledge.

Operation with false knowledge shifts the mind into the alternative reality – the imaginary world composed with figments of human imagination, not the actual world within which the mind has to survive and to evolve for the next phase of existence. When the mind accepts the imaginary world as the actual reality, it subverts the Absolute – the Truth, the Word–God by Whom it should live here, at the earth, and through Whom it may enter the eternity: it begins to operate in regime of insufficiency: it creates false knowledge.

The knowledge assembled by such a mind is the means of destruction, because it is inadequate, therefore, false knowledge.

For instance, simplification results in the distorted re–construction of the unknown system’s purposes and hierarchy of values. The distorted re–construction, accepted as the inner truth of the unknown system, results in unreal expectations, false, and insufficiency of knowledge needed for interactions with the unknown system. Therefore, the mind that operates with logic of simplification is not capable of securing own survival and survival of own establishments.

By creating false knowledge or accepting false/lies as the truth, the mind perverts own nature – the nature of a human being created to live by the Truth, by the Word–God Who is the Absolute Truth, and enters the phase of stagnation when the mind is confined in the realm of false knowledge and therefore, is enslaved and controlled by the laws of destruction: it plunges into the imaginable world of the ancient heathens ruled by inexorable Fate. Subsequently, as all dwellers of this irrational world of slavery and death, the perverted mind ultimately, faces degeneration and collapse of the reasoning.

From the theological point of view, danger of the simplification – acceptance of visible material “gods/idols instead of uncognizable Almighty God the Spirit, and resulting false knowledge (imaginary constructions created with images of the material world instead of knowledge of spiritual – immaterial realm revealed by God through His prophets and apostles) is revealed by the Holy Scriptures.

For instance, the Hebrew Prophets envisioned the knowledge of idol–worshipers as the lethal poison that debilitates and ultimately annihilates the reasoning/life of the mind that serves the evil and likened the idol–worshipers to the objects of their worship – lifeless pieces of wood, stone:

as Moses warned [Deuteronomy 28:28–29], the mind living by the idols – phantoms created by perverted imagination – becomes displaced, stricken with insanity, blindness and astonishment
– as the Holy Scriptures describe, when the mind discards the law of God, rejects God, and creates for itself other gods/idols before the face of God, it becomes as the waterless land, ashes and dust, because it loses the abilities of discerning the good and the evil: it transforms itself into the likeness to the idols, which it has created (Psalm 134/135:15–18; Isaiah 44:20). Such a mind becomes the carrier of death – own and of the others, the offspring of vipers that has neither truth nor good within: it consumes and carries and propagates false knowledge – the lethal poison of the ancient arch–serpent, the incurable rage of asps (Isaiah 59:1–15; Matthew 12:34–35; 15:12–14; 23:1–35; John 8:43–45; Romans 3:13), and it, as well as its fruits–creations–deeds, becomes abomination to God.

In other words, false knowledge/lies of the idolaters acts as the poison – the lethal poison of the ancient arch–serpent, which is the father of lies – that debilitates the mind and initiates the processes of collapse → death of reasoning → total ruin.
Three inseparable components — insufficiency, simplification, and perversion — describe the destructive method (or mode) of reasoning, which might be identified as the logic of death, because ultimately, it culminates in

degeneration of mind,
which becomes incapable of creating true knowledge and optimal decisions,
and which lives by false assumptions and misconceptions

mental and physical degradation and death of human beings
whose mind degenerated and became incapable to sustain survival and evolution
by creating adequate knowledge that sustains survival and evolution

destruction of the religious, political, and social institutions,
which were expected to sustain survival and development
of the societies and other establishments/systems created by men,
yet which are collapsing because the mind of their creators

and those who maintain their existence is disabled: it cannot create adequate knowledge;
it lost abilities to identify problems and threats; it is incapable of accepting the optimal decision

Degeneration of the human reasoning is an inability to perceive the true meaning of everything, an inability to seek God, and an inability to find God in each of His creations; all these insufficiencies are the consequences of

1/ deprivation or rejection of knowledge of God followed with violations of the Law of God — The Ten Commandments

2/ evil inflicted upon the others.

Deprivation/rejection of the true knowledge of God leads to insufficiency of a particular, vital, knowledge — the knowledge of own nature and of the world, in which the mind has to survive and to accomplish its mission. In this case, mind is barred from access to the divine energy of creation (which the normal mind accesses through the faith.

Consequently, the mind enters the regime of insufficiency: it feeds itself with the surrogate — images of the matter/flesh, which are perceived/processed by the matter/flesh — and creates insufficient thoughts inadequate to the complexity of the considered subject (e.g., the drugs developed through the experiments on animals and then, applied to human beings trigger off the disorders, which are much worse than the diseases they claim to cure).

Ultimately, the mind becomes unable to ascend to the levels of complexity appropriate to its nature: it becomes insufficient — perverted or sick and then, it is transformed into the living dead trapped within the evil time — the reality of death. Lord God refers to such minds as to those who see and hear, yet, do not perceive/comprehend, so, they do not turn to God that He would heal them (Matthew 13:10–15; John 12:38–41; Isaiah 6:9–10).

Degeneration has many ugly faces, and although it might be accomplished through different processes, there are some general or common stages; for instance,

– a human being begins to experience insufficiency; e.g., lack of proper judgment, inability to choose adequate purposes, to act adequately to the purposes, to identify problems and to make the right decisions
– insufficiency, which develops because of noncompliance with the Law, triggers incompatibility with the nature of the surrounding world; this incompatibility is referred to as perversion or degeneration
– the being with the perverted–degenerated nature becomes either an instant threat to the surrounding (environment, other peoples and their establishments) or a core of latent destructive processes, which might spread over all connected systems
– poor health: mental and physical disorders, illness
– the next step is either annihilation through activation of own program of self–destruction (e.g., suicide) or termination by the others, because all systems (e.g., the Earth, the world, empire, state, religion, society) have the common property: they do not sustain existence of any being, which is not consistent with their nature and which by own degeneration threatens their existence or well–being.

A perverted being, which became inadequate — incapable of surviving and development, has no alternative but to die. However, physical death is not the only consequence of perversion; besides, such a death never is instant and merciful. Spiritual and physical slavery (e.g., inability to sustain own freedom of choice and freedom of thinking), bestialization, loss of clarity of perception and weakening of the power of reasoning, incurable debilitating diseases and prolonged suffering are just some of the symptoms of degeneration triggered by the perversion—insufficiency resulting from the violations of the Law of God.

For the observer who acknowledges that any system, which is intended to sustain survival of any establishment [(e.g., the intelligence services, systems of defense, political centers that define the politics and policies of the state)], has to constantly identify the treats as the features of the unknown systems that compose the supervisory/environment within which the establishment strives for survival, the danger of the logic of simplification cannot be overstated.

From the practical point of view, simplification is the essence of death: disintegration of the complex living wholeness into the separated and simplified parts and fragments, which do not convey the essence of the wholeness. At the same time, the mind that operates with the logic of simplification, attempts to infer the law controlling the systems it observes by considering the lifeless fragments: Aristotelian logic of simplification has the alternative name — the logic of death.

The relevance of this term — logic of death — might be confirmed with the following observation.

The Aristotle’s logic of simplification, which underlies his physical–arithmetical–mythical–dialectical “philosophy,” delification of the matter, the notion of divine origin of the state along with the notion of irrelevance of the Absolute Good for the practicable material good of “social animals”–men, became the foundation of theological, philosophical, and scientific studies; the fruits of these studies include political theology, materialistic and atheist philosophy, ethics–free sciences, destructive ideologies, and the art of propaganda. All of them have the main indicator — shift of levels of complexity; for instance, they justify supremacy of human establishments (e.g., communities, states, nations, empires) over their creator – man.

Consequently, the human history became a series of nightmares – the chain of the artificial imaginary worlds; with each link of this chain, or the infernal circle of dehumanization, enslaving of human beings expands more and more.

Among these worlds–circles are the following:

heathen philosophy, mythology, and political theology

Aristotle–Aquinas’ political theology

destructive ideologies of Fascism, Nazism, and Communism

contemporary atheistic and ethics–free sciences
In summary,

1/ simplification is a term that defines violation of the systems law of adequate complexity; for instance, when the complexity of consideration is not adequate to the complexity of the subject of consideration

2/ the mind armed with the logic of simplification is capable only of misconception: it creates false knowledge.

Through acceptance of Aristotle’s philosophical and other doctrines as true knowledge, Aristotelian logic became

1) the habitual mode of reasoning for medieval theologians and philosophers who applied heathen philosophy for interpretation of the Christian teachings

2) the foundation of theological, philosophical, and scientific studies for theologians, philosophers, diviners, researchers and scientists who created their assumptions, doctrines, theories within the knowledge framework based on the heathen philosophy.

Aristotelian logic of simplification still is the actual basis of contemporary philosophy and sciences: it sustains the contemporary sciences and provides the basis for decisions in all spheres, which compose the Western civilization.

Concerning Aristotelian logic of simplification and the consequences, e.g., such as modeling and non–viable systems/establishments, see:

– Doctrine of Aristotle – in Heathen Philosophy and the Western Civilization
– The Western Civilization in Concept of Civilization
– Wisdom and the Riches – in Selections & Reprints
– Reprints from The Invincible Empire, Chapter 8 (Sciences, New Image of Man, and the Vision of the Future)


223 See The Web of Life – in Selections & Reprints

224 See The Authority to Survive – in Selections & Reprints

225 See
– The Fire for a Child; The Light of Creation; The Light, – in Supplement 7 to this file
– The Greatest Gifts – in Selections & Reprints
– Creation of Man: Process – in The Works of God

226 See The Focus; The Nations; The Shift; The Water – in Selections & Reprints

227 Divination is creation of knowledge by imagining the hidden meaning of the events, underlying connections of the seemingly unrelated phenomena, and the consequences of the events and phenomena, which the diviner defines as the future, yet which is just fruit of his imagination.

In general, divination is the special mode of reasoning, or philosophizing, which results in creation of an alternative reality (new dream world) by the means of symbolism, analysis, and logic. The consumers of diviner’s products expect to receive advanced knowledge of the future or of the reasons for the present significant events; in fact, they receive the diviner’s figments of imagination, which they, then, embody into their thoughts, words, and actions.

The term divining mind refers to the mind that employs philosophizing, divination, and imagination as the means of creation of knowledge about God and about His creations, including the world that accommodates existence of mankind and the human nature.

See
– Divination in Ancient Civilizations: Legacy Overview
– Vanga’s Phenomenon. Comment on Predictions – in Comments @ The Net
– Heathen Philosophy and the Western Civilization

228 Imagination denotes the creative power of mind: an ability to reconstruct the wholeness when only some parts are present, to re–create a system when only a subsystem might be identified, to re–arrange known images into a new combination–image. Imagination might be also seen as an ability to supplement insufficient knowledge of the actuality, or in other words, to create a new system–wholeness from subsystems, parts, fragments, pieces of information – sometimes, seemingly unrelated (see the concept of the unknown systems in Introduction to the Systems Logic).

Concerning imagination and its fruits – idol–worship and heathenism, see Imagination – in Selections & Reprints

229 Similar thought is in Psalm 38(39):5: my reality as emptiness before Thee... entire man living is all vanity/worthlessness.

In Psalm 38(39):5, after acknowledgment that his days are established ancient/old [παλαιας εθου τας ημερας μου; εθου is a derivative of τιθημι – the verb with multitude of meanings of establishment, institution, transformation, placement], David says: και υποστασις μου ωσει ουθεν ενωπιον Σου — and my reality as emptiness before You.

The Greek word υποστασις has meanings of foundation, scheme, plan, reality, actuality, essence, confidence; personality; however this word was translated as

– lifetime, life/whole life, life–span – in English versions of the Bible
– existence – in the Septuagint [R].

Furthermore, ουθεν means not only “nothing” as it is interpreted in the Septuagint; other meanings of this word include void, emptiness, empty space, zero.
The text of Psalm 38(39):5 is completed with the sad observation: πάντα τα σύμπαντα ματαιότητας πας ανθρώπος ζων – the entire human living (way of life, means of existence, meaning of life) altogether, without exception, is vanity (ματαιότης – futility, worthlessness, vanity, from ματαιοῦμαι – to be empty, without sense/reason, vain; to do nothing).

Existence/life of man, whom God created according to His image and likeness, cannot be “nothing” before God Who has sent His only-begotten Son to save him from death and to give him the life everlasting (John 3:14–18; 6:29–69; 10:1–30; 12:20–50; 14; 15; 16; 17).

Yet, the state and the purposes of the mind, which the mind sees as its life and as its priorities, can be the emptiness, because of:

a) the inconsistency with the main purposes of human existence [λόγος] to evolve for the next phase of existence – the eternity with God]

b) destructive self-feeding by the figments of imagination

c) the inability to think that what is of God (in: Matthew 16:21–26).

Thus, the literal meaning of the Psalm 38(39):5 is the acknowledgment that

1/ the David’s days are established as ancient; probably as similar to the days of the past – days of previous generations of the “not pitied ones” (1 Peter 2:10) who lived and died without reconciliation with God and without obtaining the complete knowledge of God, when the Door into the Future was not opened yet

2/ his reality – the meaning of his existence, that by which and for the sake of which he lives – is emptiness before God

3/ moreover, the entire human living is worthlessness/vanity.

Similar thought is in Ecclesiastes: Ματαιότητας τα παντα ματαιότητας – vanity of vanities ... all is vanity (Ecclesiastes 12:8).

The mentioned above text of Psalm 38(39):5 refers to the features of the time of the arid earth (Psalm 62[63], when darkness – and with it sadness and despair – reigned, when the mind of man of the Old Testament was not illuminated by the Light of the world yet.

The emptiness of mind, of which the prophet says, is similar to unperceivable darkness that was before coming of the Light (Genesis 1:2). Only with revelation of the Word–God, the Light of the world, the mind of man may evolve into the complete perfect world prepared for the works of God.

E30 The Holy Scriptures frequently refer to stone.

Moses mentions the foundation of stone, when he describes ascent of God onto the Holy mountain, and in the time of the law–giving, when the commandments of God were inscribed in the tablets of stone (Exodus 24:10, 12; 32:15–16).

Later, the special meaning of the stone is:

1/ elaborated in the prophecies (Psalm 117[118]:19–24; Isaiah 8:14–16; Daniel 2:31–35, 44–45)

2/ re–iterated by Lord Jesus Christ, Who said of Himself that He is the Good Shepherd Who places His Soul for the sheep, in His warning concerning the stumbling stone to Pharisees, and His commandment to build life upon His words as the prudent man builds his house on the stone foundation so it withstands flood and destruction (Matthew 7:21–27; 21:42–45; John 10:1–30).

3/ described by the Apostles as the model of behavior and imitation of God by His followers who should, as living stones, be the foundation upon which the living temple of God is built (1 Peter 2:4–10; Ephesians 2).

Finally, the new City of God coming from the heaven is adorned with the precious stones (Revelation 21:19).

Thus, the Holy Scriptures’ versatile meaning of the indestructible and precious stone that might be the weapon, the foundation for secure life, the image of the steadfastness of the follower of God, the foundation on which a fragile human being becomes the indestructible living and eternal temple of God, and the construction material, upon which the House of God stays, directs the mind that exists within the dissipating and temporal world to understanding of the indestructible and eternal realm of God.

See The Precious Stone – in Selections & Reprints

E31 See –

The Universal Religion and the Purity of Faith; Imagination; Idolatry – in Selections & Reprints

The Strange Knowledge – in Reprints, Supplement 3 to this file

The Main Fruits of the Ancient Philosophical Thought: Divination in Ancient Civilizations: Legacy Overview

Vanga’s Phenomenon. Comment on Predictions – in Comments @ The Net

E32 See The Vineyard and Its Lessons

E33 During the earthly phase of existence, a human being is a temporal life–carrying unity of spirit–flesh, or soul–heart–mind–body, or energy–information–matter, accommodated within the realm composed of the units of the structured matter, which are the energy derivatives created/arranged at different levels of complexity.

A living human being who is a wholeness/unity of earth/matter and energy/spirit–soul–heart–mind exists if the wholeness/unity is kept together by some wholeness–maintaining factor.

With the systems terms, the one could identify this wholeness–maintaining factor, which all generations could not and cannot control (otherwise, there would not be death), as the Code [[the Law, the Word – Λόγος]], according to which the system [[being/unity of the matter and the energy]] is sustained within the time–space–complexity settings [set/arrangement of the energy–fields]] until its purposes [e.g., creation of something as a result of a complete cycle of transformation of the divine energy of creation at some time–space–complexity settings]] are completed.

When the purposes are completed, the complexity parameters are changed, and if the system becomes irrelevant [[for instance, as it happens, when the system is not capable of further development, and therefore, would not be operating at new – advanced – level of complexity]], it has to be dismantled, so its resources would serve the next cycle/generation.

The Code/Law defines the natural existence [[that is existence in compliance with/according to the nature created according to the Law and controlled by the Law]] as evolution sustained with the change of complexity parameters. In brief, complexity might be explained as a degree of advancement toward the optimum and as universality [[for sufficiency for maintenance of diverse operations, which compose the entirety of life]] of knowledge.

From the theological point of view, the optimum is dwelling with God: the knowledge of God and of Jesus Christ that is the everlasting life (John 14:15–26; 17). Hence, the optimal state of the mind should be the state of complete knowing, or as St. Peter the Apostle writes in [in: 2 Peter 1:2–11], επιγνώσεως – the full knowledge of God and of Jesus our Lord, through which the one obtains all things pertaining to life and godliness, might become the partaker of the divine nature, escape the worldly corruption, and enter the eternal kingdom of God – our Lord and Savior Jesus Christ.

From the practical point of view, the one could define this optimum as the unity of

a) complete knowledge

b) potency/power to create
cf. energy, which enables actualization of the maximal potency of creation.

The essence of man – the inner man, of whom St. Peter the Apostle and St. Paul the Apostle write: o κρυπτός της καρδιάς ανθρώπου – the hidden heart of man (in: 1 Peter 3:4), and the inner man who is being renewed – o εσωθεν ανακαινούμενος – day by day, while the outer man (body of flesh) is being decayed (in: 2 Corinthians 4:16), is the soul–heart–mind, which carries the image and likeness of God.

The essence of man – the inner man, the soul–heart–mind, carries the image and likeness of God, lives by the Word–God and the Holy Spirit [By the Unity of Law–Power–Energy of God] as a human body lives by bread and water. God ignites His Light within the inner man and God watches over him more than a father watches over a child [Deuteronomy 4: 8:5–12; 1 Kings 16:7; Psalm 15(16):5–11; 17(18); 26(27):7–10; 31(32):7–8; 32(33):12–22; 33(34):; 102(103); 120(121); 138(139); Malachi 3:17; Matthew 10:29–30; Luke 11:9–13; John 3:16; 14; 15; 16; 17; 1 Peter 1; 2; 3; 4; 2 Peter; 1 John; Romans 8:14–39; Galatians 3:26–29; Ephesians; Colossians].

St. Paul the Apostle refers to such a new [renewed] creation of Christ and in Christ as to the one who is enabled to act as the co–worker of God [Greek τοις γοην έσωμεν ουσιν – 1 Corinthians 3:9], who is the God's field and God's building/construction [Greek ναός ναοδομη σοι – 1 Corinthians 3:9] – the space prepared for the works of God.

The Greek theologians discerned three parts/components [subsystems] of the human essence, or it might be said that they assumed that the soul–heart–mind operates at three levels of complexity [that is with different derivatives of the Divine energy: wisdom, knowledge, information]: intellect – νους, reason/intelligence – διανοα, and the reasoning, or the faculty of deliberation – γνωμα–φρονημα–λογισμος.

intellect – νους

reason/intelligence –διανοα

the reasoning, or the faculty of deliberation – γνωμα–φρονημα–λογισμος

The intellect – νους is the highest level of human essence, or “the depths of soul” or the core of “the heart” in different works of the theologians, or, in the contemporary terms, the cognizing core/center that carries life – the power (received from God) to initiate and to control/maintain operations of a system.

By νους, the mind recognizes, loves, and knows God – λογος, and receives from the Creator the spiritual knowledge – γνωσις and wisdom – σοφια. Both – γνωσις and σοφια – are the gifts of God, with which God’s Love heals, purifies, leads through the path of evolution, and perfects His creation.

The spiritual knowledge – γνωσις – might be envisioned as a result of silent contemplation of God by νους – the core/essence of soul–heart–mind. During this state, the mind accesses the divine energy of creation, which sustains the mind's life, while wisdom empowers the reason and makes possible cognition of God's creations. Hence, wisdom – σοφια – might be described as the state–condition–being–existence of being connected with God and absorbing the power/energy, or the state of being empowered with the Divine Energy [as it is said in: Psalm 17(18):2 – Κυρια σωτηριμου σου – the Lord my strength/power/might], which is coming from God and which is making alive/empowering and empowering the human reasoning.

The Reason/Intelligence – διανοα is the state–being of cognition, in which the divine energy of creation received from God is transformed into the human thoughts and human knowledge. Διανοα is translated as the mind (Matthew 22:37).

Hence, 1/ the heart (or heart–mind) is a definition for the spiritual center, the essence of a human being, the singularity in which the union between the divine and the human is consummated, or in which the divine becomes thoughts, words, and deeds of man

2/ cognition is the state in which the divine energy of creation is transformed into the thoughts and knowledge.

It is said that God sees not as the people look: He looks at the inner man – human soul–heart–mind [1 Kings 16:7; Psalm 93(94):11; 138(139):1–18].

Hence, a human being is the wholeness whose life is manifested at three levels, and two of them are not open for comprehension by the others:

1/ soul/spirit – the receiver of the Divine energy (the breath of life given by God – Genesis 2:7) that sustains a unique form of life: a human being – within the world of other derivatives of the Divine energy, including the creations of the water and the earth [Genesis 1:6–12, 20–25], for instance, such as

– energy–information that carries the codes of creation – the essence/nature of each of living beings according to its kind that constitute the world given into the dominion of man

and

– energy–information–matter – the bodies of living beings: plants, birds, fishes, animals, etc.

2/ heart/mind – the center at which the divine creative energy of God is transformed into the human thoughts, which might be envisioned as the codes of the establishments that man is enabled to create within the world of the matter.

Only God knows soul/spirit–heart/mind of man and determines the worth of man

3/ body/matter – the physical or perceivable arrangement of the material structures, whose abilities to exist/function/move/act are identified as strength: a human body–carrier of human spirit and intelligence/reasoning makes possible manifestations of the divine creative energy of God embodied into the thoughts, words, and deeds of man.

At all these three levels, God is the natural focus of a human being, and love to God is the natural condition of life, which manifests itself through

1) physical existence resulting in development of the optimal potency to create the good [through arrangements of the systems/structures of the material establishments and manipulation with the material things]] and to alleviate insufficiency and suffering of the others.

The meaning of optimum for a particular human being [as referred above as optimal potency]] is determined by the past [the deeds of the ancestors – Exodus 20:5–6; 34:6–7; John 9:1–41] and the present [own thoughts, words, and deeds]]. The degree of development of the optimum and its final parameters could be determined through the abilities, the achieved purposes, conditions and circumstances of existence: the parameters of time–space–complexity points at which a human being has to live --- to consume his time–range, to exercise his free will, to interact with the others, to use the resources allotted for his earthly existence, and so on. At this level, the faith of man manifests itself through his words and deeds (Matthew 7:1–27; 12:35–37; 25:31–46; John 14:12–15; James 1:21–25; 2:14–26; 1 Peter; 2 Peter; 1 John 3:16–18)

2) understanding/reasoning that should result in abilities to discern the good and the evil and to choose the good, which would facilitate finding the road to God, into the everlasting life

3) spiritual life or life of the human spirit devoted to God, which St. Peter the Apostle defines as a man of the hidden heart (the inner man) – the incorruptible quiet and meek spirit that is of great value before God, whom St. James the Apostle envisions as the firstfruit of creations of God born by the Word of Truth, and of whom St. Peter and St. Paul the Apostle write as of spiritual man that carries the likeness of God from the Heavens – Lord Jesus Christ, the Son of God (John 1:1–18; 3:13; James 1:18–25; 1 Peter 3:4; 1 John 3:1–2; 1 Corinthians 15:45–58).

1) when the Word of God lives and acts within man, the man is unified with the grace of Lord God Jesus Christ; this incomprehensible grace illuminates the human nature and elevates it above the natural laws: man becomes uncreated as the grace of God is uncreated

2) everything that is moved by the Holy Spirit becomes alive, eternal, and sacred: through Lord God Jesus Christ, man (who before was dust, the human clay) receives the anointment of the Holy Spirit to become “the child of light” destined for the eternity

3) when the Holy Spirit dwells in man, the man oversteps the limits of his temporal worldly existence: from the mortal he becomes immortal, from the temporal becomes eternal; he receives the dignity of prophet and apostle and, through Lord God Jesus Christ, he becomes a child of God endowed with the potency to create.

St. Gregory Palamas (1296–1359) considers the act of creation as the only moment when a human being discovers the image of God within own soul/mind, and actualizes own essence (through the act of creation).

Therefore,

– the essence of a human being unfolds as the dwelling and the rest of God within the created by God Universe.

– a human being exists to accomplish the following purposes:

  a) to receive the Spirit of God during the earthly existence
  b) to abide in love and light
  c) to fulfill the will of God at the Earth
  d) to dwell with God throughout the eternity.

Other theologians, philosophers, and researchers also invented definitions for the mind—intellect—heart—soul—spirit, mostly, as for the different facets of a human being; for instance,

— the “heart” is the spiritual center of man – the temple, in which the Divine is united with the human

— the intellect is the “eye of heart” or the faculty of contemplation by which man perceives God and learns the knowledge given by God

— the intelligence is the operating faculty of the intellect

— the reason or mind is the center responsible for logic, conceptualization, and discourse – all the functions, which manifest the main human ability – reasoning that defines purposeful behavior within the world of the temporary structured matter, and so on [e.g., St. Diadochos of Photiki On Spiritual Knowledge §§9, 79, 88, and Glossary 362–365, and the others in: Philokalia, v.1–4].

The fruitful imagination of the generations of theologians and use of different terms for definitions of the same phenomena, sometimes, initiated theological disputes as St. Paul the Apostle warned (for instance, in: 1 Timothy 6:20–21; 2 Timothy 2:16–17), and therefore, brought forth discord and facilitated rising of heresies.

In general, if the one has understanding of the words of Lord Jesus Christ [in: John; Matthew, esp. 5; 6; 7; Mark; Luke, esp. 6; 12] and perceives God as the Perfect Love without fear and suffering, as the Absolute Good of man and for man, all human inventions—doctrines and verbal embellishments—classifications—definitions—etc., are not needed.

When the theological subtleties are not a subject of consideration, I use a brief contemporary and all-including (because a human being is the wholeness) definition – the mind.


Concerning complexity: in general sense, complexity is the universality of knowledge, which is embodied/actualized into the entirety of processes defining life of the world. See Introduction to the Systems Logic, or Note 56 to this file

334 Solomon the king in Jerusalem possessed the multitudes of women from the idol—worshiping nations, which were forbidden for the Israelites; these women turned the heart of aging king toward their idols. Eventually, he built the places where his wives worshiped the idols of Moab and Sidonians [[the Moabites and the Sidonians/Phoenicians sacrificed their children and animals to male idol and sent their daughters into the temples to practice the “sacred” prostitution as the ritual of worship to the female idol; see Ancient Civilizations: Legacy Overview]], and he turned his heart away from the Lord God of Israel.

The significance of the story of Solomon the king becomes clear, if to recall that Moses forewarned the kings of the future of the danger of Egypt and multiplying horses and women (Deuteronomy 17:14–20). Solomon discarded the warnings in all three parts of the Moses’ prophecy (3 Kings 3; 10:23–29; 11:1–13; 2 Chronicles 9:25–28) and, with all his glory, with all his “wise and discerning” heart/abilities of judgment, ultimately, turned from God to idols of his idol—worshiping women: he betrayed God and became an apostate.

Furthermore, although every pious man knows that Almighty God is Omnipotent, Solomon attempted to contradict God’s will: he wanted to assassinate Jeroboam (his servant, son of the harlot) to whom the prophet predicted that he would become the king of the biggest part of the divided kingdom. So, Jeroboam fled and lived safely in Egypt until Solomon died, and then, returned in Judea and became a king over the most part of that what was the Solomon’s kingdom (3 Kings 11; 12).

Because of Solomon’s apostasy or [spiritual] harlotry, God divided the Solomon’s kingdom and rendered to Solomon’s slave Jeroboam — Jeroboam the son of woman whose name was Sarira the harlot (3 Kings 12:24 – δοῦλος τις ἐξ Σαρίρας, ...ἐκροφοσε, καὶ ὄνομα της μητρός αυτου Γαρία, γυνη πορνη) — the most part of it, with ten tribes of Israel, leaving to Solomon’s son authority only over Jerusalem. However, in spite of the warning given to him by Achia the prophet, Jeroboam led the people into the great sin: he made two golden heifers, told his subjects that the heifers are their gods, which led them out of Egypt, appointed new priests not from the tribe of Levi, set new feast day, and made sacrifices to the idols (3 Kings 11:29–38; 12:24–33; 13).

After Jeroboam’s death, the plague of kings—apostates took over the Promised Land (3 Kings 11; 4 Kings); only the small number of the rulers from the long line of kings recognized God of Israel and followed His law. The tribes of Israel have broken their covenant with God the Creator of heaven and earth: the people sacrificed their children to idols, waged fratricidal wars, used divination, committed iniquities, and adopted abominable customs of the surrounding idol—worshiping nations and worshiped their idols, although the most part of them was removed from the Promised Land when it was given to Israel as the Lord promised (Joshua 21:41–43).

As Hosea the prophet wrote (Hosea 4:7–19), the people of God became as if they οὐκ εἶχον γνῶμον – have no understanding. So, God promised to reject
them as the priests, and to turn their glory (glory of ancient kingdom of Israel) into shame, because they have sinned before God according to their multitudes. In the same way as they went astray in a spirit of whoredom — by believing in signs and sacrificing to idols, in the same way as they mingled themselves with harlots and the polluted ones, their daughters will go a-whoring and their daughters—in-law will commit adultery: as they have chosen the ways of Canaanites (the Phoenicians), so they shall be ashamed.

The Book of Isaiah begins with description of the people who became loathsome to God — a people full of sin, lawless rebels. They do not know God: they rebelled against Him and disregarded His law. Their hands are full of blood; they are murderers, thieves, rebels, and transgressors; there is no soundness in them. Their princes are rebellious, companions of thieves, loving bribes, seeking after rewards, and not doing justice. Their silver is worthless; their merchants are deceitful; their cities are burned with fire, and their land became desolate — the strangers devour it at their presence. Their main city once full of judgment became a harlot; they shall become powerless, and their destiny is ruin and annihilation (Isaiah 1:2–31).

In another chapter, Isaiah elaborates his vision of the sinful men and their world (Isaiah 59:2–15); his descriptions allow comprehension of the meaning of sin, its manifestations, and its consequences.

The prophets connect the idol—worship as disloyalty to God with death — firstly, death of reason, then, physical annihilation: the inevitable companions of idol—worship, immorality, corruption, and insanity lead to collapse of intelligence/reasoning and issuing inability of sound judgment, therefore, inability of survival.

The spiritual harlotry or unfaithfulness, as the sin of wandering disloyal human spirit, transforms a human being into the living dead [the Old Testament prophets refer to the apostasy of the chosen people who rejected God and became idol—worshipers as to harlotry]. Spiritual harlotry is inseparable from physical corruption leading to death, and the prophets describe apostate and idol—worshipers as sick men within the sick world awaiting annihilation.

Indeed, the Lord began to remove the apostates from the Promised Land (e.g., in: 4 Kings; Isaiah; Jeremiah; Lamentations). In addition to constant internecine conflicts of Israel tribes, the kings of Syria, Assyria, and Babylon continuously waged wars, besieged the cities, carried the people of Israel out of the Promised Land, and settled other nations at the place of Israelites (for instance, four nations from Babylon, as it is written in: 4 Kings 17:20–24). Thus, the Promised Land, as well as the adjacent countries of the Middle East, Asia, and North Africa, was cast into the fire of uninterrupted wars; all this began with Solomon’s spiritual harlotry.

See also

— The Statecraft; The Ancient Kings; The Rejected Knowledge; The Sinful Heart, the Desolate House, the Wasted Land; The Earth without the Foundation;
The Desolate House; The Plundered People; The Ungodliness — in Selections & Reprints
— The Strange Knowledge — in Reprints; Supplement 3 to this file
— The Vineyard and Its Lessons
— Ancient Civilizations: Legacy Overview

Psalm 32(33):13–14: Εἴς οὐρανον εἰπελεύσεται ο Κύριος, εἰς πάντας τούς οίους τῶν ανθρώπων. Εἴς οἴκισαν, εἰσίναι ἐν τῷ πάσῃ τῇ ἐξοπλισμῷ τῷ ἐστήσαντος τον αὐτόν, εἰπελεύσεται εἰς πάντας τοῖς κατοικηταῖς την γῆν — interpreted in English versions of the Bible as

— The Lord looks out from heaven; He beholds all the sons of men. He looks from His prepared habitation on all the dwellers on the earth [R, The Septuagint]
— The Lord looks out from heaven; He sees [observes] all mankind [whole race of mortals/whole human race/all children of Adam], from where He sits enthroned [from His dwelling place/the place where He sits] He watches all the inhabitants of the earth [R, The Complete Parallel Bible: NRSV, REB, NAB, NJB].

However, in the Greek text, εἰπελεύσεται — interpreted as looks out derived of primary verb βλέπω (to look, beware, perceive, watch) — is a derivative of βλέψῃ — intentions, purposes, aspiration; prospects of or views for (for instance, views for the future)
— εὑρίσκω interpreted as prepared, means readiness, resoluteness, determination
— κατοικησις interpreted as habitation (dwelling place/where He sits enthroned) is the archaic form of κατοικήσεις (of κατοικία and as a derivative of κατοίκως should be interpreted as settling, populating, making the dwelling place
— κατοικοῦσας την γην interpreted as inhabitants of the earth has another meaning, because κατ—οικους—σις is a compound word, which contains derivatives of

1/ κατ—οἰκεω that means to populate, to be placed, to be manageable/controlled
2/ οἰκεω/οικίσω — to establish, to build, to populate, to colonize, to settle
3/ οικισες either as οικισεων — inside, into, within, or as modified οικισων — with oikia as plural of ov — actual reality, true being, or as oikias derivative of ειμι — to be, to exist.

In summary, κατοικοῦσας την γην should be interpreted as populating the earth, making the earth into the existing place of dwelling.

Hence, the Greek text conveys the intention of the Lord to make the earth—sons of men the place of His dwelling: He is ready to take them as His dwelling, and He beholds them — if they can be taken, because He made their heart and He comprehends (knows and evaluates) all their works.

Then, the text of Psalm 32(33):13–14 should be interpreted, for instance, as

Out of the heaven, with the intention (intending/having the purpose), the Lord beholds the sons of men.

Out of His readiness of taking as dwelling, He beholds all the earth for becoming the dwelling

If to take into consideration that our God is the Consuming Fire, the Spirit (Deuteronomy 4:24; John 4:24; Hebrews 12:29), and man—ανθρωπος is the earth—γη, such interpretation might be confirmed with the texts of the Holy Scriptures:

— I came to cast the Fire into the earth
(Luke 6:49)
— If anyone loves Me, he will keep My word (commandments — John 14:15), and My Father will love him, and We will come and make the dwelling with him
(John 14:23)
— Having purposed, He brought us forth by the word of Truth
(James 1:18).

Thus, if the referred above texts reveal the intention of God to make the earth—man His dwelling, the temple of God the Spirit Who is the Consuming Fire, then, the text of Psalm 32(33):14–15 is the Old Testament’s prophecy of accomplishment of the purpose of God to make His creation — the earth—man — His Own child and dwelling place—temple, and therefore, to give to man the place within the eternity with Himself Who is Almighty God the Spirit, the Creator and the Father of man (cf.: John 1:1–14; 2:18–22; 3:16, 36; 6:37–40; 12:44–50; 14; 17; 1 Peter; Revelation 1:5–6; 22:3–5; Malachi 3:17).
The Word–God is the framework, within which a human reasoning is ignited,
the Word–God is the foundation, on which a human child of God evolves

(John 1:1–5, 9–13; 15:1–6)
the Word–God is the example of completion–perfection
that declares and gives God the Father and gives the knowledge that is the eternal life
(John 1:18; 10:30; 13:15; 17:1–26; 1 John 1:1–2; 3:1–7)
the Word–God is the beginning and the end, the Alpha and the Omega

the everything of man who is ascending to God


When the one accepts the Word–God, the knowledge that He gives – the knowledge of God (knowledge of the law of God, His will, His commandments, His mercy, His Perfection and His Love – the Absolute Good, that is the everlasting life (John 17:3, 6) – this knowledge makes possible life by the Holy Spirit, because this knowledge became the inner foundation and structure of the new creation of God in Christ and by Christ destined from the beginning of times for the eternity with God:

- evolves into the dwelling of God
  - is enabled to accept the Holy Spirit of God – the Divine Fire
    - Who ignites the eternal life within the creature of dust
  - is prepared for the eternity in the presence of God

By Christ and in Christ – by the Word–God and in the Word–God – an immortal human child of God comes into being and will be resurrected/transformed for the eternity with God (John 1:12–13; 3:16–17; 11:25–26; 17; 1 Peter 1; 1 John 3:1–3; Ephesians 2; 1 Corinthians 15; Galatians 3:26–29; 4:6–7; Colossians 1; 2; 3).

The eternal life in the realm/kingdom of God Who is the Spirit (John 4:24) is possible only if the Word–God becomes the στερεωμα, within which, by the power of God and because of the will of God, a human being is transformed/re–created into the immortal child of God: the certain firstfruit of creations made in likeness of the Word–God – the Word of Truth (James 1:18; 1 John 3:1–2; Romans 8:28–30; Colossians 1:9–22; 3:10–11), the one who lives by the Holy Spirit and who is enabled to withstand the eternity in the presence of God the Spirit (while the Old Testament’s human being is not able to see God and live – Exodus 33:18–20).

Therefore, when the Old Testament’s texts tell that God is the prophet’s στερεωμα (Αγάπησώ σε, Κυρίε ισχύς μου. Κυρίος στερεωμα μου, και καταφημι μου, και Ρυθμής μου – I love Thee, O Lord, my strength. The Lord is my firmament, and my refuge, and my Deliverer – Psalm 17(18):1–2) and the human heart is firmly established (στερεωμα) in the Lord (1 Kings 2:1), they convey knowledge revealed by the Holy Spirit (John 5:39; 2 Peter 1:19–21): man shall live by God, because of God, and in God (John 5:39–47; 6:45–58; 10:11–18; 27–30; 17:21–26).
For instance, the strategy of current organizers of revolutions and destroyers of the states is similar to the strategy applied for destruction of the Tsarist Russia by Bolshevist–Marxist cells developed and propagated because of foreign donations and moneys obtained through terrorism and crimes. Today, they proceed by

1/ making donations to establishments/foundations and the nets of lobbies, think–tanks, media and research institutions, which are developing into the “shadow governments”

2/ supporting illegal and state–destroying activities under the “politically correct” slogans of liberalism, “social justice,” and even “the interests of the nation”

3/ bribing and buying politicians

These underground/shadow governments cover the political goals [(collapse of the existing state system and establishment of the another regime according to the interests of the ones that give them funds and whom they serve)] with pretence of assistance to victims of different calamities, disseminating liberties and freedoms, improvement of education, investments, providing grants for education and opportunities of better life, etc., etc., etc.

The “shadow governments” are easily spread and they are successful in its destructive activities because of those who either forgot or never knew that Bolshevism and Marxism acted with deceitful slogans of liberty, brotherhood, and equality, yet, have brought forth the unspeakable evil of slavery, massacres, and prison camps. They

influence – that is corrupt and brainwash many people in many countries worldwide,

create division and animosity among population and within all strata of societies

incite violence, racial, religious, social and political unrest,

and thus, initiate social and political collapse and disintegration of states and nations

establish the remnants of the collapsed state

establish own order – slavery, corruption, and inhumanity based on false religions and ideologies of death

However, propaganda, with which the ideologies of death are spread, is just one of the assimilation techniques [Savitsky (1997), 64–66], with which destruction of the states and nations is accomplished. The advancement/degree of assimilation can be easily identified through problems that the nations and states currently encounter:

1/ the life–maintaining systems are not able to protect the states/nations from penetration of the enemies even to the highest levels of social and political hierarchies

2/ the national interests are disregarded

3/ the societies became the arenas on which different enemies through different establishments and propaganda campaigns fight each other for the sake of domination over the entire nation/state

4/ the population is in advanced stage of transformation into the herd managed by fear and propaganda, which the enemies already began to control, to enslave, and to slaughter

5/ the minds, which in some point of time rejected God and His law, became the raw material in hands of the worst enemies that now are molding them into the slavery–ready monsters, which will accept and continue spreading ideologies of death over the world

6/ the population already is used for the purposes of the enemies and accelerated spreading of the ideologies of death: unimaginable before crimes, sex slavery, domestic abuse and slavery, corruption came into the cities and societies, which rejected the law of God and chose do not serve God in love, gladness of the heart and abundance of life. Now, as Moses warned his tribesmen in the time of the law–giving (Deuteronomy 28; 29; 30), they have to serve their worst enemies (Deuteronomy 28:47–48), which rape their daughters, sisters, and wives, plunder their wealth, consume their resources, take their houses, populate their lands, enslave them, and treat them as senseless animals, which even have no reason to understand that they are already defeated and, as the “free people,” already came to the end of their existence

7/ the societies became feeding grounds

into which the alien religion, customs, and laws are planted

in which, at all levels of all life–maintaining systems, the “strange”/alien knowledge supplants the knowledge of survival and development

in which the alien interests gradually usurp place of the national interests and substitute the purposes of the new “masters/rulers” for the purposes of survival and development of the people

False knowledge, lies, and misconception expose a special mental state, in which the mind operates with the perverted logic and therefore, is able to repeat or reproduce the pattern of the original sin, although it is already known that the original sin led to death [[see Note 14 to this file]].

False knowledge is assumption–assertion–thought–opinion–judgment that is not adequate to the actuality of human existence, and which therefore, is evil. Creation/acceptance of the false or inadequate knowledge indicates degeneration of the mind. Only the perverted reasoning, which has rejected or forgot own Creator, becomes able to accept the false as the truth and then, to create false knowledge for the others.

The examples of false knowledge include the heathenism, acceptance of which indicates the stage of irreversible destruction of human establishments [[e.g., civilization, empire, state, society]], Aristotelian logic of simplification, upon which the contemporary ethics–free materialistic sciences operate, and propaganda with which the enemies destroy the nation/state/empire. The ability to accept the false knowledge is the consequence of the “wrath of God” – the state of human soul that has rejected the Light, took the way into the eternal darkness, and in all its endeavors is limited to creations only of miserable hovels of clay built on sand (Matthew 7:21–27; John 3:16–21, 36; 15:4–6).

Acceptance of false knowledge is possible only because of misconception.

The root of misconception is separation from God: the mind, which rejects God or which is deprived of the knowledge of God, subverted its Absolute and lost the ability of normal operations–discernment–thinking: it accepts lies as truth, delusion and perplexity as enlightenment, and slavery as freedom.
Misconcepton is a foundation of sin, because if the mind lives by false assumtions, it becomes incapable of keeping the words of God and therefore, unable to accomplish the purposes, which it was created to accomplish.

For instance, misconcepton of Eve who accepted the lies of cunning brute as truth and rejected the truth of the words of God was followed by mistrust of God and disobedience to His will. Because of mistrust of God and disobedience to His will, Adam and Eve committed the original sin, for which they were expelled from the Garden of Delight, cast into the cursed—downgraded earth and destined [[along with their posteriority — mankind]] to learn the evil and to cognize death.

Misconcepton makes possible substitution of lies for truth, false assumtption for knowledge, and the evil for the good: the first stage of spiritual slavery is misconcepton — impaired judgment of the mind deprived of knowledge of God and of love to God. Only the words of God accepted by the human heart—mind as the Absolute truth and hidden within the heart—mind protect man from misconcepton, therefore, from spiritual slavery, therefore, from sin.

From the practical point of view, misconcepton is the false belief, erroneous judgment, or delusion. As such, misconcepton might be explained only by the special condition of human mind: to be able of misconcepton, the mind must lose the ability to discern the good and the evil that is to become unable to perceive the essence of things. Consequently, the mind loses the power of logical reasoning: it accepts as the truth whatever other’s imagination can offer, including false gods/idols, erroneous judgments, and other lies.

Consequently, the meaning of misconcepton might be explained as the failure of reasoning and loss of freedom of thinking, which is based on inability to discern the good and the evil (that is, firstly, truth and lies) and which results in spiritual slavery.

The road into spiritual slavery is open for the heart—mind without steadfast faith in God, without unwavering conscience, without true knowledge of God, and without love to God. Ignorance and deprivaon of true knowledge of God are two necessary conditions for enslaving the mind. Spiritual slavery begins with misconcepton that is manifested as

either
with rejection of the words of God for those who have no steadfast unwavering faith
and faithful heart filled with love to God
or
with impaired judgment of the mind deprived of true knowledge of God

In general, spiritual slavery is

- acceptance of the opinions of the others and their judgments as the absolute truth
- silencing of own conscience and rejection of own reasoning and judgment
- unreserved submission to the will of the others

Equally, in those who initially had at least some knowledge of God and in those who initially had no knowledge of God, misconcepton allows substitution of lies for truth, false assumtion for knowledge, and the evil for the good; ultimately, spiritual slavery takes the place of spiritual freedom, yet, the first stage is misconcepton — impaired judgment of the mind deprived of knowledge of God and love to God.

Two groups of human minds make spiritual slaves

1/ the apostates who knowingly and deliberately reject God and accept idols
2/ ignorant and deceived who are deprived of the knowledge of truth and therefore, accept as the truth any assertion that has appearance of truth.

For a human being, spiritual slavery is sin, because a human being in a state of spiritual slavery has to forfeit the most precious gift of God — own judgment as the foundation of own reasoning, therefore, as the actualization of own personality. Spiritual slavery is always de-individualization incompatible with the human nature, denigration of man, and transformation of a free human being into a part of the herd of “social animals” and property of those with the access to the power of coercion.

Spiritual slavery is the perversion of the human nature and, therefore, sin before God, because

1/ slavery not only deprives of freedom of choice and freedom of actions necessary for achievement of the purposes14, which a human being has been created to achieve; slavery is perversion of human nature. A human being is created in image and after likeness of free Almighty Omnipotent God the Spirit, and where is the Spirit of God there is freedom — the greatest gift given by the Spirit of Truth ([Genesis 1:26–27]; [John 4:24]; [8:31–36]; [14:6–26]; [15:26]; [16:13–15]; 2 [Corinthians 3:17].

It means that spiritual slavery is possible only if the mind rejects God, and if the idol — man, doctrine, religion, etc. — takes the place of God in human heart
2/ slavery is death of reason, therefore, inability to perceive and to comprehend the words of God, to find God, and to come to God, so sin would be forgiven, the heart—mind healed and given wisdom, firstly, as ability to discern the good and the evil [[our God is God of knowledge Who gives wisdom; from His presence, knowledge and understanding come [1 Kings 2:3; [Proverbs 2:6]].]

What then, might protect the mind from misconcepton and sin, especially from the deadly disease of idol—worship?
The answer is in the Holy Scriptures: Εν τη καρδια μου εκρυψα τα λογια Σου, οπως αν μη αμαρτω Σοι — in my heart, I have hidden Thy words, so I might not sin against Thee ([Psalm 118:11].

God tells His followers that if they stay in His Word, they are truly His disciples, and they will know the truth, and the truth will set them free, because everyone who practices sin, is a slave of sin. Only if the Son — the Word—God — sets them free, they will be free indeed ([John 8:31–36].
The words of God accepted by the human heart—mind as the Absolute truth and hidden within the heart—mind protect man from misconcepton, therefore, from spiritual slavery, therefore, from sin.
The words of God purify the heart—mind and protect it from sin, because the Word—God gives knowledge of truth. For instance, if the mind knows its Creator, it rejects idols along with those who propagate idol—worship; the knowledge of truth defends the mind from those who attempt to enslave it through misconcepton.

There is a simple recipe for the beginners, for those who wish to learn how to avoid misconceptions and to stay in truth — in the Word—God; read the Gospels, think, and apply the words of God toward own daily life. With each word of God, the mind comes closer to the understanding of truth. Ultimately, the ability to discern the good and the evil will evolve and bring the clarity of perception and understanding, with which misconcepton is not possible.

The Books of Prophets lead to conclusion that misconcepton and the subsequent acceptance of the false knowledge as truth are the state of human soul that has rejected the Light, took the way into the eternal darkness—death, and lost the ability to create the good: in all its endeavors, is limited to creations of miserable hovels of clay built on sand ([Matthew 7:21–27]; [John 3:16–21]; [36]; [15:4–6].)

140 See Inhumanity and Mercy; War Against Christianity — in Selections & Reprints

29
Evil is the pattern of death/disintegration embodied into the core/code of a system. This pattern might be reproduced again and again at the different time–space–complexity points, where favorable conditions exist (e.g., ignorance, insufficient or excessive resources, or other features, which signify readiness for destruction).

Evil exists only at the level of a mind susceptible to errors of judgment.

Evil does not exist for/within the mind that had restored within itself the image and likeness of perfect God–Creator, thus, achieved the state of optimum – the perfection or readiness for the unity with God.

The divine creative energy of God and the evil are not compatible (the void of evil is annihilated by the divine energy of creation). Those who produce evil do not create new additions to existing cosmos: they arrange, order, and structure the singularities of void, which do not have access to the divine creative energy of God. They arrange the singularities of evil with the resources they have in their discretion or can take away from the others. The ability to create is the gift of God and the creative energy originates or transfers (at the level of human activities) energy, which sustains life. To the contrary, evil culminates in deprivation of energy and the consequent dissipation, destruction, and annihilation. Besides, all activities, which result in arrangement of evil, follow the same pattern and do not have anything new or original that can be interpreted as creation.

For example, the history of mankind confirms that the essence of any evil is always the same: it is insufficiency, which stems from deprivation of something accepted as the good and as the life–supporting necessities. From such a point of view, the evil might be classified by the degree of detriment and conditionally compared with two types of blood–sucking parasites: one simply consumes blood of its victim (those who deprive the others from material goods or inflict physical harm); another injects own poison into the victim’s body to keep it under control, yet still living, until it consumes all victim’s resources (those who re–program conscience of the victims and make them slaves – source of labor and resources – destined to serve the needs of the slave–owner). Ultimately, both types of parasites support own existence by depriving other beings of life; they differentiate by a degree of the instant impact and time–range of assimilation of the victim’s resources.

Singularities of evil might be seen as an arrangement of the conditions, which facilitate deprivation the victims of their resources. The essence of any evil–crime against God, man, or nature is the same anytime and anywhere; this essence is deprivation:

- if men defy themselves and pretend to share the power or dignity with God or to sit at the place of God, they, in fact, attempt to overthrow God and deprive the others of God, because the self–proclaimed deity transforms own followers into idol–worshipers
- if man enslaves other men, he deprives them of freedom and possibility to arrange their lives in accordance with their life–mission; simultaneously, the slave–owner intends to intervene with the plan of God and pretends to deprive God of His power by usurping the authority over life and death of the others
- if man becomes a robber, thief, or assassin, he deprives other men of the possibility to arrange their lives in accordance with their purposes, therefore, as in the previous example, he attempts to play God and usurp the God’s authority
- if man pretends to become a teacher of the truth and instead corrupts the conscience, consciousness, and reasoning of his followers with the false knowledge, he overthrows the commandments of God with own rules (e.g., to burn heretics at stake vs. “you shall not kill”); he attempts to usurp the authority of God and transforms men into slaves and assassins, or into the living dead. In particular, he not only deprives the heretics of their life: he also takes away life from those whom he – in violation of the commandment of God – has made executioners of his victims.

The producers of evil are the beings at the irreversible stage of destruction or the living dead. In particular, to overstep the threshold between the reality of good and the singularity of evil means to admit possibility of existence by deprivation the others of their life or other good. To become able to intentionally deprive other beings of their life and good, man must not have faith, love to God, knowledge of God, and love to His creations; it means that he is not able to have the Spirit of God within his soul. However, the soul, where God does not dwell, in fact, is dead because without God there is no life.
The creations of minds, which are founded on the logic of death, include heathenism [[which substitutes idols—creation of the human mind and human hands for God the Creator]] and such its derivatives, for instance, as the heathen philosophy of ancient Greece, which still sustains the contemporary civilizations...”

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&42 See The Greatest Treasure – in Selections & Reprints

&43 The Christian theologians define the human heart as the spiritual center, the essence of a human being, the singularity in which the union between the divine and the human is consummated, or in which the divine becomes thoughts, words, and deeds of man. The highest level or “the depths of soul” or the core of “the heart” is intellect – νοῦς, through which the mind knows God – Λόγος – and receives from the Creator the spiritual knowledge – γνῶσις – and wisdom – σοφία. Γνῶσις and σοφία both are the gifts of God: the spiritual knowledge is silent contemplation of God and the special state. During this state, the mind accesses the divine energy of creation, which sustains the mind’s life, while wisdom empowers the reason and makes possible cognition of God’s creations. Cognition is the state in which the divine energy of creation is transformed into the thoughts and knowledge.

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&44 See
- The Works of God
- Heresy; Priest; The Fruits; The Ultimate Purpose – in Selections & Reprints

&45 See
- The Absolute
- The Works of God
- The Excellence; God the Lord of Knowledge – the Portion of the Living Ones; Perception of Wisdom – in Selections & Reprints

&46 The world described in the first and second chapters of Genesis was the evolving reality, because all living creatures received the blessing of God to evolve: they had to increase and multiply and fill their sphere (αυξανεσθε και πληθυνεσθε και πληρωσατε – Genesis 1:22). In addition to the blessing to evolve (to increase and multiply and fill the earth), man was given the purposes και κατακυρειυσατε αυτης– to subdue and to dominate the world filled with all living creatures (Genesis 2:28).

The traditional translation of Greek text “αυξανεσθε και πληθυνεσθε και πληρωσατε” – Genesis 1:22, 28 is “Increase and multiply and fill.” However, the overall meaning of this logical block is much more complicated: it means to evolve, to accomplish/fulfill, to become complete:
1/ in the word αυξανεσθε – ξα (and modified ξη/ξε ) – is the root for words denoting development, growth, and evolution (lit. and fig.) as in αυξανω – to grow, enlarge, increase → εξελιξη – evolution
2/ the word πληρωσατε is the derivative of primary verb πλεω – to fulfill, to accomplish, to make full, and then, πληρης – complete, full. Therefore, God’s blessing – αυξανεσθε και πληθυνεσθε και πληρωσατε – defines the purposes of man as

a/ his own evolution
   //definitely, development as increase may not be only about physical parameters; multiplication and making all full/complete – that is reaching the higher level of development/complexity at which the full potency can be exercised]]
   within the evolving world
   [[whose inhabitants received the same commandment, therefore, the world itself should be capable of development necessary to sustain evolution of all its inhabitants]]
   b/ maintenance of the evolution of the world accommodating his existence
   ↓
   c/ reaching the completion

Consequently, the one can infer that the man of the first two chapters of Genesis had three interconnected purposes:

1/ to evolve himself, to become complete within the evolving world
   ↓
2/ to dominate the evolving world
   ↓
3/ to maintain evolution of the evolving world

Then, after exile from the Paradise, the creative works of man are accomplished by the mind, by creating thoughts – the energy entities (codes), which, having being embodied into the material structures (books, constructions, establishments, societies, empires, other edifices), maintain human existence within the world, which is collapsing because of cognition of the evil.
The creative abilities of the Old Testament’s mind might be seen as the remnants of rudimental abilities of the creation made in the image and after likeness of the Omnificent Almighty God. The similar pattern of domination with the purpose of initiating evolution might be identified in the nation that is blessed by God to dominate the other nations and to be the head (Deuteronomy 28:12–13), not the tail – that is the leading part, not the following one.

In the New Testament, the creative abilities are the natural abilities of the beings who are born by the Word of Truth and who are evolving into the likeness of the Word–God and οὐνεπαίγον (1 Corinthians 3:9) – co–workers of God.

With coming of the Word–God, a human being is re–created and the process of evolution as the imitation of God – the process, which would result in obtaining the eternal life in the presence of God – is initiated. It means that even within the limited temporal and collapsing world, through faith and knowledge of God as the gifts of the Holy Spirit, the human mind might be enabled to create the evolving systems as it was appointed by God from the foundation of the world.

147 Life is the process of creation, acceptance, accumulation, and transfer of knowledge. Everything we perceive, hear, see, feel, discern, infer, comprehend is intended to carry and convey information.

Hence, knowledge is the power to think, to speak, to act reasonably, for achievement of a purpose.14 The essence of true knowledge – the knowledge given by the Word–God, Lord Jesus Christ Who is the Truth (John 14:6) – is the Divine energy of creation embodied into the human reasoning–mind, which brings forth the fruits: thoughts that are created on the foundation provided by the knowledge of God.

In practical sense, knowledge usually denotes the state of knowing as readiness/having the power for reasoning, creation of thoughts, devising of purposes, and accomplishment of actions: knowledge sustains the power/potency to think, to speak, to act reasonably, for achievement of a purpose.

On the other hand, if the mind comprehends the law that controls the nature (the nature of man, the nature of the world that accommodates existence of man, and the nature of events and things that might be a subject of interest), the mind obtains the actual power to act and to achieve its purposes. If human knowledge is true (adequate to the actuality), it gives the actual power to act purposefully, efficiently, and successfully.

Human knowledge is true – adequate – reflection of the complete reality of human existence and comprehension of the laws that sustain and control the world of men, only if it gives the actual power to act purposefully, efficiently, and successfully; all these in compliance with the laws that control a) the world and b) the reality, within which the knowledge is applied for accomplishment of some purposes.

For instance, a human being obtains everlasting life – enters the reality of eternal kingdom of God, only if he has true knowledge of God and lives in compliance with His law/commandments (John 14; 15; 16; 17).

Hence, the knowledge of truth is the knowledge of God Who created the Law, and the knowledge of Law, on which the world is built. Sin is violation of the Law, therefore, an inability to accomplish the purposes14 man was created to accomplish. Sin as failure to accomplish purposes of creation of the good always is based upon false knowledge.

General inference: knowledge is associated with the abilities to act consistently with the nature of the world, or at least, a part of it, to which the mind is related by the nature and purposes of its activities. There are plenty of definitions of knowledge; usually, they reflect the purposes of the researchers.

For instance, knowledge is defined as

— the systematized concept of the world determined as an objective truth, or the actual world itself as it is unveiled to the self–consciousness mind (Harris, 243)
— causal revealed by “universals” (Daston, 40).

The mind exists and accomplishes its purposes by operating with knowledge, through cognitive activities, perception, absorbing–learning, creation, and dissemination of knowledge.

Knowledge is the central stratum of the logical reality that consists of wisdom, knowledge, and information. See God the Lord of Knowledge – the Portion of the Living Ones, The Complete Knowledge; The Essence of Knowledge; The Essence – in Selections & Reprints

148 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].

Such a point of view seems to be an inference from text in the Holy Scriptures: God is the Lord of knowledge (1 Kings 2:3). As soon as life is cognition of truth, and God is the Creator of life, ignorance and false knowledge are the evil incompatible with the original nature of God’s creation. The errors of judgment might happen only when the mind operates with the insufficient knowledge, with imaginary worlds instead of the actuality, and only within the realities, which include the matter structured for the particular purposes. In the contemporary terms, such evil is the distorted reading of the universal code when distortion results in the arrangement of imperfect systems, which are unable to accomplish their purposes and achieve the state of optimum, thus, have to disintegrate, or must be terminated/destroyed.

See Note 41 to this file

149 Concerning the cursed/downgraded earth, in Genesis 3:18: επικαταρατος η γη εν τοις εργοις σου, εν λυπας φαγη αυτην πασα τας ημερας της ζωης σου. Ακανθας και τριβολους ανατελει σου: επικαταρατος – cursed – is derived of επικαταραθω – to cast down, destabilize, subvert, weaken, downgrade γη – earth, man εργος: ο εργος – business, labor, work, activities, functions, necessities, accomplishments, establishments, fights, cultivations, possessions, creations, things, profits λυπας – in sorrow, grief, distress φαγη – eat, consume: use, utilize ακανθας also means the acute perception of failure τριβολους as derivative of τριβω – devastation, destruction, depletion, the ability to be worn out, to end premature

See Doctrine of Plato in Heathen Philosophy and the Western Civilization
The ancient traditional Greek philosophy describes the Absolute/Ideal Good as the source of creation of the Universe, intelligence, and the life of men. The Absolute Good creates and penetrates all structures of the Universe and sustains life of all creations; the Absolute Good is the cause of all things within the Universe, the property of all creations, and the essence of man. A human being cannot be separated from the Absolute Good because it is the essence of the intelligence, therefore, the essence of the human nature, the highest human ideal, and the highest moral value. Consequently, the Absolute Good is the main object of cognition and the main standard—virtue. Hence, the sciences should study the particular measure of good dispensed by the Highest Intelligence into specific things, relations, and properties of the material world, and the sciences are expected to provide recommendations how to employ this particular measure of good to the benefit of men.

Plato summarized the concepts of his predecessors—philosophers of ancient Greece—with the notion that the essence of the unknown God—Creator is the Absolute Good: the Absolute Good is the primal cause of the Universe, the source of intelligence, being, beauty, knowledge, and truth, and the main standard of behavior—virtue [Plato Phaedo 100b; Republic 508b–509a]. The Absolute Good is the main object of cognition; then, cognition is the life of reason, therefore, everything might be expressed in the terms of knowledge; even the virtues become the kind of knowledge. In summary, Plato arranged the concept of Absolute Good, intelligence, and knowledge into the inner structure of the Universe and into the general framework of existence of man.

In contradiction to Plato, Aristotle separated the Absolute Good, man, and man’s reasoning. In particular, Aristotle asserted that no one science should “predicate goodness of its end,” because a physician does not proclaim that health is the good thing, and the universal (Absolute) Good should not be a subject of single science. Social science, as any other single science, must not consider the Absolute Good; its subject is “the best that is the best for men” [Aristotle Magna Moralia i.14–23].

In summary, Aristotle’s doctrine of the Ideal/Absolute Good [Aristotle Eudemian Ethics i.vii.5; i.viii.15,19–20; ii.l.4; ii.xi.6,11; VIII.i.7; Magna Moralia i.1–3, 10–26] comes to the following assertions:

– the Absolute Good is separate and independent from the common good, which is inherent for all things
– things are good when they are “eligible or desirable”
– all is measured by availability for practical use, and “activity is a more desirable thing than goodness”
– the Absolute Good is good when it is the End (result) “practicable for man”; hence, the end is the starting point of thinking, as well as the purpose is more valuable than actions are
– the Absolute Good that is not practicable should not be sought after, and the good in things must be considered without the reference to the Absolute Good: significance for men is the measure of any good. Such practicable good “comes under the supreme of all the practical sciences”: the morality is the subject of social or political science because social life and action are the best amenities, and the society is the best of men. Consequently, the Absolute or Ideal or Universal Good should not be a subject of single science, and wisdom is not a scientific knowledge; it is “another kind of cognition”
– the assumptions must be proved with observations, and the plain objects of senses must illustrate the “obscure objects” of the intellect
– no one science should “predicate goodness of its end,” because a physician, for instance, does not proclaim that health is the good thing
– social science, as any other single science, must not consider the Absolute Good; its subject is “the best that is the best for men.”

Aristotle disputes the Plato’s definition of the wisdom as science of sciences. In the Plato’s doctrine, the wisdom—knowledge is the necessary condition of survival within two main dimensions: at the world of matter and at the realm of gods, because wisdom—knowledge maintains temporary life of mortal body, as well as the eternal life of the immortal soul.

The noticeable logical link grows up from the Aristotle’s remarks that only proved knowledge must be considered and the matter discernible by senses should exemplify the intellect: as soon as the sensory perception cannot support knowledge of the Creator, the knowledge about God cannot be real.

Consequently, for Aristotle, the subject of theology—gods in his time—must be just a fruit of imagination. Later, the Western civilization accepted Aristotle’s assertions and they became the foundation for atheistic materialistic sciences. In particular, the Aristotle’s assertion that no science should refer to the Ideal/Absolute Good became the Max Weber’s concept of ethical neutrality of sciences. Although Aristotle’s arithmetical—theological—astronomical—geometrical—political speculations disclose his materialism and—softly speaking—serious inclination to atheism, the complete understanding of the actual meaning of his doctrine and its destructive potential might be facilitated if to take into consideration that in his time, atheism was crime punishable by imprisonment or death (death for relapsed atheists whose “mental health” was not restored by admonition and imprisonment), and his own educator—Plato devised special Nocturnal Council for identification and extermination of atheists and heretics [Plato Laws 908a–909c, 961a–b].

However, under the cover of philosophical speculations with frequent mentioning of gods, Aristotle rejects the Absolute Good of gods as the highest value of man and elevates apoqa (the market) at the level of the highest good: in the Aristotelian world, all must be judged by suitability for the practical use. While Plato considers the necessity to know how to use the result in the adequate context, as a natural finishing point of cognition [e.g., Plato Euthydemus 289a–b], Aristotle asserts the end of an action as the main criterion of good.

Two events illustrate the process of embodiment of the Aristotle’s evil thought into the ethical doctrine and the consequences:

1. separation of human reasoning from philosophical and theological foundation, which began with the Aristotle’s rejection of the Absolute Good
2. Max Weber’s doctrine of a value free approach—“value-free scholarship,” or the ethics—value-free science [concerning Max Weber’s life and work ref. and qtd. in: Dahrendorf 2, 3–5; Diggins 63, 261–265, 273, 277].

In continuation of Aristotle’s emancipated from any influence of the Absolute Good, in the seventeenth century, Francis Bacon (who is characterized by the founder of Marxism as a “father of modern science” [Marx, ref. in: Larrain 22]), celebrated the end of the Inquisition’s terror with the notion that the time came to separate natural sciences from their original basis—philosophy, and the philosophy from theology. Consequently, the Western civilization and sciences developed the special practice: they began to recognize as the great virtue and power of human reason an ability to apply only those methods of scientific inquiry, which withdraw philosophy and then, logic from any of materialistic natural sciences, and which exclude non—cognizable God from the created by Him Universe (very convenient for scientific pride and aggravated self—esteem solution—if something cannot be tasted, sensed, and explained, it must not exist at all).

In the end of the nineteenth century the heathen practical virtues were completely adopted into the framework of knowledge upon which the Western civilization operated. For instance, through the works of Friedrich Nietzsche, the following Aristotle—inspired assertions were embodied into Nazi ideology: the high morality is the will to achieve the end, to exercise the greatest individual power over “the weak” and “the mediocre,” and to use any means to achieve it; the virtues must be justified economically and to become the “machine—like virtues” because man must be “an infallible machine” for the state [Nietzsche The Will to Power §717, §890, §888 185, 316, 321–322; italic in the original].

In 1900s, Max Weber (the Nietzsche’s admirer) and other “left radicals” founded the German Sociological Society devoted to the advancement of sociological knowledge received by “purely scientific” methods without “all concerns with practical (ethical, religious, political, esthetic, etc.) goals of any kind.” Weber asserted that the social science is independent from the morality, that the politics should be separated from the ethics similarly to the science, because “where values begin, science leaves off,” and statesmen cannot expect any good from philosophy, because philosophy is the search for the truth, and the politics is in an irreconcilable conflict with the ethics.

Max Weber was named the “scholarly sage” in his time and later, in 1987, the “foremost social theorist,” although the essence of his doctrine is the same twenty—two hundred years old Aristotelian doctrine re—told with the pseudo—scientific terms used in the beginning of the twentieth century. Besides, there always were considerable doubts concerning Max Weber’s mental health.

For instance, Professor John P. Diggins notices that Max Weber celebrated the beginning of World War I and had “periodic visitations of ‘demons,’ which kept his mind in ‘restless torment.’ Obviously, the normal human mind could not celebrate the war and host ‘demons’.”
Then, the abnormal mind is not capable of creation of true knowledge of good, which would facilitate development of other minds: insanity and knowledge of good do not co-exist, and abnormal mind communicates only the patterns of degeneration.

The history confirms these assumptions: along with other factors, the value–free sociology had prepared the ground for acceptance of the Nazi ideology with such “purely scientific” value–free consequences as the fields of Nazi Germany fertilized with human ashes produced by the concentration camps from members of “inferior nations” and the different–minded and dissidents of any kind.

The value–neutral sciences began to operate with the data cleared from any moral restrictions, for instance, such as data obtained by the researchers who conducted studies and experiments on prisoners at Nazi Germany and the Soviet Union’s concentration/death camps, prison hospitals, and mental hospitals–prisons for the political dissidents. Eventually, the notion of practical/marketable “good” and rejection of any moral and ethical values and restrictions became the common property of research, especially in modern medical and biological sciences.

There is the deep meaning behind the fact that two writers, whom some characterize as the most influential thinkers of the twentieth century, both [as their writings vividly demonstrate] followed Aristotle’s doctrine, both admired and propagated the most inhuman doctrines, and both were clinically insane: the heathenism is insanity, and whatever cover it takes, under whichever contemporary terms it attempts to disguise itself, its essence is the same – old lies of the arch–enemy of man that was the αὐθώνος – murderer of man from the beginning [in: John 8:44].

See also

— Doctrine of Aristotle, in Heatthen Philosophy and the Western Civilization
— Works of Friedrich Nietzsche in Reprints: The Invincible Empire, Chapter 8
— Concept of Slavery – Supplement 4 to this file

152 In Augustine’s interpretation, evil does not have substance; it is the loss of good [Augustine The City of God against the Pagans... Xlii 3:463].

Yet, in order to lose the good, the mind, at first, must substitute own arrangement – the singularity of evil, for the world of perfect God, and to find a new deity for the singularity of the evil: to become the idol–maker/heathen.

The heathenism produced two groups of concepts concerning the origin of evil: those which ascribe creation of evil to the good deity and those which attempt to find another source of origin of evil independent from the good deity’s will.

For instance, to explain existence of evil,

– Plato named human soul “the universal cause” of all contraries, including the good and the evil, right and wrong [Plato Laws 896d]
– Mani introduced the second god – the god of darkness, which exists from the eternity [Baybrook 310].

Aquinas does not have the luxury to introduce openly new gods for confirmation of own assertions: the teaching of Mani already was officially condemned as heresy and the Inquisition pursued the complete extermination of the Manicheans. At the same time, Aquinas needed to efficiently set up the evil for the service of his masters–popes who, nevertheless, had no intention to disconnect themselves from Christianity, because Christianity provides them with the greatest advantages to assert themselves as the teachers of the universal faith, which they envision as the basis for their claims on the absolute power and supremacy over the world.

With the Aristotelian theological–physical speculations and Plato’s “universal cause,” Aquinas unified both Mani’s gods in “one first common cause.” Such unification became the logical basis for the self–asserted right of the papacy to employ evil, crimes, and capital punishment for decision of its problems. Indeed, if the Aquinas’ god is the source of good and evil, this god’s church naturally becomes the source of the good and the evil for its members whose souls are the “universal causes” of good and evil, so when they receive the evil from their superiors, they receive their own.

With his newly founded universal cause/source of evil, Aquinas follows the Plato’s inconsistency [Plato Phaedo 103c, 105a–e, 107a; Laws 896d] and destroys the ground for the concept of immortality of human soul.

With the reference to the Augustine’s expression “there is no possible source of evil except good” and Aristotle’s assumption that an entirely evil thing or complete evil is self–destructive, Thomas Aquinas declares that although evil has only an “accidental cause,” good is the cause or foundation of evil: evil is caused by good. The unjust law of men is derived from the eternal Law of God; moreover, the evil can exist only in the good “as in its subject.” Evil always is mixed with good; good is always the foundation of evil. As soon as the opposites (“contraries”) exist on a “common ground,” they have one common cause; therefore, evil should be reduced to “some good cause” [Thomas Aquinas Summa Theologica I, Q.48 a3; Q.49 a1 ro1, a2; a3; Q.103 a7; I–II Q. 93 a3 ro2, a4; Truth Q.3. a4 ad7, ad8; Q.5 a2 r, ad4].

It means that for Thomas Aquinas, the Catholic saint and main papal theologian, the good is the subject of evil, and the Aquinas’ god is the cause/source of two opposites – the good and the evil. Obviously, Aquinas not only adheres to dualism, and accepts heresy of Hermogenes along with the Manichean traditions of Augustne; there is something else.

Although Aquinas usually slavishly follows the heathen philosophers, in this case he discards the Plato’s advice that if a ruler intends to arrange a perfect community, he must not allow voicing of the sacrilegious claim that god might be responsible for “any instance of badness.” Any claim on the connection of god and evil must neither be spoken nor be heard; any word and any work have to comply with the preliminary assumptions that god is good and that god is not responsible for any evil, because it is sacrilege to speak about responsibility of gods for any instance of evil [Plato Republic 380b–c]. It looks like the pagan philosopher has more reverence to God than the main theologian of the papal church of Rome does. Perhaps, Plato understands that what Aquinas cannot comprehend: to make God the source of evil means to destroy the very meaning of humanity and the very foundation for existence of men.

Indeed, centuries later, the Aquinas’ concept of the god–source of the evil combined with Aristotle’s concept of man as a political/social animal, brought forth the von Hartmann’s unconscious death–designer of evolution, which is indifferent to suffering of multitudes of humans and “animal individuals,” because their suffering accelerates development according to the unconscious death’s design. Eduard von Hartmann (1848–1906) also invented some ideas that later were adopted by Nazism: necessity of improvement of the race through sexual selection [Nazi breeding and sterilization laws], and eradication of the “inferior races” [von Hartmann 2:11–13, 15].

The von Hartmann’s idea of unconscious death–designer of evolution influenced Nietzsche/Dionysian/Nazi state, for which the Nazi super–race gathered the plentiful harvest: lives of 14 millions of “racial inferiors” and 54.8 millions (estimated) of victims of World War II [in: Trager 893, 894].

Jesuit Pierre Teilhard de Chardin considered evil as a by–product: the Universe develops by the means of errors and trials, and “evil of disorder and failure” are necessary in the process of evolution [Teilhard de Chardin ref. and qtd. in: Schwarz 52, 73]. Such assumption also incorporates the evil into the natural order of the Universe and depicts evolution as the purposeless process of accidents (disorders and failures), which accidentally results in development.

For the Christian, the assertions concerning any connection between God and evil directly contradict the Gospels: they are blasphemy, which is invented by the worshipers of the arch–evil and accepted by the heretics.

Concerning Augustine and Manicheanism, see Works of Augustine of Hippo
Concerning concept of evil by Thomas Aquinas, see Doctrine of Thomas Aquinas
Concerning Nietzsche–Nazi Dionysian state, see Works of Friedrich Nietzsche, Fascism, and Nazism in Reprints: The Invincible Empire, Chapter 8
Concerning perception:

In general, perception is a three-level subsystem of the soul–heart–mind (see Chart 1. The Mind) that sustains existence of a human being as the living–purposeful–evolving wholeness that is living by the Divine energy issuing from God the Creator and that is operating within the world of the material things:

153

God the Creator

-------------------------------------------------------------

a human being

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energy→spirit

“eyes” of the soul

soul

energy→information→matter

“eyes” of the mind

mind

matter

eyes of a body

body

This kind of perception sustains development–revolution for the next phase of existence: eternity in the Kingdom of God. A human being obtains the spiritual perception through faith into Lord Jesus Christ, the Son of God – the Word–God, because of Whom the Holy Spirit comes, Who opens perception of the reality, in which everything that exists came into existence through the Word–God; the faith makes possible to comprehend the Word–God is the One with the Father, and therefore, He has the absolute authority in the Heavens and upon the earth and upon His everlasting dominion (Matthew 28:18; John 1:1–18; 10:30; 1 John 1:1–4; Daniel 7:9–14; Revelation 1:8; 21:5–7, 22:23; 22:1–5). The one, who comes to such faith, comes to the Door into the eternal life. He rises above fear, uncertainty, restrictions, limitations, logics of the temporal settings – above the world that lives in darkness, that is ruled by the arch–evil and controlled by death – he is empowered to perceive the Light (John 1:1–5; 3:16 – 21; 12:46–50).

At this level of perception, the main purpose of the mind — to find God and to obtain the ability to perceive/"see" (θεωρει – John 14:19) Him and therefore, to accept guidance of the Holy Spirit (John 14:15–17, 26; 16:13–15) — is accomplished. The ability to perceive the words of God (in: Isaiah 6:9–10; John 12:35–35) empowers the human heart–mind to become the place for the Word–God, to open the Door through Whom a human child of God enters the Kingdom of God that is within him (Luke 17:21).

The ability to perceive the wisdom that the Holy Spirit bestows on the ones who love God and live by His law – by the Word–God, is the crown of human evolution, the καρπός, when a human being is ready for the meeting with His Creator.

The true prophet–messenger of God – the one who sees the entirety of the past–present–future, or the entire cycle of life, for instance, seed→plant→fruit→seed – has the most advanced spiritual perception.

An inability to seek God, an inability to find God in each of His creations, and an inability to perceive the true meaning of everything are the consequences of violations of the Law of God – The Ten Commandments, and evil committed to the others is the abnormality of perception that develops because of rejection of God and violation of His commandments–law; such abnormality/perversion is referred to as degeneration.

Degeneration is the reality of the lawless/ungodly one: a sinner who has violated the law of God has a particular mental state referred to as the inability to perceive → to infer → to comprehend the indicators that allow deciphering the true meaning of the events and understanding of the laws, which are behind the observed events, and which control the course and the state of affairs


Also, it may be said that a human being has three levels of perception:

1) lowest: physical perception or sensory faculty – Αισθητήρια Οργάνα (Sensory Faculty – sensory perception/parameters of the matter the matter) — refers to the human senses and the operations (vision by eyes, hearing by ears, etc. – “eyes” of a body) with which a human mind identifies the physical things (bodies), the material things and parameters of the world of the material things. Through physical perception (if perception as an ability to perceive–feel, identify, reflect, measure parameters [e.g., cold, heat, gravity] and other features of the world of the material things) the mind is enabled to identify→analyze→evaluate→comprehend the world of the matter and its components. A human being with normal sensual perception can see the colors, discern the light and darkness, hear sounds; such awareness of the environment can be exceeded through the apparently coherent and rational, consistent with expectations of social environment, words and behavior. This kind of perception sustains physical survival within the temporal arrangements of temporary stabilized matter

2) medium: at the level of Διανοώ (Mind/Reason/Intelligence) Γνώμα –Φρονημά–Λογισμός (Consciousness–Thinking–Reasoning/Faculty of Deliberation) – perception as the ability to perceive (θεωρει) the essence of things; for instance, to observe, contemplate, identify roots, reasons, consequences of the events, things, and other phenomena of the material world, and the very presence or absence of possibilities of development or threats to physical survival

3) highest: at the level of Νοῦς (Intelect) – spiritual perception. According to Christian (Orthodox) theologians, the intellect is the “eye of heart” or the faculty of contemplation by which man perceives God and learns the knowledge given by God. Because of operations of Intellect – Νοῦς, a human soul–heart–mind is capable of

– discernment of the good and the evil
– identification→comprehension of thoughts and spiritual essence of other beings
– understanding of nature–essence of things, including the knowledge of the past, presence, and the future, which might be explained as the synergy of abilities to perceive → to infer → to comprehend the indicators that allow deciphering the true meaning of the events and understanding of the laws, which are behind the observed events, and which control the course and the state of affairs

↓

to discern the pointers, to which the Lord refers to as to σημεία τῶν καιρῶν – the signs of times

to perceive; his mind is turned aside from understanding (Isaiah 59:1–15). In general, the inability to perceive the reality is the first result of idol–worship and hypocrisy, which are the features of the spiritual darkness. For instance, the Pharisees – the offspring of the vipers and the priests that rejected the law of God are the fools and blind leaders of the blind who lead the blind ones into the pit (Matthew 15:14; 23:13–37); they are unable to perceive the actuality and identify the threats to their subjects whom they, blind leaders of the blind, lead to destruction.

Deprivation of perceptual skill as the result of ungodliness, or rejection of knowledge of God and His law followed with violations of the law of God, culminates in collapse of the reasoning/intelligence. The ungodly mind enters the state, which Moses identified as displacement or bewilderment (confusion) of the mind (Exodus 2:24; – Deuteronomy 28:28). The mind that is deprived of the ability of perception of truth spends life-time in the state of ignorance, perplexity, bewilderment, and self–deceit of imagination, in constant participation, and never in the actuality. Such a mind exists in fog of inability of perception of truth and therefore, the actuality; its world is similar to the inferno of the Phoenicians. The Phoenicians imagined that after death of a body, the soul of man enters the realm of blinding fog ruled by the cruel goddess indifferent to the prayers of the doomed. Within the eternal fog, the soul has to wander alone, incapable of any perception, without any purpose (that is without any law, any definiteness, any order, in a chaotic state of the unfurnished matter incapable of carrying the Light of reason), and without any expectation of mercy, helpless and unable of finding the path into the world of light. Ultimately, such a mind enters the phase of irreversible degeneration→perversion. Degeneration of the mind manifests itself as an inability to perceive the true meaning of everything, an inability to seek God, an inability to find God in each of His creations, and inability to discern the essence of everything – the good or the evil – that one encounters. A perverted being, which became inadequate → incapable of survival → development → evolution, and therefore, incompatible with the world given into dominion of men, has no alternative but to die.

However, physical death is not the only consequence of perversion; besides, such a death never is instant and merciful. Spiritual and physical slavery (e.g., inability to sustain own freedom of choice and freedom of thinking), bestialization, loss of clarity and weakening of the reasoning, incurable debilitating mental disorders, diseases and prolonged suffering are just some of the symptoms of degeneration triggered by the perversion resulting from the violations of the Law of God.

The idol–worshiping heathens who live by imaginary worlds of the false religions, and the materialists who deny existence of spirit and spiritual life of man, have no ability of spiritual perception. Following ancient materialists and atheists, they recognize the matter as the source of human reasoning/thought. For instance, Aristotle rejected the work of the reasoning as the source of knowledge and asserted the senses/material perception as the source of knowledge. Since, those who accept the Aristotle’s assertion that the objects of intellect have to be to be clarified by the objects of senses [Aristotle Magna Moralia i.21–26], they all accept that work of the reasoning must be sustained by the sensual perception. In fact, Aristotle’s dictum concerning the sensual perception as the source of reason and knowledge is rooted in the Orphic mythical serpentine theology, from which the Dionysian cult of death originated. The Dionysian cult intended to replace the intellect with “divine” insanity (especially, through the rites of Maenad rites and bestiality) and the reason with sensual perception. With acceptance of Nietzsche’s “philosophy” especially, his image of man as nothing more than body, sensory perception becomes the only available reality for neo-heathens. Neohelenes – the ones that reject the only One True God Who is the Spirit (John 4:23–24; 14; 15; 16; 17) and reverse to the heathenism – live by flesh: by perception of the material world, by the values measured by the material things, by the figments of imagination – by images produced upon perception of the material things [that is, for instance, idol–worshipers, atheists, materialists, the ones who worship the defiled matter] have neither an ability to perceive nor capacity to comprehend the kingdom of God.

Remission of sin and healing of the mind by God restores an ability to perceive the presence of God. When God annihilates the evil nested within the heart–mind, He releases/sets free the mind from the inferno of unclean conscience – the slavery to sin and the evil (John 8:31–36) because of which the one is not able to see the Light: to perceive God.

\[154\] The one who is creator of Christ and in Christ is enabled to act as the co–worker of God (Θεού γὰρ εἰμέν ὑπενεχμένοις – 1 Corinthians 3:9); he is the God’s field and God’s building/construction (Θεον γεωργάνθεν, Θεον οικόδομη – 1 Corinthians 3:9) – the space prepared for the works of God.

\[155\] Wisdom is the power of reason/intelligence, with which a human being survives and evolves into the child of God. This power is given by the Holy Spirit Who comes because of the Word–God, the Holy Wisdom of God – λόγου/Αγία Σοφία – to the one who has faith in Lord Jesus Christ, the Word–God, who loves God, who accepted the knowledge of God, and who proved his love to God with observance of His commandments and with the deeds of good (John 14:14–26; 15:10–17; 17; 1 John 3:4).

In 1 Corinthians 2:6–16, St. Paul the Apostle writes of the Holy Wisdom given by the Holy Spirit, of the power of God, which is the foundation of faith, and of intelligence, reason, mind of those who just/exactly follow the reasoning of Christ (δὲ νοεῖν Χριστοῦ εξομένων – 1 Corinthians 2:15–16).

The Book of Wisdom defines wisdom as the breath of the power of God, the brightness of the light, the essence of everything – the almighty creative power that sustains and makes everything anew, mightily reaches all to the ends, and governs everything benevolently; as the flow of the absolute Glory of the Almighty; as the image of the Absolute Good of God; as the pure mirror of the energy of God (Wisdom 7:25–27).

Hence, wisdom of a human being is the state of empowerment, when a human being, who has been receiving the Divine Energy and knowing the Law of God, becomes the co–worker of God and creator of works that actualize the will of God within the world given into the dominion of man (John 14; 15; 16; 17; 1 Corinthians 3:9).

From the practical point of view, wisdom is comprehension of the Law of God and the subsequent ability/state of being empowered to observe the Law: to live according to the Law of God, to embody the Law of God into the daily life – the reality of own existence. As such, wisdom initiates and sustains human evolution, which is the process of transformation into the immortal child of God destined for the eternity in the presence of God.

At the level of the human mind, wisdom is the power that enables the mind

a) to comprehend the Law of God that controls existence of the world

b) to create invincible establishments/systems for achievement of the purposes that actualize the will of God within the human world
c/ to accomplish own evolution, for instance, as development–achievement of the maximal potency of reasoning, comprehension and creation of knowledge.

In brief, wisdom is the power that secures existence, evolution–development of the highest potency, and accomplishment of the purposes for the sake of which the system has been created. Consequently, at each level of complexity, the meaning of wisdom is inseparably linked with the human abilities to complete the life–cycle according to the nature [[through operations with knowledge]] and to evolve himself and to develop own creations

either
for the next phase of existence
[[e.g., a human being evolves into the immortal child of God]]
or
for achievement of purposes at other levels of complexity
[[e.g., the state established with the purpose to secure existence of a small nation evolves into the mighty empire; a small business enterprise evolves into the multinational corporation]]

For instance, for three levels of complexity — the human mind → a human being → human establishment/system — the practical meaning of wisdom is preservation of life/existence/process of accomplishment of purposes and evolution/development of potency to accomplish the purposes at another level of complexity:

a) at the level of human mind, wisdom is the power that enables and sustains survival and evolution of the human mind and makes possible successful accomplishment of purposes, for the sake of which the mind creates systems – societies, kingdoms, states, empires, civilizations [[by operations according to the mind’s nature: creation of thoughts-knowledge-systems and embodiment of own creations into the arrangements of the structured matter]]

b) at the level of a human being, wisdom is a component of human nature created in image and after likeness of God, the state/condition of intellect, which reveals itself through the ability to accept the life–sustaining energy and power from God and to embody them into own actuality; for instance, to accept, to absorb/assimilate, to create, and to use knowledge necessary for creating, maintaining, and using systems and establishments, with which a human being sustains life, accomplishes purposes, and evolves for the next phase of existence; in other words, wisdom is an ability to accomplish the will of God and the works, for the sake of which a human being has been created

c) at the level of human establishment–system, wisdom is the synergy of the forces that maintain the system’s existence and development according to the creator’s design, and secure accomplishment of the purposes for the sake of which the system has been created.

Hence, wisdom — σοφια — might be described as the state–condition–being–existence of being connected with God and absorbing the power/energy, or the state of being empowered with the Divine Energy (as it is said in: Psalm 17(18):2 – Κυριε σωσθων μου – the Lord my strength/power/might), which is coming from God and which is enabling the human reasoning – creation of thoughts. During this state, the mind accesses the divine energy of creation, which sustains the mind’s life, while wisdom empowers the reasoning and makes possible cognition of God’s creations.

Wisdom has the greatest significance for the one’s life and well–being, because it defines the main factors controlling human existence and leads to accomplishment of the main purpose – obtaining life everlasting in the presence of God:

\[
\begin{align*}
\text{God} & \downarrow \\
\text{Faith} & \leftrightarrow \text{Wisdom} \\
\downarrow & \downarrow \\
\text{Freedom} & \leftrightarrow \text{Knowledge} \\
\downarrow & \downarrow \\
\text{Invincibility} & \leftrightarrow \text{Evolution} \\
\downarrow & \downarrow \\
\text{Life everlasting in the presence of God} & \text{Survival @ the earth}
\end{align*}
\]

Although the very idea of invincibility within the world of dissipating material realities, systems, and structures seems to be illogical, it will continue to exist, because it reflects the true nature of a free being created in the image and after likeness of free Almighty and Omnipotent God and therefore, capable of receiving the precious gift of God: the gift of wisdom.

See posts concerning wisdom and knowledge – in Selections & Reprints. Part 4

556 In general sense, complexity is the universality of knowledge, which sustains the entirety of processes defining life of the world. Life then, might be seen as the totality of cycles of transformations of the divine/universal energy of creation; for example, development of the mighty tree from the smallest seed [Matthew 13:31–32].

The ancient philosophers came to the conclusion that the world of living beings should be described in the terms of time–space–complexity–bound singularity: positions within dimensions of time and space and possession of the knowledge of life – complexity stipulate the Past, Present, and Future of any purposeful system.

In a context of evolving systems (for instance, the human mind), complexity might be envisioned as the unity of three co–related and mutually enhancing phenomena, which (the unity) sustains the abilities to will and to accomplish a particular purpose:

a/ the possession of knowledge

b/ the abilities to perceive–absorb/learn–create new knowledge

c/ the power to apply knowledge – to embody it into the structures of the matter needed for achievement of some purposes within the world composed of the structures of the matter.

At the theological level, complexity is presence of the Divine Energy of God, which the human mind receives, and which, within the human mind, is transformed into synergy of knowledge, wisdom how to use it, and the power to use it: theological meaning of complexity is the divine creative energy allotted to a particular being for
Lord God Jesus Christ spoke of incessant creation accomplished by God, and about His works, which will be done by His people who believe in Him: those who believe in Him and observe His commandments/law will be given the Holy Spirit, the Spirit of Truth Who proceeds from the Father, and Who will teach them all (in: John 5:17; 14; 15).

Therefore, the abilities to create and to do the works of God reveal the presence of the Holy Spirit in a Christian.


St. Gregory Palamas considers the act of creation accomplished by man as the only moment, when a human being realizes own essence and discovers the image of God within own soul/mind. This interpretation is consistent with the definitions of St. Paul the Apostle who refers to the one whose reasoning just/strictly follows the reasoning of Christ (1 Corinthians 2:15–16) and to the one who becomes a co–worker of God, the God's field and construction/building (1 Corinthians 3:9) – the space prepared for the works of God.

In such context, man's act of creation should be interpreted as

an acceptance–assimilation of the Divine energy of God

transformation of the Divine energy into (or creation from the Divine energy)

the one's own thoughts–knowledge

embodiment of the created knowledge

into words and deeds, through which the Divine energy of God becomes the essence of material things and establishments that men arrange to secure own survival and development and to sustain the abundant and plentiful and healthy world given by God into their dominion

The main principle of arrangement of the mankind universe – the Earth – by the levels of complexity, may be inferred from the Holy Scriptures. For instance,

– Isaiah the prophet conveys the words of God:

My counsels are not as your counsels, nor are My ways as your ways...

But as the Heaven is distant from the earth,

so is My way distant from your way, and your thoughts from My mind

(Isaiah 55: 8–9)

– in the Book of Job, Elius answering Job's complains concerning injustice [Job 32; 33; 34; 35; 36; 37] speaks concerning omnipotence, majesty, and excellence of God, in Whose hand the light is held and Who guides man to righteousness. Elius speech might be summed up with his last statements: the heavens entirely all are lower of God's foundation, and His light is on the defenses of the earth [το των αυτου επι πτερυγων της γης (Job 37:3); πτερυγων – wing; cover; protection; defense; stronghold]]. So great are His creations and works that they are beyond human comprehension. So great are the glory and honor of the Almighty that none can be equal to Him. God judges justly; He seals up the man's hand, so man would know his powerlessness; the one who is wise in heart shall fear Him (Job 37:1–24).

[[About ten centuries later, David the prophet and king in Jerusalem would extol the glory and mercy and omnipotence of God similarly (Psalm 144(145)].]]

Thus, Elius separates two dimensions/settings:

1) the lowest (material) world of man – the earth [Under the Light/Power of God]] is beneath the heaven, yet even the heavens are the lower of the foundations for God, in which mortal man lives, creates his thoughts, and attempts to accomplish his purposes

2) the highest (spiritual) world – the realm of God, from which the judgment of God comes, and which man is unable to comprehend and therefore, is incapable to judge adequately.

This separation makes Job's pretense on being just and righteous before God pointless, because

1) the actions of God are beyond man's understanding

2) the levels of complexity, at which human life is arranged, are the lowest of the foundations–strata–realities–universes–worlds created by God. The mind is not empowered to comprehend the arrangement of anything that exceeds the complexity of its realm – the earth. Only God gives knowledge of some features of the heaven, and because of His mercy and according to His purposes, guides the mind in its development for the next phase existence: in the heavens – kingdom of God (in: John 14; 15; 16; 17; 1 Peter 1; 2; 2 Peter 1:2–11; 1 John; 1 Corinthians 13:9–12; 2 Corinthians 3:5–18; 4:6–7; 10:3–7; 12:2–5)

3) according to the Job’s own words (Job 28:12–27),

a/ God established the way of wisdom and He knows her realm

b/ there is no place for wisdom in the world of men.

Therefore, if not given by God, there cannot be human unbiased and adequate judgment that is founded on true knowledge of the essence of things, as well as it cannot be righteousness of man (creation and executor of the law) before God the Creator and the Law–Giver.
In other words, e.g., in systems terms, it might be said that Elia has learned the arrangement of the material world by complexity levels, and he knows that it is useless to consider (or to attempt to comprehend, to analyze, to judge, to plan) the subject/phenomenon, which belongs to the levels of complexity that are higher than the mind of the observer.

Furthermore, complexity is the general setting correlated to Λόγος — the universal code of creation: increase of complexity [[advance in knowledge: learning, creation, dissemination]] signifies advancement of the evolving system — a human being — toward its desirable ultimate parameters within which the being will be empowered to enter the next phase of existence — eternity.

The mind increases its complexity by creating knowledge of the actuality—truth — the knowledge adequate to the actual settings and parameters, with which the mind perceives—identifies—comprehends

— the reality—world—cosmos—universe that accommodates existence of the mind
— the laws that control the reality—world—cosmos—universe that accommodates existence of the mind.

In general, the reality of the mind might be conditionally described with the following chart:

```
<table>
<thead>
<tr>
<th>GOD THE CREATOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE WORD — ΛΟΓΟΣ</td>
</tr>
</tbody>
</table>

↓  ↓  ↓  ↓  ↓  ↓

Complexity  Time ↔ MIND ↔ Space  Knowledge  World—Earth—Cosmos—Universe
```

For the mind at levels of consciousness and faculty of deliberation [[see Chart 1. The Mind in Note 48 to this file]], complexity is the universality of knowledge, which sustains the entirety of processes defining life of the world. Life then, might be seen as the totality of cycles of transformations of the divine/universal energy of creation [[for example, development of the mighty tree from the smallest seed [Matthew 13:31–32]]].

The ancient philosophers came to the conclusion that the world of living beings should be described in the terms of time—space—complexity—bound singularity: positions within dimensions of time and space and possession of the knowledge of life — complexity stipulate the Past, Present, and Future of any purposeful system.

Theological justification of the concept of the time—space—complexity settings: this world was created by God for a specific form of life initiated and accommodated within the vortex of the energy fields, which the human mind perceives through their manifestations—settings: time, space, complexity.

Within the settings, the divine energy issuing from God creates temporary structured matter, which is temporarily enabled to carry the eternal indestructible energy — the breath of God that makes the living soul of a body formed of dust and the Holy Spirit that makes a soul—spirit—mind capable of everlasting life in the presence of God [Genesis 2:7; Job 33:4; John 14: 15; 16; 17; Revelation 21; 22]. Presence of the Holy Spirit and His "gifts" — abilities of a human being given for accomplishment of the purposes/will of God (Romans 8; 1 Corinthians; 2 Corinthians) determine the meaning and degree/level of complexity.

Time and space are the temporary settings, which are not the part of the eternity: they accommodate temporary maintenance of the mind as the system-evolving for the next phase of existence — the eternity; they are a part of definition of complexity at the levels of the material world.

In the terms of systems—complexity theory, time might be defined as the system, whose essence is described with the correlation among the purpose, information, complexity, and irreversibility. This correlation not only constitutes the meaning of time; it determines the range of existence and the meaning of time for any system/realty within the time—bounded Universe.

Any hierarchical level/system/realty has own duration of time, as a period of movement from the point of creation for achievement of specific purposes through the accomplishment of purposes and to the consequent transformation or destruction.

As soon as the purpose exists, exists the time: the systems/realities advance by the irreversibility of cognition throughout their dimensions of the time toward their finite states, which had been designed as the results — purposes — of their existence, or καιρος — completion achieved with accomplishment of purposes of their existence.

In other terms,

— purpose defines the range — time, space, physical parameters of stabilization and time of existence in stabilized (law-compliant) state [[τεθεμέλιωσας την γην και διαμείκει — have established the earth and it is stabilized [Psalm 118(119):90]; τεθεμέλιωσας is derived of τεθημ — the root verb with multiple meanings, the essence: to set, to establish, to make foundation, to place; to put at definite place/order; διαμείκει derived of διαμείκω — to stay, to abide, to remain in unchanged state/condition/parameters — to be stabilized]]

In general, stabilization of the temporal matter refers to an ability to exist as the wholeness or other stable arrangement of temporarily structured state/form/condition of the matter (or as resistance to the force that initiates degeneration—collapse—disintegration). The power that sustain a particular wholeness as a particular arrangement of temporary stabilized matter also is referred to as to the life—maintaining power; time—range of the wholeness — the matter in the stabilized state — is referred to as life/existence

— the Greek word καιρος conveys the meaning of the moment of accomplishment, “decisive moment,” when something either actually happens or is fulfilled.

Καιρος is the moment—state—condition of actualization of the Law of God — the completeness either of evolution or destruction:
a/ the point, at which the system reaches the maximum either of its potency or of its weakness, which both result in impracticality/inability to exist at the present conditions and at the present level of complexity
b/ the moment, when the system achieved all possible results it was capable of achieving within the allotted to it time–space–complexity settings, with the resources it was enabled to access, and through material things it was enabled to create–use–modify–consume–destroy
c/ the moment, when, within the present settings, further existence of the system is inconsistent with the purposes of the Creator.

Thus, καιρος defines
1/ the specific time–space point at which a system realizes its potential to create the most significant knowledge, or achieves its purposes
2/ the final phase, or the time of completion, when time–range of existence, which is controlled by the laws of irreversibility of cognition and complexity, is completed because the system
   – either has accumulated knowledge, obtained the level of complexity, and developed the optimal potential according to the creator’s design
   – or has corrupted and perverted its nature and became incapable of evolution–development (that is incapable of accumulating–absorbing–creating new knowledge, which is necessary for reaching its optimum according to the design of the system’s creator).

As soon as the καιρος is reached (e.g., Genesis 6:5, 12–14) the system has either to be modified/transformed for the next stage of existence or to be destroyed, because of its inability to achieve the purposes for the sake of which it has been created.

Therefore, καιρος denotes

a/ the ultimate (closing) act of manifestation of the law, which has been embodied into a particular system that was created to accomplish some purposes
b/ the consequent inability of a system to exist at the settings (time–space–complexity), within which it reached its καιρος.

The law manifests itself either through transformation of a system (that has evolved according to its design) for the next phase of existence or through collapse and disintegration of a system (that has perverted its nature and became unable to evolve).

Hence, the one could infer that when God said–sent His Word – Λογος, and the universe with the earth within it came into existence (in: Genesis 1; John 1:1–4, 10–14), the Λογος as the universal code/law of creation has been read–actualized at the particular levels of complexity, at which the time and the structured matter are enabled to carry the range of parameters and conditions of existence of a specific life–form created within a particular space.

In other words, the seed of the mighty tree was planted into the prepared soil (in: Mark 4:26–32), which could be any world/καιρος/settings in a range enabled to expand

from
a human mind that discovered the law of God as a definition of own nature,
accepted the Word as the soil accepts the seed–carrier of life,
learned to embody the law into own actuality –
make it the very own life: thinking, speaking, acting,
and became empowered by the Holy Spirit for growth–evolution
initiated by the Holy Wisdom
to
a trans–galactic abyss,
within which the Omnigent Power of Almighty God
unfolds the vortex of energy–power fields
and initiates the core/code of a new galaxy with the settings
[(in our universe, for instance, such settings include time–space–complexity)]
for accommodation of life as a particular reading/actualization
of the Universal Code of life – Λογος, the Word–God

The καιρος of the Earth will come when all beings created for the eternity will pass through their way into the Kingdom of God, the evil completes the allotted for it measure (Revelation 1:5–8; 3:12, 20–21; 6:9–11; 14:13; 2 Peter 3:3–15; Genesis 6:6, 12–14; 15:13–16), and the purposes of the earth will be accomplished. Although only God the Creator knows when it happens, His Son, Lord Jesus Christ, the Word–God, gave warning to all His followers that the end is close (Matthew 24:32–42).

The purpose, knowledge, complexity, and irreversibility of cognition determine the essence of the dimension of time and constitute the nature or essential properties–features of any reality/system within the dimension of time.

The evolution, as an increase of complexity of the world of the matter, can be realized only within such a setting as the dimension of time, and only under the law of irreversibility of cognition. Irreversibility unifies a purpose, knowledge, and complexity in the logical chain:

the Purpose is adequate to the irreversible Complexity of the Knowledge created by the system
↓
the process of creation of Knowledge is irreversible
↓
the Knowledge is created with and transmitted through the intra–system Information flow
↓
the intra–system Information flow sustains the Cohesive Power, which maintains the Wholeness/System
↓
the Wholeness198/System exists as a result of the Irreversible system’s life–sustaining processes [(e.g. the irreversibility of cognition)]
↓
the Irreversible system’s life–sustaining processes are the processes of achievement of the Purpose
Hence, three main features of finite and definite material structures, which come into being for a purpose, describe the nature of the world and all its inhabitants ([\(\text{a purpose is accomplishment of a particular cycle of energy transformation} \rightarrow \text{manifestation} \rightarrow \text{release}\)] – time, space, and complexity: time–space–complexity dimension/point(s) accommodate(s) existence of any being/reality/system created/arranged for a purpose(s) within the temporal world of mankind.

Adequate knowledge of the subject/phenomenon and anything within the world of the structured matter that the mind attempts to comprehend might be created only at the levels of complexity, which correspond to (or are accessible on) the levels of complexity at which the mind of the observer operates.

The **law of adequacy** or **adequate complexity** is the main law that defines existence of a system.

The meaning of the law of the adequate complexity: to survive, the system has to provide adequate responses, services, or processes, which satisfy the changing demands of environment; to achieve the state of optimum, the system must be able to achieve multiple purposes at the different levels of complexity, therefore, to apply means and methods adequate to properties and conditions of the counterparts, enemies, and other systems.

Therefore, the law of adequate complexity defines the main condition of the systems existence: the knowledge learned–assimilated–created–transmitted by the system must have the level of complexity adequate to the reality that accommodates the system’s existence. It means that the system must be capable of creation the true – adequate knowledge of the nature of the world and of all components of the world that define, control, sustain, facilitate or might impede system’s survival, achievement of the purposes, for the sake of which the system has been created, and development – achievement of the optimal potency according to the system’s design.

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. The logic of simplification, which, for instance, makes possible modeling, illustrates the law of inadequate complexity. If to correlate knowledge with the preparedness to act, it might be said that the complexity of knowledge denotes the ability to act with the power, organization, and resources, which are adequate to the actuality. To the contrary, simplification might be seen as the consequence of inadequate complexity of description resulting in the insufficient knowledge of the reality, therefore, irrelevant projections, inadequate distribution and use of resources, and failure to achieve the purposes. The law of inadequate complexity allows understanding that a simplified analogy cannot convey the reality of observed phenomenon even within the world of the matter, at the lowest levels of complexity.

For example, the mind itself, with the reasoning, logic, and imagination fueled with the images of the material world, is not able to create true knowledge concerning the nature of God or His attributes. The axiom of complexity – as the foundation of the world of the matter – makes meaningless any attempt to impose the laws of the matter (the lowest levels of complexity) on the Spirit – God–Creator (Genesis 1:2, 31; John 4:24). When the mind creates own images of the “things not seen” (Hebrews 11:1) and assigns to the figments of imagination the place of the faith, and especially, when it fantasizes about God, it switches the focus from eternal invisible non–cognizable God to the temporal manifestations of the discernible/perceivable cognizable (and dissipating) matter: the mind begins to use the energy forms – images or figments of imagination, which it creates itself or assimilates from the material world.

This substitution results in

— perversion of the life–supporting cycles of energy transformation: instead of the divine creative energy with the highest level of complexity, which mind receives when it observes the Law of God, the mind works with the images created by own imagination: the mind applies the energy of the material world with the lowest levels of complexity instead of the divine creative energy with the highest level of complexity

— the degradation or degeneration of the mind: the mind loses an ability to accept and assimilate the energy forms with the previous levels of complexity

— the mind’s self–confinement within the limits of the temporal material world.

Finally, the progressive deterioration of abilities to create culminates in the failure to achieve the purposes of existence: the mind becomes incapable of actualizing the evolution, and therefore, unable to survive.

At the **practical** level – the realm of natural and other sciences, complexity is co–related to

– knowledge of the laws that control any event, phenomenon, system, material thing

– abilities to use that knowledge for achievement of own purposes, and therefore, to comprehend the Past, understand the Present, and to foresee the Future

– abilities to create evolving systems and to optimize existing systems, which were designed at adequate complexity levels and therefore, are capable of development/optimization.

However, the contemporary sciences still are unable to describe, explain, and predict precisely the time–space–complexity point when and where discernible or cognizable systems would emerge from the chaos or would be created within the chaotic reality. The relatively new chaos–complexity science \([\text{new, if to forget that the priests of ancient Egypt specified the rules for managing the chaos}]\) has been invented for attempts to search for the order within this something that has been identified as the **chaos** of the Universe. Finding the order is comprehension of the laws–patterns of creation of new systems. Cognition of the laws and processes, which stipulate creation of purposeful systems within the chaos, unfolds the ability to understand, reproduce, or foresee results of the common (typical or universal) process of creation. If a researcher has an ability to learn such laws and processes, he would be able to initiate creation of specific systems within the chaotic realities of the Present, therefore to control the Future.

The science of complexity still is at the initial stage of its development and some researchers

– consider it as the scientific frontier \([\text{e.g., Axelrod and Cohen}]\)

– attempt to apply the terms and definitions borrowed from the range of sciences – from the general systems theory through cybernetics \([\text{e.g., Pascale 85}]\)

– seek the philosophical foundation for explanation and description of the science of complexity with such insights, for instance, as that the language of complexity is the **metalanguage** and that the ancient religious wisdom determines or contains the roots of complexity \([\text{e.g., Murthy 76–101}]\).

See Notes 57, 89 to this file

57 Concerning the time–space–complexity settings: this world was created by God for a specific form of life initiated and accommodated within the vortex of the energy fields, which the human mind perceives through their manifestations–settings: time, space, complexity.

Within the settings, the divine energy issuing from God creates temporary structured matter, which is temporarily enabled to carry the eternal indestructible energy – the breath of God that makes the living soul of a body formed of dust (Genesis 2:7; Job 33:4).

The space, time, complexity, chaotic reality, a human mind, etc. – are the settings, fields, or stages for manifestations of the universal force of creation, which originates the forces that create and sustain settings, fields, dimensions, levels of complexity, etc. Within these settings, fields, dimensions, the forces driving the Universe converge with the conditions for their manifestation. Usually, the exact point of conversion is a frontier system: the frontier system accommodates the \(καιρός\).
Time and space are the temporary settings, which are not the part of the eternity: they accommodate temporary maintenance of the mind as the system evolving for the next phase of existence – the eternity.

Complexity is the general setting correlated to Λόγος – the universal code of creation: increase of complexity [knowledge] signifies advancement of the evolving system toward its desirable ultimate parameters with which it will be empowered to enter the next phase of existence – eternity.

The mind increases its complexity by creating knowledge of the actuality–truth – the knowledge adequate to the actual settings and parameters, with which the mind perceives–identifies–comprehends

— the reality–world–cosmos–universe that accommodates existence of the mind
— the laws that control the reality–world–cosmos–universe that accommodates existence of the mind.

See
– Chart 1. The Mind – in the Text of *The Mind*
– Notes 56, 89 to this file

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**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), and the creation of a new being – the immortal child of God.

**Sin** is a violation of the law of God (1 John 3:4): the lawlessness, the failure to achieve the purposes, an inability to create the good that is to fulfill the Law/will of God; thus, sin is an inability to accomplish the mission of man.

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
— 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


Therefore, the redemption is accomplished through
– planting of the seed of the eternal life – accepting Lord Jesus Christ, the Word–God as Στερεωμα of man
– coming of the Holy Spirit because of the Word–God Who became the Στερεωμα of man.

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

That 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.

See *The Salvation; Slavery; The Remission of Sin; The Deliverance; The Way of the Earth; The Healing; The Inevitability of the Law; The Creation and the Renewal; All Fullness; The Authority to Survive; The Kingdom for a Child* – in *Selections & Reprints*

Concerning Στερεωμα, see Note 37 to this file
For instance, Plato’s consummated “divine philosopher” penetrates the thoughts of gods: he is “possessed by gods,” and his nature is as much “divine” as it can be [Parmenides 134b–e; Phaedrus 249d; Republic 500b–d]; see Philosophy: Plato in Folder Heathen Philosophy, or Chapter 4 in my book The Invincible Empire

The following event illustrates the danger of unguarded imagination that attempts to create new “theological” knowledge.

In direct contradiction to the words of Lord Jesus Christ Who promised to send “from the Father... the Spirit of truth Who proceeds from the Father” (John 15:26; also in: John 14:26; 16:7, 13–15), Augustine of Hippo (354–430) asserted that the Holy Spirit “proceedeth also from the Son... even as He proceedeth from the Father... He proceedeth at the same time from both” [Augustine Homilies on the Gospel of St. John XCI.6–9, 383–384]. This assertions was named the Filioque.

Augustine’s Filioque is the direct contradiction of the words of Lord Jesus Christ:
— the Lord promised to send “from the Father... the Spirit of truth Who proceeds from the Father” (John 15:26; also in: John 14:26; 16:7, 13–15)
— nevertheless, Augustine of Hippo (354–430) asserted that the Holy Spirit “proceedeth also from the Son... even as He proceedeth from the Father... He proceedeth at the same time from both” [Augustine Homilies on the Gospel of St. John XCI.6–9, 383–384].

The Augustine’s contradiction of the words of God means that Augustine makes the false statement about God, and especially, about the Holy Spirit of God. Any distortion of the main dogma of Christianity is heresy: with such “correction” of the words of the Word—God, the Manichean–based imagination of Augustine introduces the multi–deity arrangement, which is incompatible with the monotheistic theology – the Christianity.

The Filioque is the deadliest component of Augustine’s legacy, because it is heresy directed against God the Father: as the heresy, it triggered the Great Schism. Besides, Augustine’s Filioque conveys different understanding of the mission of Lord God Jesus Christ.

The Filioque is incompatible with the monotheistic theology – the Christianity: it contradicts The Nicaean Creed – the Confession of the Christian Faith.

In particular, the essence of the Christian Faith according to The Nicaean Creed:

“The Nicaean Creed:

I believe in one God, the Father, Almighty, Creator of Heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all ages.

Light of light, true God of true God, begotten not created, of one essence with the Father, through Whom all things were made.

For us and for our salvation, He came down from heaven and was incarnated by the Holy Spirit and the Virgin Mary and became man.

Crucified for us under Pontius Pilate, and He suffered and was buried, and on the third day He rose according to the Scriptures.

He ascended into heaven and is seated at the right hand of the Father.

And He will come again in glory to judge the living and the dead. His kingdom will have no end.

And in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father,

Who together with the Father and the Son is worshiped and glorified, Who spoke through the prophets.

In one, holy, catholic, and apostolic Church.

I acknowledge one baptism for the remission of sins.

I expect the resurrection of the dead. And the life of the age to come, Amen.”

The Creed or The Nicaean Creed was composed in 325, by The First Ecumenical Council of Nicea. According to decision of the Council in Chalcedon (in 451), The Nicaean Creed is acknowledged as sufficient for “a perfect understanding and establishment of religion.” The Councils stated that the teachings about the Holy Trinity is compete because “the Fathers of Church” made the clarification about the Holy Spirit with the Scriptures; therefore, The Creed must “remain inviolate.”

Hence,
1/ Council of Ephesus (431), Chalcedon (451) and the Fourth Council of Constantinople (the Eighth Ecumenical Council; 869–870) established The Nicaean Creed as the main universal and constant symbol–Confession of the Christian Faith and condemned as the heretics those who compose, promulgate, teach another creed, or make either any addition to or any subtraction from The Nicaean Creed

2/ the Second Council of Nicea (787) ordered that for those with the “priestly dignity” the regulations of the sacred canons of the Ecumenical Synods (that is Ecumenical Councils) must “remain unshakeable and immovable,” because they are enlightened by the Spirit of God [Decrees of the Ecumenical Councils, 24, 65, 83, 84, 87, and further].

Hence, The Nicaean Creed was accepted by the ancient Christian Church as the permanent unchangeable confession of the Christian Faith, which cannot be altered until the Christian Church exists: The Nicaean Creed cannot be changed – not by Church’s authority, nor by any cleric, nor by any layman, nor by anyone who identifies himself as a Christian.

For an attempt to compose, write, or produce another creed – that is for any change, addition, or discarding any word of The Nicaean Creed, bishops and clerics should be deposed and monks and laymen should be anathematized [“anathematized” means excluded from the Christian church and from community of the Christians]: they are heretics – the ones who do not confess the true essence of the Christian Faith and who, therefore, are not Christians.

Consequently, according to the decisions of the Ecumenical Councils, which have established the foundation of the Christian Church as the universal unchangeable system within the world of men,

a/ Augustine of Hippo, who invented the Filioque that modified The Creed, is a heretic

b/ the action of the Roman pope Benedict VII who, in 1014, accepted the Filioque as the foundation of his establishment, made the Great Schism irreconcilable

1/ until the Christian Church professes The Nicaean Creed as the essence of the Christian Faith

2/ until the Roman papal church holds its own creed with the Filioque as the symbol of the papal faith

CF/ the papal church of Rome, which accepted Augustine’s Filioque in 1014 and authorized it as ‘The Creed of the Roman Catholic Church’ (by the Fourth Lateran Council) in 1215, is not the Christian Church.

Acceptance of the Filioque as modification of The Nicaean Creed by the papal church triggered the Great Schism: separation of the Christian Byzantine Church from the papal Church of Rome. The Great Schism marked the beginning of separate existence of two irreconcilable theological systems:

1) Christianity – the original teachings of Lord God Jesus Christ preserved and professed by the Catholic Apostolic (Orthodox) Church (Eastern/Greek Orthodox Churches)

2) the Roman Catholicism (or Catholicism) professed by the papal Church of Rome, which accepted Aristotle–Aquinas’ political theology as the official doctrine (foundation of Catholicism), canonized Thomas Aquinas, and elevated him at the rank of the main theologian.
In other terms, the one could say that these two churches — the Christian Church and the papal church of Rome — are irreconcilable, because they are different systems founded on different definitions of their main — absolute for them — truth: each system that changes definition of its original absolute truth upon which it was created/established (in other terms, commits apostasy toward the original truth) becomes another system inconsistent with its original version.

Indeed, as the history of the papal church illustrates, the deeds of the papacy and the papal subjects after acceptance of the Filioque and after the Great Schism (i.e., deification of the pope, the Crusades (including the Crusade of 1204, during which Constantinople was destroyed, the Christians were massacred, and the Christian temples were desecrated and plundered), the Inquisition, religious persecution, forced conversion and plunder of the Jews, torture, imprisonment, and death penalty (burning at the stake) for the heretics, religious wars, incessant struggle for the world-wide domination, involvement into secular (political) affairs even up to political assassinations (France) and attempts to overthrow the secular leaders/kings (England), cooperation with Fascism and Nazism, etc.) violate the law of God and are not compatible with the Christian teachings granted by Lord God Jesus Christ.

Ultimately, Catholicism developed into another religion — Aristotle—Aquinas’ political theology, that is the derivative of the heathen philosophy irreconcilable with Christianity.

After the sacrilege, murders, and crimes, which the Catholics committed in Constantinople, the ways of the Greek Orthodox Church and the papal church of Rome were separated; no hope was left for reconciliation until the Catholics repent in their sins and atrocities and convert into Christianity.

In particular, the Documents of the Fourth Lateran Council in 1215 preserved the complaints “On the Pride of Greeks towards Latins”: the papal Council admits that the Greeks “began to detest Latins” so apparently, that they even re-baptize those who had been baptized by the Catholic (Latin) priests, and treat as defiled the altars, were the Catholic priests had conducted their services [Decrees of the Ecumenical Councils 235].

The papal complaints reveal the trick, which later was successfully used in Nazi propaganda to ascribe the victim the thoughts and deeds of the criminal. In fact, the reason of such behavior of “Greeks” — the Christians — was neither the pride of the Greek Christians nor their special distaste for the Catholics: these events disclose that for the Greek Catholics, the papal church of Rome ceased to be the Christian Church.

Concerning the Filioque, the Great Schism, history and present of the papal church of Rome, and Aristotle—Aquinas’ political theology, see

— Works of Augustine of Hippo
— Ecumenism
— Doctrine of Thomas Aquinas [Introduction; The “Hierarchical Church”; The Church Militants]
— Heresy, Priest, The Hierarchy, and The Fruits – in Selections & Reprints
— Note 44 to Selections & Reprints
— Books:

See The Plundered People; Time; The Perception; The Curse of Cain — in Selections & Reprints

See Introduction to the Systems Logic

The broad term propaganda refers to intentionally created false knowledge, which is intended to purposefully manipulate thinking and behavior of a particular group, society, nation, state. As everything founded upon false knowledge/ies or using false knowledge/ies, propaganda has the primary source: the arch—evil (John 8:44).

In fact, propaganda is the most sophisticated weapon of destruction, because it transforms a human being into the slave

a) incapable of perception of truth
b) unable to differentiate the good and the evil
c) managed by the creators/users of propaganda.

The art of propaganda formed the daily reality of the Aristotelian Polis; Aristotle had a special term for ancient propagandists: opinion—makers. With time, in the carousel of changing societies, states, empires, civilizations, this art of death was used to divide the population into enemies who fight and exterminate each other for purposes of the political—religious—social—other group, person, or adversarial state that initiates unrest within the targeted system (state, nation, empire) for the sake of open takeover or covert assimilation. Propaganda played the decisive role in destruction of many nations and societies.
Adolf Hitler determined the primary tasks of propaganda as manipulation by the masses: re-programming and fashioning of the mass conscience and enforcement of the specific patterns of thinking, acting, and social behavior. He also intended to substitute propaganda for religion, morals, and traditions, and then, by the means of propaganda

1/ to elevate ignorance and superstition to the rank of knowledge
2/ to intentionally evoke fear, hatred, cruelty, envy, greed, and desire to kill, which would transform the mob into the weapon of destruction ready to be applied against the people/groups targeted for extermination
3/ to focus hatred, cruelty, and desire to kill on the chosen groups or establishments, which might be a threat to his aspirations or would hinder his way to the absolute world power.

Unleashed propaganda indicates the latent processes of disintegration of political-social-religious system (state, nation, empire), which would culminate in unrest, revolutions, and wars. The most oppressive totalitarian regimes came to the power through propaganda, which destroyed the states and societies that previously sustained at least some law and order, liberties, and human rights.

The distinctive features of propaganda include

1. manipulation of the meanings of the good and the evil, vice and virtue, norm and perversion
2. imposing of mythical thinking followed with inabilitys to perceive the actuality, to create and to comprehend the adequate knowledge, and to identify the actual threats; this state of the mythical-collapsing reasoning is promoted with establishment of perversion as norm, myths and fantasies as reality, lies as truth, and with slogans of common good, human liberties, justification of atheism, perversion, and abnormalities (e.g., such as Orphic–Marxist ideas of liberty–brotherhood–equality, which, as the history illustrates, demanded sacrifice, slavery, and extermination of some for the prosperity of the others)
3. denigration, besmearing, and humiliation of the targeted for extermination people, group, nation, state.

For instance,

1/ Bolshevist propaganda referred to the aristocrats, priests, landowners, entrepreneurs as to the corrupted thieves, robbers, and bloodsuckers who live by plundering and defrauding, whose actions resulted in defrauding, misery, and poverty of the exploited masses – that was the “moral” justification of the expropriation of property and mass executions of the religious, noble, business, and educated people after 1917 Bolshevist revolution in Russia. Some authors [e.g., Brzezinski (1989) 239–240] estimate that the illusionary world of the Communist ideology has consumed from 50 million and up to unknown multitudes in Russia and other Communist countries of the Eastern Europe.

2/ Adolf Hitler’s references to “parasitism” of Jewish nation, which “eats into” the people, ruined the Russian Empire, and pollutes the great German nation of supermen, preceded the sterilization and breeding laws, confiscation of the property of wealthy Jews sent into concentration camps, and then, “ultimate decision” that also was applied for extermination of the mentally sick, political opponents, racial minorities, and other people whom the German supermen labeled as “the inferior” ones. In Adolf Hitler’s vision of “new world order” headed by the German super–race, there was no place for the different and different–minded ones: the Nazis associated the extermination of the Jews and “inferior nations” with their “Crusade” for preservation of the purity of German race and elevated extermination of human beings at the rank of civil virtues. The Nazi modification of the meaning of the good and the civil virtues and the consequent perversion of the nature of those Germans who made Nazism the actuality cost lives of 14 millions of “racial inferiors” and 54.8 millions (estimated) men, women, children of 57 nations – victims of World War II [in: Trager 893, 894].

In both establishments [Russian Empire before 1917, and Nazi Germany of 1930s], propaganda culminated in mass extermination of countless multitudes of human beings during 1917 revolution in Russia and World War II of 1939–1945. Two historical facts – the destruction of the Russian Empire (1917) and the rise and destruction of Nazi Germany (1930s–1945) – confirm that propaganda is the deadliest weapon of destruction and, when undetected or disregarded by existing government, the most effective weapon of the national/state self–annihilation. This double–sided weapon works especially effectively through the groups that struggle for the power within the unstable or already collapsing societies with economical, social, and political problems.

Propaganda might be successful, if three groups of conditions exist:

1) moral degradation, ignorance, illiteracy, and superstitions/false beliefs that make truth and adequate perception→evaluation of the existing reality undesirable or non–acceptable, therefore, facilitate re-programming of conscience; these conditions prepare the ground, on which propaganda might be planted and used according to its full destructive potential

2) economical, political, social, racial, or religious conflicts, which result in social and political instability and the consequent acceptance of the force of coercion as the only effective means for social, economical, and political conciliation; these conditions divide the society into three groups, which would provide the players for the roles of
– victims
– executioners
– the privileged minority–elite that would devise, organize, and control propaganda and use the results obtained with propaganda

3) a person, group, or establishment capable to transform the existing state and social structures into the system for achievement of own purposes, which usually include access to the power of coercion, enrichment, self–deification, etc.

All these conditions describe the current political–social reality; furthermore, the current and easily identifiable results of the contemporary propaganda machine include
– political correctness, which has grown into the open war against American values, denigration of American history, dissemination of perversion, corruption, and lawlessness accompanied with war against Christianity and human nature
– current political division of the nation

[for them, on

1/ “deplorables” who want American interests to be protected and the US return to its roots, upon which, in the past, the US became and during some time was the most powerful and free nation on the earth

2/ global activists who support the corrupted and rotten through the core “democratic” political establishment that serves foreign interests and promotes globalism accompanied with

destruction of the state

elimination of the national borders and unhindered penetration of the enemies and terrorists (similarly to EU)

overall chaos of disintegration

all these masqueraded with slogans of liberty and prosperity and democracy, which cover impoverishment and advancement stage of political, social, and economical collapse and disintegration]]
– war against police and law–abiding mentality
– lawlessness and perversion, which took the place of law, norm, and order
– social unrest initiated by so-called “democratic” movements funded by “charitable” institutions, which sustain dissemination of corruption and attempt to secure advancement of islamization and further assimilation of the US by globalists (which include terrorism–funding governments)
– weakness and inability to protect own life–supporting and political institutions from cyber hacking, and so on.
The referred above calamities are just the initial results achieved with the propaganda machine.

See
– The Invincible Empire by Alice A. Savitsky. Washington, DC: The AEHESIA® Services, 2003, Chapters 4, 5, 7
– Reprints from The Invincible Empire. Chapter 8
– The Virtue and Survival – in Selections, & Reprints
– Heathen Philosophy and the Western Civilization

165 Two Greek words in The Septuagint – χρόνος, καιρός – refer to the different meanings of time; both of them are translated in English by the same word: time. The difference between them may be inferred from
1) Genesis 6:14 – καιρός παντος ανθρώπου ήκει εναντι Μου – a completion of all men came before Me
2) Ecclesiastes 3:1 – Τοις παισ συ χρόνος, και καιρός του παντι πραγματι υπο τον θυρανον – For all things there is the time, and the time of completion for everything under the heaven.

Hence, three different settings are arranged for the affairs of man:
– there is a time – χρόνος
– there is a time of completion, final decision, or act, when all things come into the focus and everything is completed – καιρός
– there is the framework, within which the world was created–structured and exists: the firmament of the second day of creation – στερεωμα – also called the Heaven – ουρανον (Genesis 1:6–10). Within this framework, or “under the Heaven,” χρόνος and καιρός reign:
– everything is born for a purpose within the measured finite settings, where time is χρόνος – governed by the law of irreversibility of cognition \[\text{[In general, the meaning of any purpose sought by the mind might be described as finding of a particular pattern of knowledge creation, and embodiment of this pattern into the life of the surrounding world]}\]
– everything accomplishes (or fails to accomplish) the purpose of its existence and reaches the time of actualization–fulfillment–completion (καιρός)
– after καιρός, everything either dissipates to free the time–space–complexity settings for the next actors or ascends at the higher level of complexity and continues existence for achievement of other purposes, at another time–space–complexity settings: one of the meanings of evolution is an increase of complexity.

In general, these three settings define the cyclical nature of our world created according to the specific readings of the universal law – the Law of God. The framework–firmament–heaven embraces the totality of time–space–complexity entities/networks composed with the energy fields controlling the cycles of energy transformation \[\text{[life could be envisioned as a purposeful cycle of energy transformations]}\].

These settings or specific networks of the energy fields could be seen as the unity of the interconnected worlds, which accommodate the developing totality of the cycles of creation (John 5:17) and sustain life of different kinds of living beings that all are the embodiment of the divine energy accomplished according to the universal law – θεος, the will of God, and with the universal power coming from God the Creator. The unity of energy–law–power maintains the Heaven and the world of men.

The time – χρόνος – makes possible achievement of the purposes, therefore, actualization of the cycles of life.

The time of completion – καιρός – is the time–setting for time–space–complexity point when three events happen:
1/ the system (the human mind or a human establishment, e.g., empire) enters the state when it
– either achieves the maximal potency, which it has been designed and is capable to achieve during its life–cycle,
– or plunges into deepest weakness
2/ the system actualizes its maximal potency and embodies the accumulated knowledge into the act of creation or destruction of other systems, when the system achieved all possible results it was capable of achieving within the allotted to it time–space–complexity settings, with the resources it was enabled to access, and through material things it was enabled to create–use–modify–consume–destroy
3/ the system completes its purposes within the present settings, and then, the further existence of the system is inconsistent with the purposes of the Creator.

Thus, καιρός conveys the meaning of the moment of accomplishment, “decisive moment,” when something either actually happens or is fulfilled. Καιρός is the moment–state–condition of actualization of the Law of God: the completeness either of evolution or destruction, the point at which
a) the system reaches the maximum either of its potency or of its weakness, which both result in impracticality/ inability to exist at the present conditions
b) when the system achieved all possible results it was capable of achieving within the allotted to it time–space–complexity settings, with the resources it was enabled to access, and through material things it was enabled to create–use–modify–consume–destroy
c) when, within the present settings, further existence of the system is inconsistent with the purposes of the Creator.

Hence, discernment of καιρός facilitates for the observer identification of
1/ the specific time–space point at which a system realizes its potential to create the most significant knowledge, or achieves its purposes
2/ the final phase, or the time of completion, when time–range of existence, which is controlled by the laws of irreversibility of cognition and complexity, is completed because the system
– either has accumulated knowledge, obtained the level of complexity, and developed the optimal potential according to the creator’s design
– or has corrupted and perverted its nature and became incapable of evolution–development (that is incapable of accumulating–absorbing–creating new knowledge, which is necessary for reaching its optimum according to the design of the system’s creator).

As soon as the καιρός is reached (e.g., Genesis 6:5, 12–14), the system has either to be modified/transformed for the next stage of existence or to be destroyed, because of its inability to achieve the purposes for the sake of which it has been created.

Therefore, καιρός refers to

a) the ultimate (closing) act of manifestation of the law, which has been embodied into a particular system that was created to accomplish some purposes

b) the consequent inability of a system to exist at the settings (time–space–complexity), within which it reached its καιρός,
In summary, \kairos\ defines:

a) the ultimate (closing) act of manifestation of the law, which has been embodied into a particular system that was created to accomplish some purposes

1) the specific time–space point at which a system realizes its potential to create the most significant knowledge, or achieves its purposes

2) the final phase, or the time of completion, when time–range of existence, which is controlled by the laws of irreversibility of cognition and complexity, is completed because the system

– either has accumulated knowledge, obtained the targeted level of complexity, and developed the optimal potential according to the creator’s design
– or has corrupted and perverted its nature and became incapable of evolution–development (that is incapable of accumulating–absorbing–creating new knowledge, which is necessary for reaching its optimum according to the design of the system’s creator)

b) the consequent inability of a system to exist at the settings (time–space–complexity), within which it reached its \kairos.

Other Solomon’s texts compliment his vision of the foundations of the world. After Solomon accomplished everything that man and king could accomplish, and after he researched everything under the Heaven with the wisdom granted by God {Ecclesiastes 1:12–18; 2:1–24; 1 Kings 3:11–13; 2 Chronicles 1:11–12}, he makes the inferences:

1) without God, man is able of nothing: all and everything – wisdom, knowledge, power, wealth, happiness, life, and death as the perfect completion of the perfect life – comes by the will of God and in the time allotted by God

2) the only path of dignity and wisdom opened to man is to cling to God and to observe His commandments {Ecclesiastes 11:13}.

Then, the author of the Book of Wisdom\[103\] explains that everything that makes life meaningful and desirable is in the knowledge of God: to know God is the complete righteousness and acceptance of His dominion is the root of immortality {Wisdom 15:3}.

The inference is that this world is centered or focused on the Absolute Good, and only those who choose to seek this Absolute Good are able to actualize own nature and have their \kairos as accomplishment of the purposes they have been created to accomplish.

The human mind cannot change \xoivos, yet, it has a freedom to choose or to create the path toward own \kairos. This path (the human life, existence of an empire, civilization, nation, corporation, or of any other human establishment) differs, mostly, by the initial complexity and the settings within which the system is destined to fulfill the purposes /the initial complexity of parameters is defined by potency of the mind–creator. The meaning of mind’s potency (or the power to create) includes the vast scale of the features, which make the mind capable to accomplish the purposes of creation; for instance, such as accumulated created–learned knowledge, an ability to employ this knowledge for achievement of the purposes within the different settings, the available or possible to access resources, and knowledge of the establishments within which the particular mind would have to achieve its purposes].

In general, this path might be seen as a summary of consequences

a) the Past, which the mind, for instance, carries as the genetic composition of the body it controls, and which, in particular, defines the present manageability of the matter {Wisdom 8:19–20}; mostly through physical individual abilities and potency to perceive, access, and utilize the resources needed for achievement of the purposes

b) the vision of truth, or the remnants of this vision, (e.g., in: Isaiah 6:10); which define the abilities to discern the Law behind the totality of events and settings, to evaluate own compliance with the Law, and to act according (or contrary) to the Law (that is according/contrary to own nature, which is defined by the Law) therefore, to cognize the knowledge, which would allow accomplishment the purposes of evolution (the knowledge of good) or anti–evolution (the knowledge of evil)

c) the accumulated potency of created–learned knowledge of good and evil.

In a particular sense, the world might be seen as the training ground where the human mind tests own abilities and actualizes own nature within different times, religions, races, nations, empires, establishments, and other settings. In general, the accumulated knowledge of good and evil and the choices intended to embody this knowledge into the life of the world define preparedness (or unpreparedness) for the next world and the next phase of existence in the Kingdom of God (John 14:2). The parameters of the realm allotted for completion of the purposes of men are defined as the time, space, complexity (knowledge).

In relation to humans, \kairos identifies two final states of a human being:

1) completeness of evolution within the world of the structured matter, when the purposes, for the sake of which a human being came into existence, are accomplished, and cognition of the Absolute Good prepared a human being for a phase of existence

2) completeness of degeneration/perversion, when a human being became unable to achieve the purposes for the sake of which he came into existence, and his way might be described with the complete ruin (the \δυσδόπους pattern).

In other words, \kairos might be seen as the moment–state–condition of actualization of the Law of God by His creation – man: the completeness either of evolution or destruction.

The law manifests itself either through transformation of a system (that has evolved according to its design) for the next phase of existence or through collapse and disintegration of a system (that has perverted its nature and became unable to evolve).

Hence, the one could infer that when God said–sente His Word – \οὐχος, and the universe with the earth within it came into existence [in: Genesis 1; John 1:1–4, 10–14], the \οὐχος as the universal code/law of creation has been read–actualized at the particular levels of complexity, at which the time and the structured matter are enabled to carry the range of parameters and conditions of existence of a specific life form created within a particular space. In other words, the seed of the mighty tree was planted into the prepared soil [in: Mark 4:26–32], which could be any world/κοσμος/settings in a range, which could expand from

a human mind that discovered the law of God as a definition of own nature, accepted the Word as the soil accepts the seed–carrier of life, learned to embody the law into own actuality – make it the very own life: thinking, speaking, acting, and became empowered by the Holy Spirit for growth–evolution initiated by the Holy Wisdom

to a trans–galactic abyss, within which the Omnipotent Power of Almighty God unfolds the vortex of energy-power fields and initiates the core/code of a new galaxy with the settings

{[In our universe, for instance, such settings include time–space–complexity]} for accommodation of life as a particular reading/actualization of the Universal Code of life – \οὐχος, the Word–God

The \kairos of the Earth will come when all beings created for the eternity will pass through their way into the Kingdom of God, the evil completes the allotted for it measure {Revelation 1:5–8; 3:12, 20–21; 6:9–11; 14:13; 2 Peter 3:3–15; Genesis 6:6, 12–14; 15:13–16}, and the purposes of the earth will be accomplished. Although only God the Creator knows when it happens, His Son, Lord Jesus Christ, the Word–God, gave warning to all His followers that the end is close {Matthew 24:32–42}.

Some systems are not capable to reach their \kairos. Despite an ability to develop the greatest potency and availability of the resources, the system may never have \kairos, because of their incompatibility with the environment, insufficient complexity/development of its counterparts, or simply because of the
Concerning the Phoenicians – the cursed people:

The cursed men are descendants of Cham, the son of Noah (Genesis 9:18–27; 10:16–20). Cham sinned against his father, Noah. For the sin of his son, Noah cursed his grandson Canaan, and Canaan became the father of so called “cursed nations,” one of which is Sidonians or Phoenicians.

The Phoenician civilization achieved the most completed knowledge of the evil among all heathen civilizations. For instance, its contribution into the body of knowledge of the evil includes the pattern of cancer-type expansion, execution by crucifixion, and imaginary inferno for the souls of the dead, which refers to the aggressiveness seeking total domination, power, and wealth, Phoenician civilian pursued the cancer-type of expansion/assimilation. It was spread by human “cells”: the families, which carried the seed of civilization—its ideology, and slowly, yet, irreversibly assimilated—consumed the Mediterranean nations, which allowed them to enter their lands. The newcomers built settlements in new lands, opened their businesses, penetrated all circles of the societies they were able to penetrate, and exploited all opportunities of influence they could find.

Ultimately, the rooted families established the bases—the centers, which sustained the further expansion and assimilation. The overall process reminds the spread of cancer through metastasis: mutated cells root themselves into the tissues and blood vessels and consume the reserve of the host; then, they produce new active cells carrying the attacking DNA, which transform the healthy before flesh of the host into the malignant tumor.

The Phoenicians imagined that after death of a body, the soul enters the realm of blinding fog ruled by the cruel goddess indifferent to the prayers of the doomed. In the infernal fog, the soul has to wander helplessly and lonely, without any purpose, isolated, forgotten by God and by men, unable to see, to hear, to
discern, to perceive anything, and deprived of any expectation of mercy, of any chance to find the way to the light and life. Similar deprivation of the normal perception as the typical features of the idol–worshipers, while they are still alive, is described by the Holy Scriptures (Psalm 113:114:4–8; 134:15–18; Deuteronomy 28:28–29; Isaiah 41:22–24, 28–29; 42:17–20; 59:10–11).

See
– The Ignorant and Cursed; The Rejected Knowledge – in Selections & Reprints
– The Phoenician Civilization in Ancient Civilizations: Legacy Overview
– Concept of Slavery – Supplement 4 to this file

167 A priest is the messenger and servant of the Lord Almighty. The Old Testament’s priests – the sons and descendants of Levi – had special responsibilities before God and before the people; for instance, to serve God, to keep and to convey the law and knowledge of God, to walk before God in peace, to keep the covenant of the Lord, and to turn people from unrighteousness (Deuteronomy 10:8–9; 33:8–10; Malachi 2:1–7).

The first reference to a priest in the Bible points to Melchizedek the king of Salem, the priest of the Most High God – Creator of heaven and earth. It is not disclosed, whose son Melchizedek is, and what happened with him when meeting with Abraham. All that is known: the Melchizedek’s order of priesthood has divine origin, and it is eternal, therefore, superior to the order of priests established for the chosen nation later. The mystery of Melchizedek and the meaning of his order of priesthood come to the ultimate disclosure in the New Testament: he is a presage, fore–sign or forerunner of the Highest Priest of the Almighty God Who in the New Testament revealed Himself as the Word–God and Son of God, the Beginning and the End, the eternal Almighty God (Genesis 14:18–20; Psalm 109:110:4; Zechariah 6:12–13; Hebrews 5:5–10; 7; 8; Revelation 1:10, 17–18; 19:13; 21:6; 22–23).

See Priest – in Selections & Reprints

168 The essence of civilization is the set of patterns according to which the mind creates–learns–absorbs–accumulates–disseminates–conceals–transmits–accepts knowledge.

By giving knowledge of the law, God initiated development of human civilization – the derivative of the mind that lives by knowledge of only One True God and His law and that creates knowledge how to embody–materialize the knowledge of the law of God into thoughts, words, actions, and arrangement of establishments, with which this mind sustains own existence, accomplishes own purposes, and evolves for the eternity with God.

See
– Concept of Civilization
– The Nations – in Selections & Reprints

169 Psalm 17:18(29) — συν ου σφωτες σαχνον μου Κυριε, ο θεος μου φοτες το σαχνον μου/for Thou, O Lord, will light my lamp: my God, Thou will lighten my darkness — conveys the vision of man as of a clay lampion made to carry the light: man carries the Light of God within the body of flesh, into the darkness of the world of matter. This Light withstands the adversary or the hostile force — σκοτος — darkness, which precludes man from fulfillment of his destiny. The Light annihilates evil [in this particular case, evil is hidden under the collective name “darkness” denoting ignorance, brutality, adversary forces of disintegration, death] and enables man to fulfill his designation: to carry the Light of God within the world so he would 1/ embody this Light into own being and into own daily reality and 2/ illuminate life of the others [Matthew 5:14–16; John 1:1–5; 9; 12:46–50; 1 John 2].

When Jeremiah the Prophet wrote concerning abandonment of God and enslavement to idol–worship (Jeremiah 2:13–20; 45:7–13), he pointed out that the nation of God committed two evils:

— they carved from themselves the λαχανον – cavitities broken, incapable to hold the water.

Hence, the chosen people became slaves and the subjects of mockery imprisoned in a quarry of beases of prey, also might be hint to a human body that can be enslaved to the evil – corruption, sin, violence, and therefore can be confined/imprisoned by the arch–evil, which was the murderer of man from the beginning and which feeds itself with earth (Genesis 3:15–16). The Lord refers to the arch–evil as to ανθρωποκτονος (John 8:44). The Greek word ανθρωποκτονος means man–murderer and something composed of the flesh of murdered men.

Furthermore, the Greek word λαχανον denotes also underground prison; for instance, when Jeremiah the Prophet was imprisoned for bringing the message about the will of God, he was cast into λαχανον – the underground pit – (Jeremiah 45:7–13).

The perception of man as the likeness of a vessel of clay is frequent in the Old Testament’s texts; this idea comes to completion at the moment when Lord God Jesus Christ makes clay and creates eyes of the man who was born blind: clay of man and the Light of God are bound together by the miracle of creation; mercy of the Creator defines the destiny of the created one, and the presence of the Light reveals the temple and dwelling of God (Genesis 2:7; Job 33:6; Isaiah 45:9; 64:8; Matthew 5:14–16; John 1:1–5; 9; 3:16–21; 9:5–6; 12:44–50; 14; 17; Romans 9:15–29; 1 Corinthians 3:16; 2 Corinthians 6:14–16).

See also The Emptiness; The Search of the One – in Selections & Reprints

170 In general, the meaning of degeneration of the human nature includes an inability to perceive the true meaning of everything, an inability to seek God, and an inability to find God in each of His creations; all these impossibilities are the consequences of

1/ deprivation of knowledge of God followed with violations of the Law of God – The Ten Commandments

2/ evil inflicted upon the others.

Degeneration of the true knowledge of God leads to insufficiency of a particular, vital, knowledge – the knowledge of own nature and of the world, in which the mind has to survive and to accomplish its mission. In this case, mind is barred from access to the divine energy of creation (which is accessible through the faith). Consequently, the mind has no choice but to revert into the regime of insufficiency: it feeds itself with the surrogate – images of the matter/flesh, which are perceived/processed by the matter/flesh – and creates insufficient thoughts inadequate to the complexity of the considered subject (e.g., the drugs developed through the experiments on animals and then, applied to human beings trigger the disorders, which are much worse than the diseases they claim to cure).

Ultimately, the mind becomes unable to ascent to the levels of complexity appropriate to its nature: it becomes insufficient/sick and then, it is transformed into the living dead trapped within the evil time – the reality of death. Lord God refers to such minds as to those who see and hear, yet, do not perceive/comprehend, so, they do not turn to God that He would heal them (Matthew 13:10–15; John 12:38–41; Isaiah 6:9–10).

Degeneration has many ugly faces, and although it might be accomplished through different processes, there are some general or common stages; for instance,
— a being begins to experience insufficiency; e.g., lack of proper judgment, inabilities to choose adequate purposes, to act adequately to the purposes, to identify problems and to make the right decisions
— insufficiency, which develops because of incompliance with the Law, triggers incompatibility with the nature of the surrounding world; this incompatibility is referred to as perversion or degeneration
— the being with the perverted–degenerated nature becomes either an instant threat to the surrounding (environment, other peoples and their establishments) or a core of latent destructive processes, which might spread over all connected systems
— poor health: mental and physical disorders, illness
— the next step is either annihilation through activation of own program of self–destruction (e.g., suicide) or termination by the others, because all systems (e.g., the Earth, the world, empire, state, religion, society) have the common property: they do not sustain existence of any being, which is not consistent with their nature and which by own degeneration threatens their existence or well–being.

A perverted being, which became inadequate to the conditions of continuing existence, has no alternative but to die. However, physical death is not the only consequence of perversion; besides, such a death never is instant and merciful. Spiritual and physical slavery (e.g., inability to sustain own freedom of choice and freedom of thinking), bestialization, loss of clarity of perception and weakening of the power of reason, incurable debilitating diseases and prolonged suffering are just some of the symptoms of degeneration triggered by the perversion–insufficiency resulting from the violations of the Law.

See also Note 76 considering stagnation, which might be considered as the initial point, at which the mind enters the cycle of disintegration, and degeneration of the mind begins followed with the irreversible phase of perversion of the nature and collapse of the reasoning:

acceptance of false knowledge → stagnation → degeneration → perversion → collapse of reasoning → death

171 Concerning living soul, living dead, spiritual life and heavenly life:
The human soul comes to life and lives by the Spirit of God: man became a living soul after God inhaled His breath into the nostrils of a creature formed from the dust of the ground (Genesis 2:7). The soul–essence of man (the mind in the contemporary terms) is the temple in which God dwells; without God, the mind does not live. If man denies God–Spirit for the sake of the world–flesh–matter, he forfeits his own soul and transforms himself into the beast; he becomes an animated matter or the “living dead,” because of absence of the divine Spirit–breath of God within. Then, an appearance of a human being disguises the living dead — the beast of flesh similar to animals and other earthly creatures, which do not carry the image of God. Yet, the beast exists (and vanishes) according to the laws of the matter, which was created to propagate and to sustain life of other beings. There is an irreconcilable difference between two types of the human mind: the sheep of God and the sheep of man (conf. in: John 10:1–16; Matthew 24:4–5; 11, 23–24; 1 Peter 5:1–3; 2 Peter 2:1–3, 14–21; 1 Corinthians 7:23).

St. Peter the Apostle and St. Paul the Apostle write (e.g., in: 1 Peter; 2 Peter; Romans, esp.: 4:8; Ephesians, esp.: 2:1–22; 4:17–24; Galatians; 1 Corinthians; 2 Corinthians; Colossians, esp.: 1:9–23; 2) of life by spirit, not by flesh. Those who live by flesh, die. Those who live by the spirit — are guided by the Holy Spirit — are the children of God, whom the Love of God has chosen, designed, called, healed, cried as in fire, sanctified by the Trueh, empowered to become the temple of God — the ones who carry God within own heart–mind, and keeps for the future resurrection for the eternity with God (John 1; 3; 4; 6; 10; 14; 15; 16; 17; Romans 8; 1 Corinthians 3:16–17; 6:19–20).

In brief, spiritual life is presence of the Holy Spirit within one’s soul–heart–mind; spiritual death is absence of the Word–God within one’s soul–hear–mind.

God the Creator of the heavens and the earth eliminates the barrier–separation between the heavens and the earth: the Word–God unifies both worlds in Himself — He reconciles us to God and leads to God the Father. The reconciliation is the beginning of the spiritual life. In brief, the spiritual life of a human being that lives within the material world is presence of the Spirit of God Who empowers perception of the Light of God: the special ability to perceive–accept—“see” the Holy Spirit of God and to carry Him within own soul–heart–mind (John 14:15–17; 26; 15:26; 16:7–16; Romans 8; 1 Corinthians 3:16–17; 6:19–20).

The promise of God (in: Isaiah 42:16) to turn darkness into light and to put the blind on the paths, which they have not known, became the turning point in the history of mankind: God promised to ignite the Light, that is the spiritual life, within the darkness of flesh living in the world of the material things. The Gospel According to John tells the story of the Light that shines in darkness and leads to the kingdom of God: only omnipotence of Almighty God undid the power of evil that kept man in the prison of ignorance, corruption, and death. Until the one is born of God — born by the Spirit, he is not able to perceive the Kingdom of God and see the Light guiding into eternity with God (John 1:1–18; 3; 4:23–24). Men by themselves, by their own powers, have failed to find the path out of the realm of darkness and death; they finished with bestialization and corruption inseparable from idol–worship, which transforms humans into the beasts; all their efforts and endeavors were crowned with despair and suffering. Even those who were given the knowledge of the Law of God failed; especially, the Pharisees, the learned leaders of Israel, who sought the wisdom of “other gods” and poisonous knowledge of the forbidden idols, and ultimately, became hypocrites, the evil and adulterous generation, the devoid of reason “blind guides” who are living by false knowledge of serpent–worshiping heathens, and to whom God refers as to “Serpents, offspring of vipers!” (Matthew 12:34–42; 15:12–14; 16:1–4; 12; 23:1–35; John 8:42–45).

The deliverance of man begins through faith and with the words of God: the mind must be transformed into receptacle of Light with Whom wisdom and understanding come, and then, the unknown path leading to God opens.

With creation of eyes of the man who was born blind (John 9:1–41), people received the lesson: how God acts (John 9:3–4), and how the miracle of salvation begins. The Word–God creates “the eyes” of the human soul — transforms the human essence and enables man to perceive and to comprehend the message of God. With these “eyes” — τον ἐμφύσημον ΄νων — the imprinted Word (James 1:21), the soul–heart–mind receives the absolute standard of the good and the ability of discernment between the good and the evil, between the truth and the lies; it recognizes presence of God and follows Him with love, reverence, and faith.

Through the faith and observance of the commandments of Lord God Jesus Christ, His followers–believers (the sheep) begin to claim the unknown before path to God, to His eternal kingdom (John 10:1–18; 27–30; 14; 15; 16; 17).

St. Paul the Apostle summarized the words of God (in: John 4:23–24; 14): we are the workmanship of God created in Christ Jesus... Because of Him, and through Him, and to Him are all. Therefore, to Him, be the glory forever! Amen (Ephesians 2:10; Romans 11:36).

Furthermore, the Apostles explained (Ephesians 2:10, 18–22; also, in: 1 Peter 1; 2:1–10): the Christians are created in Christ to do the works of good (John 14:6–7, 10–26; 15:1–6, 16), which God prepared that His people should walk in them. Through Lord Jesus Christ, the Son of God, the Word–God, by One [the Same] Spirit, human beings have access to God the Father, so they enter the household of God

being built on foundation of the apostles and prophets
having Lord Jesus Christ Himself as the cornerstone,
in Whom all are being built together into a dwelling place of God the Spirit

Hence, the one who desires to be with God in the eternity (John 14; 15; 16; 17), should live by the spiritual life: by faith in Lord Jesus Christ, by observing His commandments—words, and therefore, by worshiping God in Spirit and Truth, —

Those who live within the world focused on the material wealth, who do not pursue any other values besides tangible material things, who do not believe in God, and who reject the very idea of existence of spirit and spiritual life may ask how to obtain the spiritual life, if the Spirit is invisible, uncognizable, unobtainable by usual means, with which people obtain education, food, clothing, shelter, etc.?

The story of the man who was born blind (John 9) could provide the initial insight into the meaning of spiritual life. After creating the eyes for man who was born blind, and giving him vision of the world, after the man whom He gave vision, believed that He is the Son of God and worshiped Him, the Lord said that He came for judgment, so the ones who don’t see would see, and those who see may become blind.

Then, answering the Pharisees who questioned Him whether they also are blind, the Lord said (John 9:39–41): if you were blind, you would not have sin, but now you say “we see,” therefore, your sins remain.

Through this conversation, the one could understand that the Lord speaking to the Pharisees refers to special state of blindness: the inability to perceive by spirit, the absence of faith and as the consequence: the ability to sin. The Pharisees are not able to perceive God, they do not believe and therefore, they are not able to recognize the Son of God in the Son of Man and to worship Him; thus, the “wrath of God” – the original sin – would remain on them. Furthermore, as soon as sin remains on them, they are deprived of the abilities to diagnose own condition (that is to understand that they are sinners) and turn to God to be healed (in: Isaiah 6:8–12; John 3:36).

Therefore, God speaks of

1. so-called ψυχικος ανθρωπος, ψυχικος is translated in English versions of the Bible [R] as natural or unspiritual; in philosophical works – as psychic, or animated, although literal translation is close to having a soul [[ψυχή – soul, life, consciousness]]. ψυχικος is a human being who, as Apostle writes, does not receive the gifts of the Spirit of God, because they are foolishness for him. The gifts of the Holy Spirit have to be discerned spiritually, while ψυχικος does not perceive the works of the Spirit. Such animated/unspiritual people may read and even can recite the words of God and may identify themselves as Christians, yet, they teach doctrines and commandments of men and they live by the spirit of this world – by the spirit of slumber, unable of spiritual perception; thus, they live by flesh, and they come to the end of all flesh – death

2. πνευματικος ανθρωπος – spiritual man – [[πνευματικος is a derivative of πνευμα – spirit]]. Πνευματικος is a human being who received the Spirit of God and is empowered to discern all things, because his mind is just following the reasoning of Christ, he lives by the Holy Spirit, and therefore, he is a co–worker, construction, and the field of God.

Accordingly, there are

– two ways of life – life by the spirit and life by the flesh [[to live by flesh is to live in slavery – slavery to sin and to commit sin; such state is spiritual death]]


In summary,

– the non–spiritual or animated/natural (ψυχικος) people live by the material values within the world of the material things, they have rejected God and His law, so, they do not perceive–hear εστιν Γενος, and they do not worship God in Spirit and Truth: they do not have place for the Word–God within. Therefore, they cannot hear and even tolerate the Truth – words and commandments of Lord Jesus Christ, and they cannot receive the Holy Spirit, the Spirit of Truth, because they neither see Him nor know Him (John 8:42–47; 14:17)

– after life of ψυχικος man is completed at the earth, he may face the second death – the eternal darkness–separation from God, because he has no Word–God within him, cannot hear–perceive God, and therefore, he is not empowered to exist in the presence of God the Spirit (John 5:37–47; James 1:14–15; 1 Corinthians 6:9–10; Galatians 6:7–8; Revelation 22:10–15)

– the spiritual (πνευματικος) people are the children of God created in Lord Jesus Christ, the Word–God, the elect people of God, the ones who carry the Spirit of God within and who live by each word coming from God (also, in: James 1:16–18; 1 Peter 1:2; 2:1–10; 1 John 3:1–6; Ephesians 2:10)


Initiation of the spiritual life within the material/natural/animated – ψυχικος – man is the moment when a child of God is born of God (John 1:12–13; 3:3–21, 31–36; 14; 15; 16; 17; 1 John 3) might be also envisioned as lightening the lamp within darkness:

– the darkness is the mind without God – as the clay lamp that has no light within
– the light is the Light of God, the Word–God (John 1:1–5; 9:4–5; 12:44–50), Who creates the immortal being, by igniting the Divine Fire (Luke 12:49) within the vessel of clay.

The first consequence of initiation of the spiritual life, as the first breath of a newborn, is comprehension of the excellence, perfection, and righteousness of God. With this comprehension, the mind is focused on its natural center – the Creator, and the process of establishment of the Absolute within the mind begins. This process is completed with transformation of the mortal man of flesh into the immortal child of God, firstfruit of new creations in Christ and by Christ, the one who lives imitating Christ (James 1:17–18, 25; 1 Peter 2:12–25; 1 John 3; Ephesians 1; 2; 4; Colossians 1; 2).

In other words, the spiritual life may be explained as the process of evolution for the next phase of existence: the eternal life in the presence of God.

Hence, the first step to obtaining the spiritual life begins with learning knowledge of God and His law.

If the one desires to live by the spiritual life that is to do the works of God – the works of good, the one needs faith, which leads him to understanding.
a/ what is good and what is bad
b/ how to discern the good and the evil behind the face of stranger, surfaces of things, appearance of people, their words and actions, and events of daily life
– that is to have the righteous judgment (John 7:24)
c/ how to comprehend the essence of things, events, and people.

If man denies God the Spirit for the sake of the world—flesh—matter, he forfeits his own soul and transforms himself into the beast; he becomes an animated matter or the one who is not of God, that is the living dead, because of absence of the divine Spirit—breath of God within. The living dead are walking—talking—eating—acting—etc. bodies of the matter/flesh without life everlasting within.

The mind of the one who is not of God has no inner χώρας—space/place for the Word—God [where χώρας is a derivative of χώρα (χώρα) — space, place, position, settings]. Such a heart—mind, because of rejection of the faith and through violations of the law of God, does not have the Word—God within — it became the living dead.

Then, an appearance of a human being disguises the living dead — the human beast, the man of flesh similar to animals and other earthly creatures, which do not carry the image of God. Yet, the beast exists (and vanishes) according to the laws of the matter, which was created to propagate and to sustain life of other beings. There is an irreconcilable difference between two types of the human mind: the sheep of God and the sheep of man {conf. in: John 10:1–16; Matthew 24:4–5, 11, 23–24; 1 Peter 5:1–3; 2 Peter 2:1–3, 14–21; 1 Corinthians 7:23}.

The living dead is unable to keep—recognize the breath of God within own soul—heart—mind; he is empowered neither to accept the life—giving words of God that would prepare him for the eternal life {in: John 6:47, 62–63, 69–69; 8:37, 43, 51; 10:27–30} nor to perceive adequately the reality of the temporal world of the structured matter. The mind of such a being has lost abilities to comprehend the true meaning of the events and their consequences and is incapable of the right judgment {in: Isaiah 59:4–10}: it misinterprets the actuality, makes wrong decisions, lives in bewilderment and misery, contemplates iniquities and destruction, and ultimately, ruins the piece/part/subsystem of the world/reality, which is within its influence or under its control {e.g., in: Isaiah 24; 30:9–14}.

The living dead is a materialist, although he may identify himself as a believer who follows a religion — physically alive: moves, breathes, drinks, consumes food, copulates, produces offspring, etc., yet who does not have the spiritual life, because his spirit does not live in God.

The living dead or the human beast lives by the false knowledge and is capable of comprehension of knowledge of the evil only: knowledge how to deprive the others of their life—sustaining resources, how to corrupt, pervert, destroy, deceive, abuse, torture, murder.

Sin is a beginning of death. Sin is a violation of the law of God {1 John 3:4}: the lawlessness, the failure to achieve the purposes, an inability to create the good that is to fulfill the Law/will of God.

Spiritual death is initiated by voluntary, or intentionally committed sin — contradiction, rejection of the worlds and law of God, intentional violation of the law of God, intentional harm, detriment inflicted onto the others by deprivation them of their life—sustaining resources, possession, good repute and other evils.

The sinful mind is the mind that either rejected or was deprived of the law of God and therefore, lives not by the law—commandments—words of God: it is the lawless mind.

If a sinful mind does not return to God, spiritual death or self—annihilation takes place:

the sinful mind — the living dead — spiritual dead

The sinful mind, which, because of own lawlessness, has deprived itself of the access to the life—creating divine energy, feeds itself with self—produced knowledge assembled from the images created with the information received through the sensory faculty — the images of the material world and phantasms: that is some kind of spiritual self—eating, the essence of which might be understood as similar to “eating own flesh” {e.g., in: Isaiah 9:18–21}, and spiritual cannibalism, when the mind consumes lies and figments of imagination created by the others.

The total ruin of the mind [transformation of the mind that was sustained by the divine energy—knowledge of immortal perfect God into the mind that is sustained by the knowledge of the matter/mortal dissipating flesh] is completed, when the knowledge of destruction—death takes the place of the knowledge of the actuality—life. The ancient theologians referred to this process as to spiritual death, or transformation into the living dead/human beast.

The first symptom of the spiritual death is the fruitlessness of endeavors, research, and labors intended to accomplish purposes of survival and evolution: the mind of the living dead is unable to create the adequate knowledge, because it does not have wisdom — the energy/power that only God gives {John 15:1–16}.

Consequently, the mind of the living dead has no source for three sets of abilities, without which the prosperous life with sufficient reserves for survival and evolution is inaccessible:

1/ abilities to perceive–understand–comprehend the nature of creations of God

controlling the world of the matter, which determine and control the manner and outcome of life and the time of death/destruction of beings/establishments/systems within the world of the matter

3/ abilities to apply the knowledge of these laws for optimal functioning, survival, and development of human establishments/systems

The daily reality of societies and other establishments, in which the spiritual death became the manner of existence, might be described as the incessant violations of the law of God and their consequences:

suffering → degeneration → collapse → disintegration → death

Each violation of the law of God initiates the set of processes, which are completed with collapse and destruction. Gradually, violations of the law of God become the daily routine of the establishments and institutions, especially those which are responsible for maintenance of normal life and survival: lawlessness is spread by education, entertainment, mainstream as well as social media, political, religious, and other establishments, practices, customs, habits. Gradually, lawlessness becomes the very culture of the societies.

The second symptom of the spiritual death is the inability to discern the good and the evil and to identify false/lie. The living dead consumes lies instead of truth, because he is not able to perceive and to understand the truth.
Hence,  
a/ those who are spiritually dead — the living dead — are the buttress of the tyranny and oppressive regimes: their ignorance and lawlessness make them ready for slavery, manipulation, corruption, injustice, committing crimes and other evils against creations of God  
b/ manufacturing of the living dead is the main purpose of propaganda war[1307], with which the governments are overthrown and nations ruined. Isaiah the prophet provides the complete description of the living dead (in: Isaiah 59:1–15); the symptoms of the spiritual death phenomenon can be easily identified in contemporary societies, in all spheres of social and political life managed by propaganda, lies, and defined by perversion and degeneration.

In general, the living dead are the offspring and carriers of the evil—death: they are not of God, and for them, there is no salvation (Isaiah 59:1–11; John 8:42–47), and there is no eternal life for them unless they turn to God and cease doing the works of the arch—evil. Only words of God can ignite faith within the dead heart—mind and resuscitate the dead ones (νεκρους εγειρετε) for the life in God — the life everlasting (Matthew 10:1–8; Acts 26:14–18; Romans 10:13–21).

Concerning spiritual life and spiritual death, see also  
– Spiritual Life: the Starting Point; The Immortality — in Selections & Reprints  
– The Strange Knowledge — in Reprints, Supplement 3 to this file  
– The Fire for a Child; The Lamp in the Darkness; The Lamp and The Fire — in Supplement 7 to this file

The διαφθορων pattern can be always discerned within the chaotic totality of the events identified as revolution, war, defeat, impoverishment, assimilation by enemies (e.g., as it is in: Deuteronomy 28:47–48), and overall processes of disintegration of empires, states, and other establishments/systems.

The διαφθορων pattern describes the utter collapse—ruin of any system, in which alien knowledge takes the place of the original meanings of truth that initially, in the time of the system’s construction/creation, was embodied into

religious, social, political, moral, and other laws, norms, and values

religious, social, political, educational, and other establishments created to maintain and to protect the system

behavior, interrelations, and other aspects of the daily life of the people whose existence, prosperity, development, and survival the system is intended to sustain and to secure

The διαφθορων pattern can be always discerned within the chaotic totality of the events identified as revolution, war, defeat, impoverishment, assimilation by enemies (e.g., as it is in: Deuteronomy 28:47–48), and overall processes of disintegration of empires, states, and other establishments/systems.

Personal διαφθορων reveals itself through completed — total — corruption, apostasy, or crimes against God and His creations, when a human being is not able to achieve any good purposes [e.g., survival, improvement and facilitation, development], is unsuccessful in his endeavors aimed to prosperity and increase of overall quality of life, lives in ignorance, bewilderment, injustice, unrighteousness, hardship, and dissatisfaction with the fruits of his labor, even if he possesses riches, fame, and has access to the power of coercion.

The Old Testament prophets described conditions of spiritual and material neediness, which are the consequences of the collapse described by the διαφθορων pattern [e.g. in: Isaiah 59:1–15; Micah 6:11–15; Habakkuk 1:1–17; 2:15–17; Haggai 1:16].

In the New Testament, the self—ruined people of incurable devastation are referred to as to

a/ the ones who already have been judged (ηδη κακορισθησα — John 3:18–20), because they love darkness more than the Light, their works were evil, and they go into the darkness so their works may not be expose

b/ the ones who are not of God, who are children of the arch—evil [in: John 8:42–47; 1 John 3:4, 8–10, 15]

c/ false prophets and false teachers, clouds driven by tempest, for whom the eternal darkness is kept (2 Peter 2:1–22)

d/ the dreaming ones deflecting flesh, fruitless, uprooted, not having the Spirit (Jude).

The Books of the Hebrew Prophets — Amos [e.g., Amos 7:8–17; 8:1–14; 9:1–10], Micah, Nahum, Zephaniah, Haggai, Malachi — convey the images of the nation in different stages of διαφθορων.

The one could identify similar processes of annihilation through analysis of problems and threats, which the contemporary states and nations encounter. See

– Apostasy
– The Vineyard and Its Lessons
– The Total Ruin; The Future — in Selections & Reprints
– Heathen Philosophy and the Western Civilization
The meaning of stagnation might be illustrated by history of heathen religions. The ancient heathen philosophers invented a special deity: the inexorable Fate, the embodiment of the power that keeps everyone in his very own inferno of fixed destiny as a slave is kept in fetters by his ruthless owner. Although they imagined their world as the flux – the stream of changes that creates life, yet, their reality was stagnation, the dark cage of prisoners without true knowledge of the world and, firstly, without knowledge of freedom.

In the heathen world, the destiny is inexorable indeed, because if there is no knowledge of the Law of God – the main Law that defines the human nature, so each thought and each action might violate the Law. The violations of the Law lead to the perversion of the nature, that is to suffering, mental and physical illness, disorders of all kinds, and premature death. The way of the evil is the same for everyone and it has the same stages and the same end: nothing can be changed, because the main pattern of the evil always is unvarying:

\[
\text{degeneration} \rightarrow \text{disorder} \rightarrow \text{collapse} \rightarrow \text{death} \rightarrow \text{disintegration}
\]

After revelation of the Law given through Moses, the Prophets not only diagnosed the symptoms and omens of the coming disasters, wars, plagues, and other calamities; they told the reason, why the grief and suffering would come (e.g., The Book of Jeremiah).

For instance, Isaiah the Prophet left the concise description of the sinful men and their world – the Past, Present, and the Future of the earth, which will be ruined for the sins of her inhabitants, because they broke the everlasting covenant and served the evil instead of God. The Prophet also mentions the same two patterns that are the essence of the present and that are completed in two different ways: one that is concluded with ruin, destruction, and collapse and another leading to salvation (Isaiah 24:1–21; 26:1–15; 59:2–15). The summary of Isaiah’s vision is straightforward: sick men within the sick world awaiting annihilation —

- the people degenerates incapable of normal and creative life and unable to protect themselves and their land
  - their world is poisoned with the evil;
  - their works are as spider webs unfit to be the garment; misery and ruin are completion of their ways
  - corruption (harlotry) took place of rightousness and justice; they have nor truth nor judgment nor understanding nor enlightenment
  - their economics (“silver”) lost values and, therefore, became useless
  - their land is devastated; they do not have peace, their endeavors are unrighteous and unsuccessful
  - the strangers (forerunners of the conquerors) already devour their land at their presence
  - the imminent destruction (war, slavery, death) is coming

Any human mind that is born into the world without God, in fact, has no choice: all that it can learn, contemplate, invent, comprehend, create – everything is either evil or serves the evil; there is no exit from the realm of the evil, and there is no knowledge that other realm exists. Moreover, there is no a possibility to imagine existence of life devoted to the good, because there is no knowledge of the good, while ignorance does not protect from consequences of deeds committed in ignorance: from the consequences of sin and perversion – misery and suffering.

So, how the heathens, who have no knowledge of the only One True God, think: how their mind works?

The essence of the heathen world and the meaning of life within such a world might be inferred from Isaiah the Prophet’s writings concerning those who commit iniquities (e.g., idol–worshippers, heathens, apostates): they live in ignorance, and they are unable to understand why and from where all disasters come: they are as the blind who feel the wall, who feel at noon as at midnight. While they expect enlightenment, they walk in perplexity; their ways are destruction and misery. They are misled, so they may be devoured (Isaiah 9:12–16; 59:4–10).

In general Isaiah’s description illustrate the typical cycle of extermination:

- acceptance of false knowledge
- stagnation
- degeneration
- perversion
- collapse of reasoning
- death

Indeed, cognition of the evil (carried by the false knowledge that debilitates the mind and make it incapable of discerning the truth and the lies), violations of the Law of God, the inevitable consequences (suffering and death of men, destruction and collapse of their establishments), and the most alarming of all of them calamity – inability to uphold the reasons, to overcome, and to prevent disasters and suffering – are the most frequently observed events of the daily reality of the nations that either identify themselves as “godless nations” or profess false religions.

Probably, the most tragic part of the history of mankind is the inability to connect the cause with the consequences. People understand, for instance, that the current vehicles (car, train) do not run without energy (oil, electricity). In the same time, they are unable to see that the world cannot exist without the Divine energy of God, while this energy comes only to those who live according to the Law/will of God.

See also The Authority to Survive; The Future; Deprivation of Knowledge; The Earth without the Foundation; The Bear and the Pigeon; Separation; The Unknown Time; The Plundered People; The Destiny of Man – in Selections & Reprints

Such manifestations of the law as the curses, of which Moses warned (in: Deuteronomy 28), might be identified for example, as
- abnormal mutation caused by sins and unhealthy habits of the ancestors, because of which children are born with defects and diseases that make life impossible and lead to death; although such death prevents further mutation, it brings about grief and suffering to parents
- the oppressive totalitarian regime that enslaved the nation and committed crimes against humanity; eradication of such regime is accomplished through the unrest, revolution, or even bloody war, during which the supporters and opponents of the regime are murdered; the families of the murdered and persecuted experience grief and suffering, even if the evil and perverted social–political system is destroyed.

See also Note 49 to this file, The Different Vision, and The Wrath – in Selections & Reprints

Christian teachings does not promise the physical freedom; since the beginning, it does not urge the slaves to rebel against their owners: the Apostles mentioned the duty of submission to the civil authorities in the civil matters. However, there is a distinction: a Christian must not become a slave of sin and a slave of men who are false teachers and heretics (1 Peter 2:13–18; 3:1–4; 2 Peter 2:1–22; Jude 3–21; Romans 6:6–23; 1 Corinthians 7:21–24; Ephesians 6:5–8, 12–18; 2 Timothy 2:23–26; Titus 3:1–11).

Therefore, if the civil authorities and leaders of social and religious establishments intervene with the freedom of conscience, if they attempt to modify the Christian faith and to spread heresy, if they attempt to turn the Christians to idol–worship, then, and only then, the Christians must not obey. Then, the Christians
must make the choice between obedience to God and obedience to the enemies of God. There should not be fear of those who can deprive of physical life; only God decides the eternal destiny of man (Matthew 10:28); for the Christians, God is the only Authority in the matters of conscience and faith.

See also
  — Ecumenism
  — Materialism

Concerning physical and spiritual slavery, see
  — Concept of Slavery – Supplement 4 to this file
  — works of Aristotle: Oeconomica, Eudemian Ethics, Magna Moralia, and Politics
  — Socrates’ remarks concerning slavery [Plato Theaetetus 172b–173e]
  — Heathen Philosophy and the Western Civilization
  — Doctrine of Thomas Aquinas
  — Works of Augustine of Hippo

Concerning propaganda, see Note 63 to this file.

1.79 See Chart 1. The Mind – in the text of The Mind,

1.80 Evolution of the mind is accomplished by cognition of God, because cognition of God opens understanding of the actual meaning and true value of human life.

The mind reaches the height of evolution after it learned to love the others, and then, follows the Word–God in such a degree that it becomes able to give up own life for the sake of the others (John 15:13). The manifest beginning of human evolution might be traced to the moment when Moses implored God to reveal Himself (Exodus 33:13).

In theological terms, evolution might be defined as comprehension of knowledge of God – the knowledge that is the everlasting life (John 17). Consequently, the degree of evolution of man is evaluated by his ability to embody the Law – words and commandments – of God into his daily existence: his thoughts, words, and deeds. This ability

is manifested through

a/ the deeds of love, mercy, and assistance to the others
b/ the abilities to create the good for the others
c/ mercy and love to the others –

– all of them (a, b, c) committed in righteousness and truth, in imitation of mercy of God

{Matthew 5:21–48; Luke 6:26–49; John 13; 14; 15; 16; 17; James 2:13–26; 2 Peter 1:2–11; 1 John 3:14–21; Ephesians 8:1–2}

For instance, the Old Testament is the reality, within which the evolution of the mind as cognition of God began, while the mind cannot see God and live; however, within this reality, the initial space for creation of the child of God (Galatians 3:23–29; 4:1–7; Romans 10:4), the mind has to learn three main lessons:

1/ own nature – the Law of God

2/ how to live by each word coming from God – according own nature, the Law of God

3/ how to love God and the others, because love is the essence of the Law

{Deuteronomy 8:3; 30:8–20; Matthew 22:36–40}

Then, the New Testament unfolds as the phase of revelation and absorption of the new knowledge for those who learned to live by the Law of God – the knowledge of God given through His Son, the Word–God. This knowledge is the everlasting life (John 17) and the one who comprehends it enters the new reality – the realm of God the Spirit, in which the mind is empowered to exist in the presence of God through the eternity.

The main lessons of this phase of evolution, which is in the knowledge of God the Spirit given by His Son, the Word–God, include the following (in: Matthew 4:4; 5:48; 11:27–30; 16:21–26; 26:36–46; Luke 6:35–36; John 4:22–24, 31–38; 6:27–69; 13:1–17, 34–35; 14; 15; 16; 17; James 1:17–25; 1 Peter 1; 2; 1 John; Ephesians 1; 2; Deuteronomy 8:3):

1/ a human soul–heart–mind (the inner man or the essence of man) lives by the Word–God as a human body lives by bread
2/ the eternal life is in knowledge of God and the Word–God Whom God the Father has sent to save the world
3/ a human being must become imitation of the Absolute Good of God – His Love, His mercy, His perfection
4/ a human being must become an image (imitation) of Lord Jesus Christ, the Word–God, for Whom the will of God the Father is the Absolute that must be accomplished above all
5/ the eternity with God is opened to the one who became the creation of Christ and in Christ.

In the terms of systems logic, evolution is the process resulting in increase of complexity, or ascent at the higher level of complexity [potency of knowledge defines one of the meanings of complexity; concerning complexity, see Note 56 to this file].

Consequently, the observer evaluates degree of system’s evolution by

1/ the development of the optimal potential (capacity, force, efficiency), which the system is intended to achieve according to the system’s design
2/ abilities or preparedness to achieve new purposes at new level(s) of complexity.

In general, the evolution is the breakthrough, the exit from the completed phase of existence, when the mind that has completed absorption of the entirety of knowledge, which sustains a particular reality, ascends at the higher level. Such ascent becomes possible because of the knowledge that transforms the mind into a being capable of existence within another reality, at the different level of complexity.

Concerning different aspects of evolution, see the following Summary of different works:
Atcus, ref. in: Dodds 298; Proclus

The mixeure of the elemenes from boeh worlds, yee, ehis mixeure is ehe whole – ehe unchanging indivisible eeernal infiniee realiey and ehe conseanely changing discernible finiee maeerial world. As an ineermediaee, ehe soul/mind is fatdg pyptamp purpose. (The definiton of a purpose includes such a feaeure as a realizaton of a partcular see/wholeness of ehe energy eransformaton–eransmie processes).

The creatve and driving forces, poeency and readiness (ehe adequaee level of complexiey) of a syseem/realiey converge and ineerace for accomplishmene of a mater. When people embody eheir ehoughes ineo ehe maeerial seruceures, ehey accomplish ewo processes:

1. The eransmie of ehe universal energy ineo ehe maeerial seruceures, which suseain life of men
2. The eransmie of ehe universal energy ineo ehe maeerial seruceures, which suseain life of men

The omnipotent power of Almighty God, which the mind perceives as the knowledge of God and the ability–wisdom to apply it toward own daily life, empowers the one

to enter ➔ to evolve ➔ to take his place within the world of God
to have the abundant life

(John 10:9–10)

The processes defining evolution of the human mind include:

a/ discernment and cognition of evil and good; rejection of the evil, and choice of the good
b/ development of the comprehensive perception, firstly, as the potency to distinguish and to choose the good
c/ becoming the embodiment of the Absolute Good – the temple of Living God
d/ preparation for the next phase of existence – the eternity in presence of God.

The Law given by God initaeed ehe evoluton of ehe human mind.

The contrary, cognition of ehe evil is process of degeneration ➔ perversion ➔ anti-evolution of the mind. Outcome of the anti-evolution is becoming embodiment of the ultimate evil – death, with following eternal separation from God...

...A human mind – the frontier system between the realm of God and the realm of the creations of God – accomplishes the transformations of the universal energy into the human thoughts. The thoughts (fruits of the harvest) are the derivatives of the universal energy with the complexity adequate to the levels of the mater. When people embody their thoughts into the material structures, they accomplish two processes:

1/ the transformation of the universal energy into the material structures, which sustain life of men
2/ an increase of complexity of the world that is the evolution of the Universe...

The Present is the frontier system between the Past and the Future, or a dimension that provides the focus – precise time–space–complexity point, where the creative and driving forces, potency and readiness (the adequate level of complexity) of a system/reality converge and interact for accomplishment of a purpose. (The definition of a purpose includes such a feature as a realization of a particular set/wholeness of the energy transformation–transmission processes).

The transformation of energy and energy–information into the matter constitute the meaning of the chaotic reality of the Present as a stage and source for design and realization of the Future.

Two classes of systems have the specific role in the process of development–optimization–evolution; conditionally, they are defined as frontier systems and floating systems.

Some researchers could correlate the concept of frontier systems with the assumption of pre–Plato philosophers: a human soul is an intermediate between two worlds – the unchanging indivisible eternal infinite reality and the constantly changing discernible finite material world. As an intermediate, the soul/mind is the mixture of the elements from both worlds, yet, this mixture is the whole [Plato Timaeus 34–35]. Other Greek authors comprehend the soul/mind as an intermediate between generic and specific intelligence, intelligence and perception, the divine and the irrational [Theodore of Asine, Plotinus, Plutarch and Atticus, ref. in: Dodds 298; Proclus Prop. 190].
Practically, the frontier systems (Figure 9.2) are the means to accomplish purposes of the higher hierarchical levels. Usually they exist at the boundaries (or themselves might be the boundaries) between
- the higher level (a controlling/managing system) – the supersystem, which establishes purposes for the systems with the lower levels of complexity
- the lower levels (controlled systems or subsystems) – the systems, which serve the purposes of the supersystem.

Sometimes, the frontier system is the boundary between two supercomplex systems with the same or similar levels of complexity.

Frontier systems are the crossing and exchanging points of the streams of energy and energy–information directed from the higher levels of complexity to the lower levels, and from the systems/realities with lower levels of complexity to the higher level(s). As such, frontier systems have the particular purpose, which might be conditionally described as the role of intermediate managerial subsystem or the interpreter: they accept information flow from the supersystem and interpret it into purposes, which must be executed by the subordinate systems. They communicate with the systems/realities with the higher and lower levels of complexity and the different information potential, and incorporate them into the wholeness unified by similar activities directed toward the purposes established by the highest hierarchical level.

The frontier systems
- **a/** accept the universal energy and transform it into the energy forms and energy–information that might be accessible or became perceivable for the systems with the lower levels of complexity
- **b/** accept–cognize and actualize or make perceivable the information codes and patterns of energy transformation that are carried by the information flow descending from systems/realities with the higher level(s) of complexity or accommodated at another dimension(s)
- **c/** interpret and transform patterns and information codes of the systems with the higher level(s) of complexity into purposes and patterns for executing system with the lower level(s) of complexity
- **d/** maintain the cohesive power, which unifies systems and realities with the different levels of complexity into the wholeness.

Ultimately, the frontier systems sustain the wholeness of the Universe.

As the opposite to structured systems created to accomplish particular purposes at the levels of the matter — that is within the world arranged of the temporarily structured matter, the frontier systems do not have the stability of constant sub–purposes, structures, processes, patterns, for instance, the basic permanent systems of knowledge, which determine consistency–predictability of behavior. In such conditions, the consistency of a frontier system might be described with the assumption that the frontier system exists for achievement of constantly changing purposes and its essence is the constantly changing flow of energy, information, and purposes of optimization.

A frontier system constantly cognizes, tests, and supplies with additional information/knowledge the realities and dimension(s) at which boundaries it exists, or whose boundaries it is, and changes own configuration, arrangement, and processes when the information flow changes its directions, or when the volume of active information increases.

The main function of the frontier system is creation of specific knowledge for the systems at the lower level(s) of complexity: within the non–interrupted movement of the universal energy and energy–information flow, the frontier system’s core modifies — re–creates, re–orders, or re–structures — the created before managing information according to the newly accepted for execution patterns and information codes. The new knowledge becomes the basis for the processes, structures, systems, and realities designed to assure survival and to answer particular requests or problems of development and optimization for the systems, which the frontier system serves by own existence.

### Figure: A Frontier System

**In brief, a frontier system is**

- **a/** the chaotic reality–source for creation of specific purposes (or sub–purposes) for the systems with the lower level(s) of complexity, which are the means to accomplish the general purposes (or super–purposes) of the supersystem
- **b/** the non–structured reality that has been designed to produce different temporary formations/structures needed to achieve different purposes
- **c/** the constantly changing floating reality that works at different levels of the complexity.

The ‘constantly changing floating reality’ means that energy and energy–information contents of the frontier system, or the sets of components composing frontier system, are in constant transformation. At the different time–space–complexity points, dimensions, and levels of complexity, the frontier systems include different energy forms and patterns or codes from both levels – managing and executing realities/systems.

The meaning of movement is that the frontier system [[that is the vortex, field, form, or clot of energy — the energy entity — originated by the universal energy flow]] is immersed into and exists within the flow of universal energy and achieves own purposes by assembling and dissolving the sets of own components around particular pattern(s) of energy transformation. Such activities result in creation of the core — information code or pattern of new system/reality or process/structure, which have to be created/realized at the lower level(s) of complexity.

A human mind and the Present (a subsystem of the time) are the frontier systems. The Present is the frontier system between the Past and the Future, or a dimension that provides the focus — precise time–space–complexity point, where the creative and driving forces, potency and readiness (the adequate level of complexity) of a system/reality converge and interact for accomplishment of a purpose. (The definition of a purpose includes such a feature as a realization of a particular set/wholeness of the energy transformation–transmission processes.) The transformation of energy and energy–information into the matter constitute the meaning of the chaotic reality of the Present as a stage and source for design and realization of the Future.

The concept of active information and the concept of frontier system originate the concept of floating systems. The role of floating systems resembles the role of active information — a small energy formation that activates system–creative processes within the energy flow. Floating systems fulfill the system–creative purposes: they activate the structuring processes within the chaos and trigger off the transformation of already structured realities and systems; they also have the ability to accept new purposes, re–construct/re–arrange themselves, and to control changes of the environment or supersystem(s) according to new purposes.
Floating systems have three distinct features.

1. Their main purpose is creation of knowledge (the structured energy-information formations/entities) for other systems. They cognize/scan the essence/main code of a system, create new knowledge about the system’s present states, terms and conditions of existence, and by this newly created knowledge influence the future states and conditions of the system they have learned. From a particular point of view, interaction of the floating system with an ordinary system might be described as the process of temporary assimilation of the ordinary system by the floating system. Then, the floating system provides the temporarily assimilated system with the additional energy-information in a form of knowledge [the knowledge that is already under their control, or they redirect another external energy-information flow], or in a form of knowledge supplemented with the material structures/systems, which embody this knowledge. Therefore, the floating system releases the assimilated system, which had absorbed the new knowledge received through the floating system and became ready to continue existence at the higher level of complexity.

2. Their main working capital is their knowledge created during temporary assimilation of systems. Such temporary assimilation does not mean that – for instance – a corporation A becomes the subsidiary of a consulting firm B; it means that the consulting firm B becomes the center of creation of knowledge intended to secure survival of the corporation A.

3. The inter–system energy–information flow, which organizes their environment and supersystem, is the only means to sustain their own existence and transform their environment and supersystem(s).

The boundaries of a floating system [these boundaries are the information streams generated within the floating system and directed into the environment and supersystem] are in a constant uninterrupted movement: the floating system “floats” by including/assimilating or excluding/releasing new systems – components of the environment.

Potency of the floating system does not decrease, when the system releases a previously assimilated system, yet, it increases with including (assimilation) of a new system.

When a floating system assimilates a new system, it cognizes the essence of this system and increases own power by accumulating additional energy–information; when it releases a temporarily assimilated system, its potency does not decrease because the knowledge created by the floating system for the assimilated system becomes also the floating system’s knowledge and sustains its consequent activities.

The human mind, by its nature, is the frontier system; however, it might not become the floating system unless it accepts the purposes to disseminate knowledge.

The example of a prophet illustrates the purposes and methods of interaction of a floating system with the objects of their influence [in the case of prophet – the mind of the people whom he has to convey the message of God – the knowledge that would arrange their life as the process of development–evolution that is preparation for the next phase of existence: the eternity with God].

The prophet receives new knowledge–revelation from God; this new knowledge, for instance, might be the knowledge of the law. Then, the prophet interprets this knowledge with the language comprehensible by the people and transforms this knowledge into the guidance for the people’s thoughts and deeds.

In theory, a floating system should have unlimited range of existence within a particular space–complexity setting because

a/ its essence is constant creation of new knowledge (therefore increase of own complexity); its method of work is an expansion of the influence over other systems; the result of its work is an increase of the level of complexity/development of the system, which it temporarily assimilated

b/ it accepts new purposes in conformity with the needs of its environment and supersystem(s)

c/ it influences and transforms the environment according to those objectives of expansion, development, and optimization, which are established by the supersystem.

Any system, which has been temporarily assimilated by the floating system, undergoes the specific internal transformation, which might include acceptance of the additional energy–information temporarily provided by the floating system, own re–structuring or re–design with the purpose to accommodate the increased potency, actualization of the additional potency, and an increase of own complexity.

The internal transformation becomes possible through re–orientation of the intra–system information and energy–information streams; such re–orientation is the primary focus of the floating system. Whatever the floating system needs to accomplish – to organize any of intra–inter–system processes or to arrange achievement of the assimilated system’s objectives with the optimal results (e.g., development of the maximal potency with the minimal resources spent) – it arranges two streams of the vital strategic information:

1/ the inter–system information flow, which circulates within the system; its movement realizes the cohesive power that sustains the system’s wholeness [that is survival] and achievement of its purposes [e.g., development–expansion]. This stream carries directing and controlling information based upon the knowledge of survival and optimization

2/ the intra–system information flow, which is directed into the system’s environment. This stream carries the information intended to influence, transform, or assimilate (according to the system’s needs) other systems.

The absolute power over men and all living creatures belongs only to God the Creator (Matthew 10:24–33): any man/leader/ruler/king/priest/etc. that pretends on the power over human soul attempts to elevate himself at the rank of deity – that is to take the place of God. Therefore, such a ruler/leader/etc. coheres his dependents–subjects–followers–slaves–citizens to become idol–worshipers.

The absolute power of man is phantom, the false assumption that one human being is capable to exercise the absolute power over mind–conscience–body of other human beings transforming them into unreserved slaves and executors of the leader’s commands.

To the contrary, the absolute power over men and all living creatures belongs only to God the Creator (Matthew 10:24–33): any man/leader/ruler/king/priest that pretends on the power over human soul is elevating himself at the rank of deity usurping the place of God; therefore, such a self–created deity coerces his dependents–subjects–followers–slaves–citizens to become idol–worshipers.

The phantom of the absolute power over a human being was a subject of the desperate pursuit through all the history of mankind. With time, the ruling “elite” realized that the power over a human body is not enough: death became an ordinary and sometimes even desirable event because it released the destitute and the afflicted ones from the inferno of the daily reality, thus freed them from their earthly masters. The power over a human soul appeared as the only means to enslave a human being completely.

The Egyptian priests and pharaohs were perhaps the first who attempted by the means of religion to transform the phantom of absolute power into the reality. They invented two peculiar correlated beliefs:

1/ preservation of a body as the condition of the eternal life of the soul

2/ deification of the earthly ruler who had the power to allow preservation and to authorize destruction of his subject’s body, therefore, to decide the eternal destiny of his subject’s soul.

These beliefs became the essential articles of the Egyptian religion: unreserved obedience to the deified pharaoh was asserted as the main condition of eternal life for the pharaoh’s subjects. Later, in the papal hierarchical church, the destiny of human soul was also correlated with the unreserved obedience to deified man (pope).

In general, the phantom of the absolute power exists only because of deceit: propagation of the false belief that a mortal man [who is not able to prolong own earthly life] is able to decide or at least to influence the postmortem destiny of human soul by imposing his will onto deities, which his subjects worship.
In practice, the “absolute” power over – in fact, absolute enslaving of – a human being can be obtained only through the unlimited comprehensive control over the mind, conscience, and body, when all components of the human being are controlled and subdued, and this being as the wholeness of spirit–mind–flesh becomes the unreserved manageable slave

- by spirit
- by reasoning/thinking
- by body

Transformation of free man into an unreserved slave might be accomplished only after his spirit is deprived of the freedom, which accompanies the true knowledge of God; then, his reason becomes focused on the survival only within the material world and he voluntarily makes own body the subject of his superior that promises him survival, even some rewards for his unreserved obedience. At the present time, all these actions are undertaken in such a way that provides the subjects with the illusion that they still can make the free choice.

The most revealing historical example of practical application of the phantom of the absolute power is the ancient Dionysian cult, which produced the most efficient – unreservedly obedient – human weapon. The unreservedly obedient human weapon molded by the Dionysian cult became the most valuable assets of any tyrant, social and political establishments that builds own authority and struggles for the absolute power with the means of suppression, deterrent of freedom of thinking and conscience, and enslavement of own subjects and other establishments, nations, states.

Consequently, the traces of Dionysian cult could be found in all heathen concepts and doctrines that provide foundation for the wide range of cults, reli

For instance, the main features of the Dionysian cult sustain all heathen religions and oppressive regimes, such as Manichaicism, Nazism, and radical ideologies that sustain globalization, terrorism, and other means of transformation of mankind into human herd without freedom of reasoning, freedom of conscience, and freedom of speech.

Christianity eliminated the ground for beliefs in an ability of man to hold and to exercise the absolute power. God warned His disciples that they must not be afraid of those who can destroy the body; God decides destiny of both – the body and the soul (in: Matthew 10:28–30).

Besides, in a strict sense, such thing as the “absolute power” of an ordinary mortal man within the temporal material world does not exist, because the meaning of absolute power includes the abilities, which exceed the potency of any ordinary human being:

- the power over the destiny of body and soul
- the power to give life and to take it away
- the power to prevent death of human being and disintegration of human establishments
- the ability to control the forces of nature.

Hence, the assertion of the absolute power is intentional deceit – the false belief imposed by lies and deceptions; its core is an assumption that a mortal man (who is not able to prolong own earthly life) is able to decide or at least to influence the post–mortem destiny of human soul by imposing his will onto deities, which his subject worship.

See also
- The Absolute
- The Absolute Power; The Departed Thoughts – in Selections & Reprints

182 According to the Christian teachings, faith is life: the life–bearing knowledge of God and the unity of the acquired knowledge with the manner of life; the just one lives by faith (Habakkuk 2:4; Luke 7:50; 1 Peter 1:9; James 2:14–26).

St. Paul the Apostle defines faith as the substance of all expectations and the evidence of the unseen (Hebrews 11:1); those who have faith see the unseen and eternal (2 Corinthians 4:13–18).

Faith is the optimal state of reason; otherwise Lord God would not seek it in His creations (in: Luke 18:8; John 9:35–39; 11:25–26). The Holy Scriptures provide the comprehensive definition of faith: all knowledge, all treasures of wisdom, all fullness of life, all power, and all authority are in Lord God Jesus Christ – He is the πιστεως Αρχηγον και Τελειωτην – the Author/Chief of faith and the One Who completes, makes perfect, consummates faith (Matthew 8:5–13; 9:20–22; 14:29–31; 36; 6:28–29; 40; 11:25–27; 12:44–50; 16:27; 17).

Hence, faith might be envisioned as the channel through which the one receives complete knowledge, wisdom, power, and other gifts of God Who is the Author/Chief of faith and the One Who perfects and consumes faith of His creations.

To believe in Lord Jesus Christ – the Word–God is to accomplish the work of God: the one believing has come from darkness and death to light and life; he is not judged, and his future is resurrection for the eternity with God (John 1:1–18; 3:19–21; 36; 6:28–29; 40; 11:25–27; 12:44–50; 16:27; 17).

Through faith, the mind learns love and knowledge of God – the knowledge that is the eternal life (John 17:3).

In other words, faith is the state of cognizance/knowing God, love to God, living by God, and unity with God: faith is the synergy of

knowledge ↔ power ↔ wisdom given by God and accepted and exercised by man

(John 1:12-13; Hebrews 12:2)

Faith gives comprehension of the essence of all events that compose life of the soul–heart–mind. It might be also said that faith defines process of human evolution, because faith allows obtaining completeness of knowledge of the Word–God and prepares for the eternity with God (in: John 6:27–29, 44–48; 8:31–32; 34–36; 14, 15, 16, 17; 2 Peter 1:1–11).

The Holy Scriptures provide the simple and detailed instructions for all who have faith in God.

See the following Concept of Faith

Concept of Faith

The Holy Scriptures provide the comprehensive definition of faith – all knowledge, all treasures of wisdom, all fullness of life, all power, and all authority are in Lord God Jesus Christ (Matthew 8:5–13; 9:20–22; 14:29–31; 36; 6:28–29; 40; 11:25–27; 12:44–50; 17; 16:27; 17; John 3:16; 36; 14:12; 15:4–7; 1 John 2:20–21; 27; 5:12; 1 Corinthians 13:2, 9–13; 2 Corinthians 5:7; Hebrews 11:1, 32–34; Romans 14:23): through faith, the mind learns knowledge of God.

The Christian faith is
- the condition of forgiveness of sins
- the condition of eternal life

59
the condition of receiving everything asked from God
the condition of manifestation of the transcendent abilities
the precursor of true knowledge and the assurance of expectations
the means for orientation in the earthly life, which is filled with false and evil – figments of imagination, delusion, and misconceptions
the criterion for distinction the good and the evil; for instance, any action, which is not originated by faith, is sin
the omnipotence within the world given into dominion of man – everything is possible to the believer.
One human being comprehends own nature, as well as own duties and responsibilities before God and before the world created by God. If there is no faith, there is no knowledge of the meaning–purposes of own existence, yet, each non–purposeful action is sin24.

The word of God discloses the direct connection between faith and life: faith saves life and the righteous live by faith. Those who have faith look to the unseen eternal things, not to the things that are seen: they worship God in spirit and truth, and God seeks faith in men to fulfill His purposes on the earth (Luke 7:50; 18:8; John 4:23–24; Habakkuk 2:4; 2 Corinthians 4:13, 18).

St. Maximus the Confessor writes that faith is “true knowledge from undemonstrated principles” – “the substance of realities.” Simultaneously, he considers all beings as “the objects of knowledge,” and defines the reason as “interpreter” of God’s virtues. If to recall his definition of knowledge as the act of movement, a mind as “wisdom in potency,” and a thought as “the act and manifestation of the mind” (Selected Writings 130–131, 195), the one can infer that St. Maximus envisions faith as the true knowledge of God and as the state of optimum for the mind/intellect.

Thus, faith is the life of human mind–intellect–reasoning, the natural property of the human nature and the necessary condition of normal life of a normal human being; faith is the state of optimum – the perfection, which God seeks in each human being. Faith sustains the mind’s ability to focus itself on God, therefore, it is the normal state, in which the human nature realizes own maximal potential and serves the purposes of God. Faith maintains life of the mind and illuminates the path from limitedness of the temporal material world to freedom of the eternity. The reasoning–intellect maintains existence of a human being with the knowledge obtained through faith (“Your faith has saved you” – Luke 7:50).

Consequently, for the mind, which loves and knows God, the meaning of existence might be envisioned as transformation–embodiment of the knowledge and love of God into life and evolution of the world. Faith provides the mind with the knowledge of God, enables it to comprehend love of God, and sustains the ability to actualize–embody love and knowledge of God into the systems and realities of the material Universe; therefore, faith is the state of optimum for the mind. Through faith in God, the mind comes to understanding of own nature – the image and likeness of God, comprehends love of God, and learns to discern the image of God in other human beings: faith opens blind eyes of a sinful beast–child of Cain and enables him to see the Light, which transforms the beast – living dead – into the immortal child of God. The evolution of man began with The Ten Commandments, which initiated the process of cognition of God and transformation of love of God into the life of man; the evolution of man and of the world is accomplished through faith.

In summary, according to the Christian teachings, faith is life; it is the life–bearing knowledge of God and the unity of the acquired knowledge with the manner of life; the just one lives by faith (Habakkuk 2:4; Luke 7:50; 1 Peter 1:9; James 2:14–26). In other words, faith is the state of cognizance/knowing God, love to God, living by God, and unity with God.

The concept of faith discloses the meaning of knowledge of God as the main condition of existence of man and of the world given into the man’s dominion. In the contemporary and very limited terms147, the term “knowledge” identifies the force, which sustains the wholeness, therefore life, of a system within the set of energy fields accommodating the system’s creation, existence, and dissolution. Consequently, the mind (whose essence is creation of knowledge) might be seen as the link (or as a frontier system) between the realm of God and the material world. The mind cannot be optimal without the incessant contact with the realm of God–Creator, from which the mind receives the divine energy of creation – the source of own existence and the power to accomplish the purposes it has been created to accomplish. Faith is the name for the dimension that sustains functioning of the mind. Within this dimension, the mind

– exists
– receives the knowledge of God and interprets it into the knowledge of life and evolution
– has the optimal conditions for cognition of the knowledge of God, thus for realization of own nature – ability to create
– creates energy formations – thoughts, and embodies them into the formations of the matter – the structures/systems/realities, which compose the material world. The surrounding systems interpret this kind of mind’s creative activities according to the degree of own complexity: as the natural or normal activities and events, or as the transcendent activities and events (the transcendent activities and events are those with the unknown before potential, levels of complexity, and consequences, which are not similar to those assumed to be the natural or existed before).

To maintain existence of any system means to maintain the system’s compliance with the main/universal standard/code, which embodies the main law (law is a pattern of energy transformations, which define the meaning of existence–life) of the particular reality. Likewise, the mind is normal until it complies with its original design – the image of God, and until it conducts its activities in accordance with the Law of God. Such compliance enables the mind to receive the divine energy: faith opens the channel through which the mind receives the life–maintaining energy from God and through which a human being, ultimately, obtains immortality (John 4:34; 5:17; 6:48–58; 11:25–26).

Faith sustains life of a human being, because it preserves the image of God–Creator within the soul (that is Λογος through Him all things were created and exist now — John 1:1–3; 4:34; 5:17; 10:30). With knowledge of faith, the earthly mission of Lord God Jesus Christ might be understood: He restored adequacy of the human soul /mind to its original design nature – that is to Λογος and re-created it into the wholeness perfected by His love. Thus, He freed it from the “indignation” of God (John 3:36; 1 John 4:9–10; 5:10–13) that is from annihilation–death awaiting the perverted creature.

When the mind discards faith, it distorts own nature and activates self–annihilation – generally speaking, without faith, the mind starves to death.

Faith has own parameters or inalienable properties, for instance, the inner knowledge of God. This knowledge has the levels of complexity, to which the creations of God must comply in order to be able to receive their life–sustaining “food,” or the divine energy, which God defined as the Heavenly Bread, the Flesh and Blood of the Son of Man and the Son of God – the Word–God (John 6:32–35; 47–58, 65).

If the mind is barred of true knowledge of God, therefore, has no faith, the processes of degeneration and perversion start. For instance, the mind slips into the dream worlds created by imagination. When the mind creates own images of the “things not seen” (Hebrews 11:1) and accepts figments of own imagination (own or of the others), and especially, when it fantasizes about God, it switches the focus from eternal invisible non–cognizable God to the temporal manifestations of the discernible cognizable and dissipating matter. In such a case, the mind begins to use the inadequate and insufﬁcient energy forms – images or figments of imagination it creates itself or assimilates from the material world, instead of the divine energy of creation accessible through faith, which enables the mind to comprehend the instructions–Word of God. This substitution results in

– perversion of the life–supporting cycles of energy transformation: instead of the divine creative energy with the highest level of complexity, the mind consumes the energy of the material world with the lowest levels of complexity and becomes unable to function properly (for instance, the simplest analogy: the contemporary design of car’s engine makes it unable to run on the water – it needs gas to run and to work in accordance with intentions of its makers)
– the degradation or degeneration of the mind: the mind loses an ability to accept and assimilate the energy forms with the previous levels of complexity, which the mind accessed when it received knowledge – the Word of God – through faith
– the mind’s self–confinement within the limits of the temporal material world
– unsuitability for the creative activities through which the mind has to actualize evolution; such unsuitability culminates in the failure of the main mission of man (such a failure is sin).
The one's faith might be identified and understood through the one's actions (John 3:16–21; 6:28–29; 8:37–47; 13:34–35; 14:12; James 2:14–26; 1 John 3; 4; 5):

- faith is expression of the inner – true – essence of a human being
- the actions of the believer reveal the actual faith and disclose his actual beliefs
- the actions of the believer reveal who the believer is: either of God or not of God
- and whom he, in fact, serves: either God or the arch-enemy and murderer of man

Therefore, the one's faith might be understood through the one's way of life, attitude toward difficulties, abilities to overcome stresses and trials, relations with others, and abilities to create good for the others: only actions and deeds manifest the true essence of the one's faith and his steadfastness, devotion, and loyalty to God in Whom he trusts, as well as his image of God Whom he serves.

For instance, in the Epistle to the faithful ones in the lands of Pontus, Galatia, Cappadocia of Asia and Bithynia (currently, territories of Turkey), St. Peter the Apostle reminds that the people of faith are much more precious than gold, yet, they must undergo the grieving in manifold trials. Although gold will perish, it still must be melted by fire in order to be purified from admixture, so its natural beauty and value will be revealed even within the perishable world of death. As soon as the power of God guards the faithful ones through faith, the faithful are tried similarly to perishing gold, so their true essence can be revealed and they can be empowered to receive the incorruptible and undeferred inheritance kept in Heaven (1 Peter 1:3–25).

Purified gold will perish along with the world in which the matter–gold has the higher value than human life [[people kill for gold]]. Eventually, the world of death will vanish along with its values and criteria of judgment, which elevate gold and other material things above human life and happiness, yet the one whose beliefs and loyalty to God have been tested and proved will enter the eternity.

Then, the most significant "manifold trials" proving the faith should be difficulties, disappointments, and grief; for instance, through betrayal by the loved ones and friends, loss of those who are the earthly love and light, loss of wealth, health, unjust judgment by sinners, offenses and attacks by enemies and those who carry hatred and death within their mind, misunderstanding, and so on. All these trials not only reveal the one's inner strengths and weaknesses; they are intended to make the one wiser and stronger, to open the eyes and the ears of heart so the one would become able to see the actual essence and value of all that the people hold as valuable or even precious things, to choose the actual treasures, to find the True Way, and to follow the true Light (John 14:6). The Apostles conveyed the example of perception for the righteous one who has to go through the trials, with which the one's faith is tested (e.g., in: 1 Peter; 2 Peter 1:2–10; 2:3–15; Romans 8; Hebrews 11; 12): all trials, suffering, tests serve the one's development. Thus, if the one has patience, devotion to God, and abilities to overcome own weaknesses and to withstand attacks of the spiritual and material evils, he shall be crowned with the perfection of completion: he shall become a son of God – the one destined to reign through the eternity (Matthew 13:45–48; 16:26; Luke 17:20–21; James; 1 Peter; 2 Peter; 1 John; Romans; Ephesians; Galatians; Hebrews 11; 12; Revelation 21:6–8; 22:1–5, 10–15; Wisdom 2:23–24; 3:1–9).

Different religions present the concept of faith differently. For instance, the Western theologians developed concept of faith, which is incompatible with the Christian teachings, although their writings contain references to the Gospels and apply the Christians terminology. For them, "faith is above reason" [in: Decrees of the Ecumenical Councils 808; Thomas Aquinas Summa Theologica II–II Q.1 a9 r1; Q4 a8 r; Q,7 a2. r3; The Trinity Q.3 a3.4.5; Summa Contra Gentiles book 4, §139]; their faith is obscure due to "the natural defect" of human intellect; cognition of the truth of their faith is above the human intellect, and the truth of their faith is contained in the Scriptures "diffusely, under various modes of expression, and sometimes obscurely" and "in a certain obscurity". Thus, to collect their "truth of faith" from the Scriptures, long study and practice is needed, which might be unavailable for some faithful (obviously, ordinary papal subjects). In other words according to Origen and his followers, the ordinary faithful must be fed with the "spiritual milk" of images created for them by their "guardians" – doctors of the church; they must be kept in ignorance and fear, and knowledge of the all-forgiving and omnipotent Love of God must not be given to them. To the contrary, the Christians hold that

- a) faith is the optimal state, the light of human reason; otherwise Lord God would not seek it in His creations. Lord Jesus Christ, the Son of God – the Word–God, seeks faith on the earth (Luke 18:8; John 9:35–39; 11:25–26), because He is the έπιστευτής Χριστού και Τελειώπτου – the Author/Chief of faith and the One Who completes, makes perfect, consummates faith (Hebrews 12:2). It means that by seeking faith on the earth (man is earth – Genesis 3:20), the Lord seeks His very Own possession – human beings – that is His from the beginning and that He wants to collect, to heal, to redeem, and to bring home (in: Luke 15:1–10; John 10:1–30; 15:27; 17:6, 16; 1 Peter 1:17–25; Ephesians 1:3–23)

- b) a human nature is good, and it does not have any "natural defect," because a human being was created in image and after likeness of perfect God (Genesis 1:26–27; 31; 5:1–2; 9:6; Matthew 5:48)

- c) the Holy Scriptures contain the simple and detail instructions for all who have faith in God.

For instance, what is "obscure" in God's commandments, which reflect the morality [[morality is the description of nature/essence – humaneness]]: the one must love God and love his neighbors, the one must not have other gods, and the one must not kill (Exodus 20:1–17; Deuteronomy 5:6–21; 30:19–20; Leviticus 19:18; Matthew 22:37–40; Mark 12:29–34; Luke 10:25–28)? With the Gospels, the Christians received the complete instructions and the universal criteria for evaluation of everything they encounter during the life–time: they must seek perfection of God, they must keep the Word and accomplish the words–commandments of God, and they must confirm their faith with their deeds (Matthew 5:48; 7:20–27; John 8:51; 14:15, 23–24; 15:7–13; James 2:17–20, 26). That is why for the Christians, faith is life and light of the mind, which differentiates a human being from a human–beast:

- a human–beast, for example, burns people at the stake, disposes humans in the concentration camps, sends suicide–bombers in the crowded market place to kill as many men, women, and children as possible, alters genetic codes of man and animals in a search of commercial advantages and profits, makes human–animal embryos for inhuman experiments, including IVF (thus, activates the abnormal mutation, which will trigger off annihilation of mankind and the world accommodating its existence), and for the sake of profit and commercial advancement, treats the sick ones with the poisonous drugs, which are developed on animals and in haste, which are not properly tested and studied, and which kill or trigger other diseases, sometimes without the initial disorders.

Thus, from the practical point of view, the one's faith is evaluated by his abilities to steadfastly and unwaveringly follow the commandments of God and to live according to the law of God – love to God and love to the others – whatever the circumstances of his life are and whatever difficulties he has to overcome. The one who has faith and who proves it by his thoughts, words, and deeds also proves that he has accepted the Word–God – ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ: the Word–God has become the ΣΤΕΡΕΩΜΑ [37] – the firmament, the inner structure of his soul–heart–mind and the foundation – framework of knowledge, by which he lives.
Seeking and Finding Faith

So, for the one who has faith, the way into the eternity is open.

What about those who did not come to faith yet?

How can the one obtain the faith in God?

Faith begins with an ability to admit that the visible perceivable reality is just a surface: the ability to see beyond the limits of the material world, to perceive the presence of eternal God the Spirit and the Creator behind the splendor and harmony of life manifested through temporal material things.

Faith in God: the Spirit and materialism – belief in the eternal indestructible matter are not compatible:

— the many, especially the arrogant and proud ones with access to weapons, armies, hierarchies, and other means of coercion and intimidation, are confident in the power of their earthly possessions; they identify themselves as the elite and the power of this world because of their social, political, economical, and other advantages: they live only by perceivable material things, think in the terms of the physical power, and rely on the power of coercion – social, political, and religious hierarchies, weapons and armies

— the blessing and abundance of the spiritual life – worship God the Spirit in spirit and truth, knowledge and wisdom bestowed by the Holy Wisdom, the Word—God, are given freely to the humble and meek one who knows that he is a creation of God Who makes and fashions him according to His will, that he [as Isaiah the prophet writes in: Isaiah 45:8–12; 64:8–9] is in the hands of God like the clay is in the hands of the Potter.

The comparison to the lamp of clay points to understanding of the purposes of the human reasoning/intelligence: to carry the Light and Wisdom of God and to embody them into own life and life of the world – both created because of the will of God. Consequently, the mind that pursues such purposes

focuses on God the entire being – 

is devoted to comprehension of knowledge of God

creates thoughts, words, and plans of actions/deeds for accomplishment of the commandments/words of God

is empowered to perceive the Light in Whom the mind sees the earth and the eternity

becomes the carrier of the Light and Wisdom of God

achieves the completion of a child of God the Father of lights

(Psalm 17(18):28; 35(36):9; Matthew 5:14–16; Mark 4:21; John 1:1–5; 9:5; 14:6; James 1:17–18; Ephesians 2:8–10; Revelation 21:1–4; 22:5)

For the one who holds physical survival as the main priority and the world of the matter as the only reality of existence, for the one who is rich with the possessions of this world [e.g., confidence in knowledge of the material things and the power of coercion, wealth, social and political status], who relies on the armies, weapon, power of coercion and deceit, there is no reason to seek the Christian faith, as well as there is no hope to find it.

There is no human mediator between God the Father and His creations: only through Jesus Christ, the Son of God, the Word–God, the one comes to God. Furthermore, coming to Lord Jesus Christ is the will of God the Father, Who knows His chosen ones before the beginning of times: only through Lord God Jesus Christ man comes to His Creator – God is the Beginning and the End (John 6:65; 14:6; 17; 1 Peter; 1 Romans 8:28–30; 11:36; Revelation 1:8; 21:6; 22:13).

Thus, for the one who seeks understanding of the meaning of existence and its purposes, the starting point of the road is the particular desire to understand the human nature; with understanding of the human nature, the one discovers the presence of God the Creator within own soul–heart–mind. None is capable of such understanding if God Himself does not give it; none is able to take the one’s hand and to bring him to God. Only own free choice and own life – thoughts, words, deeds – bring the one to God.

Then, the only thing what the one believing can do for the others who seek the road to God is to convey them the Gospels and, when they are ready to become the Christians, to baptize them in the Name of the Father and of the Son and of the Holy Spirit, as it is commanded by God (Matthew 28:18–20; Mark 16:15–16). Then, they take their own phase of the road to God, and their own work–preparation for the eternity begins.

Only if God wills so, the one comes to Lord Jesus Christ, and through Him – to God the Father; only by the will of God the one is renewed becoming the first fruit of certain creations, which as a seed in the soil, begin their development in the temporal world of the matter and evolve into the new creations capable to enter the eternity with God.

If there is no faith within the one’s heart–mind yet, but there is a desire to become the believer – the one has come to the beginning of the road to God.

If the desire to find God is true longing of the soul–heart–mind (e.g., Proverbs 2:3–12), the one should pray — ask for understanding [James 1:5], and everything needed shall be given to him, because the Lord said:

Ask and it will be given to you, seek, and you will find, knock and it will be opened

(Matthew 7:7–8; Luke 11:9–10)

From the practical point of view, to seek God means firstly, to read the Gospels that convey knowledge of God; to knock means to accept the words and commandments of God as the foundation for own thoughts, words, and deeds.

If the one begins to observe the commandments of God, especially, the main ones: to love God with all his soul, heart, mind, with all understanding and strengths, and to love the others as he loves himself [Matthew 22:37–40; Mark 12:29–31; Luke 10:25–28], by the grace – mercy and love of God (John 1:17–18), and because of the Absolute Good of God – all embracing all-forgiving Perfect Love without fear and suffering, the one will receive the guidance of God Himself, as He promised to His followers, along with encouragement, healing of the soul, and salvation (Isaiah 42:16; 43:1–13; John 1:1–18; 3:16–21; 6:44–69; 10:27–30; 12:26; 44–50; 14; 15:26–27; 16:7–15, 27; 17; 1 Peter; 2 Peter; 1 John; Romans 8).

Hence, he will be healed from sin, spiritual blindness and deafness; he will be given the understanding and the inner vision, which are the features of a child of God who is born of God the Spirit, and which differentiate a child of God from man of flesh (John 1:12–13; 3:3–21; Romans 8:1–39).

Then, he will discover that the Kingdom of God is within his own soul–heart–mind; this discovery shall encourage his self–identification as of the one who has been transformed
In conclusion, the one could infer that awakening of faith in the mind of the unbeliever might be likening to healing of the blind and deaf one and to setting free the prisoner of darkness enslaved by sin (Psalm 106(107):10–20; Isaiah 6:9–11; Matthew 9:2–13; Mark 2:9–17; 4:11–12; John 8:31–36; 9):

– the mind, which is immersed into the material perceivable by senses world composed of the material things, opens the “eyes” for seeing the immaterial Light that leads to the eternity
– the call of God breaks through deafness of the mind and empowers the one to take the path to God:
  a) to be healed and to be set free from chains of sin and ignorance
  b) to come out of the tomb: out of the world, in which cognition of the evil is possible and which, therefore, is controlled by the ultimate evil – death
  c) to begin following God and to enter the world of the living.

For the beginning, they should

open their mind to assumption that
there could be something else behind the surfaces of the material things
↓
acknowledge a possibility that they have been either deprived of knowledge of God or indifferent to it
↓
feel a desire to find God
↓
begin reading of the Gospels and Epistles of the Apostles of Lord Jesus Christ
↓
keep in mind that the Lord said:
Ask and it will be given to you, seek, and you will find, knock and it will be open.
For each one that asks receives, and the one that seeks finds, and to the one knocking it will be opened
(Matthew 7:7–8; Luke 11:9–10)

Then, the blessing of God – the faith as the substance of all expectations and the evidence of the unseen (Hebrews 11:1) will become the state of the mind opening to the one the road into the eternity with God...

The faith is ignited within the heart–mind of the one who seeks God with the sincere desire to find the path to the Creator and to obtain everlasting life in His kingdom\textsuperscript{212}, who understands that God is all of man, who has ceased the works of the evil and began to do the works of the good, who follows the ways of righteousness and justice pleasing to God, who seeks knowledge of God and wisdom\textsuperscript{2SS} as the greatest treasure that the one can have. Then, the Holy Wisdom, the Light that is the Truth and the Way and the Life of man, illuminates the darkness of the creature of earth/clay making him capable of becoming the child of Light – a child of the eternal God (John 1:1–13; 9:5–7; 10:30; 14:6, 23). That happens if the human reasoning/mind reaches the optimal state: faith. Then, if faith, which is the state of the direct connection with God, is ignited, the phase of human evolution that must be done at the earth – within the temporal world of the material things, is initiated.

\textit{Conclusion}

The phenomenon of faith facilitates understanding of the meaning of earthly evolution\textsuperscript{280} – the work that the human mind must accomplish during the time at the earth, if it desires to enter the everlasting life with God. Faith is the beginning of the eternity, because it connects the creation with eternal God the Creator, and as such, faith does not have limits and temporal restrictions typical for everything that is a part of the temporal restricted world.

For instance, for the Christians who live today and for the Christians who lived centuries ago the world is no different: they all have the same greatest treasure – the same love and blessing of God (John 17:17–26) coming through the faith, because they believe in Lord God Jesus Christ, although they have not seen God in the same way as His disciples did. They also have the same evils rising against them, and the same spiritual – absolute – weapon: faith and the Word of God (in: John 1:1–18, 34–51; 17:6–20; 1 John 1:1–4; Ephesians 6:10–17; Hebrews 11:12).

Christian faith is very simple in the end as it was in the beginning – accept Lord Jesus Christ, the Word–God, believe in Him, love Him, live by Him through observing His commandments, do His works, endure difficulties and trials that mold invincibility of the human spirit/soul–heart–mind, prepare himself for becoming the living temple–dwelling of God, learn the knowledge of God that is the everlasting life, and become a child of God – yet, this simplicity embraces the infinite Eternity (Matthew; Mark; Luke; John; Revelation 21:6–7; 22:1–5; Wisdom 2:23–24; 3:1–9).

\textsuperscript{283} Virtue is the way of life according to the nature of man created in image and after likeness of God. For the Christians, the Word–God is the source of the virtues, and the earthly life of Lord Jesus Christ is the complete manifestation of all human virtues: the full knowledge of the Word–God, acknowledgment of His excellence, and observance of His commandments originate virtues of man (2 Peter 1:1–11; 1 John 3:2–12; 5:1–3; Ephesians 1, 2).

See The Virtue and Survival – in \textit{Reprints}, Supplement 3 to this file.

\textsuperscript{284} See The Universe and Survival of Man – reprint from my book \textit{The Invincible Empire} Chapter 2: The Preliminary Concepts, in Supplement 2 to this file.
Lord God Jesus Christ said (Luke 6:35–36):

be merciful as the Most High, God the Father, is merciful

Consequently, as St. James the Apostle writes (James 2:13), mercy exults over judgment. Hence, for a Christian, mercy is above all human laws, firstly, because (Luke 6:27–38; 11:1–4; Matthew 6:9–13; John 14:15–18, 26; 15:26; 2 Corinthians 1:3)

a/ God Whom a human being calls Father is the Father of all mercies and God of all comfort

b/ in Φιλετος Πατερ – Our Father, or The Lord’s Prayer given by Lord Jesus Christ, the Word–God (Luke 11:1–4; Matthew 6:9–13), a human being asks forgiveness of God as he forgives the others

c/ a human being has the special commandment of God: be merciful as the Most High, God the Father, is merciful (Luke 6:35–36).

Therefore, the mercy is the ultimate Christian justice.

See The Law of Love and Ultimate Justice; The Freedom of Perfection; Inhumanity and Mercy; The Ultimate Justice – in Selections & Reprints

186 See
– The Guardian; The Authority to Survive; Inhumanity and Mercy – in Selections & Reprints
– Ecumenism
– Vanga’s Phenomenon. Comment on Predictions in Comments @ The Net

187 In brief, invincibility is impossibility to destroy the system until it accomplishes the purposes for the sake of it has been created. The factors that impact the overall system’s condition include resistance to external influence that might

undermine the system’s defense
modify the system’s purposes
transform the system into an establishment incompatible with the environment, within which the system has to accomplish its purposes
make possible assimilation of the system by its enemies

Although the very idea of invincibility within the world of dissipating material realities, systems, and structures seems to be illogical, it will continue to exist, because it reflects the true nature of a free being created in the image and after likeness of free Almighty and Omnificent God – Master of the Universe. The inner primordial knowledge of the unity with God in the Eternity, thus invincibility, penetrates the consciousness, provides the background for any thought, and begets the dreams about the absolute power and might. At the level of the discernible material world, the dreams become the attempts to create something eternal or at least something corresponding to the splendor of the realm of God: all designers–creators of the social–political–business–other establishments expect own creations to be invincible, prosperous, successful, and everlasting.

Two texts from the Holy Scriptures reveal the secret of invincibility:

1/ Isaiah the prophet writes (Isaiah 30:12–14) of the sin of disobedience to the words of God and trust in the falsehood [that is, fact, recurrence of the original sin, because of which mankind has to cognize death (Genesis 2:15–17; 3)]. The prophet compares this sin to the crack that brings down the fall of the protective wall of the impregnable city that has been captured by the enemies (τείχος του χτισμον παραχρημα πολέως σχετων οιων οιων οιων), so nothing capable of life is left.

2/ Zacharias the prophet conveys the words of God that He will be ΤΕΙΧΟΣ ΠΥΡΟΣ ΚΥΚΛΟΘΕΝ – the Wall of Fire encircling Jerusalem with abundance of life in her, and the Glory in the midst of her (Zacharias 2:4–5).

Starting with Moses, the prophets’ main purpose was an arrangement of the stable invincible system, which would be able to guard the knowledge of the law and morality from any contamination because of contacts with (influence of) the idol–worshiping nations, which surrounded Israel. The Hebrew Prophets had to protect the knowledge of God from the false prophets and to shield the people from the corruption with misleading fantasies of the false prophets and diviners. Consequently, contamination with religious beliefs, laws, and customs of the surrounding nations was the main theme of the prophecies, which predicted the destruction of Israel: by any means the chosen nation had to keep the knowledge of God intact – uncontaminated and unaltered. However, the mind of many chosen ones preferred the material things to the spiritual riches; the end of the story is well known [see The Vineyard and Its Lessons].

Then, the next example – the fate of the heathen Roman Empire – serves the convincing illustration of the difference between the might of a human establishment and the might of the human spirit.

The centuries of persecutions and extermination of the Christians committed by the heathen Roman Empire culminated in recognition of Christianity and conversion of many heathens into Christians, while the heathen establishment/empire vanished.

The small group of the Apostles – the core of which was composed of twelve poor men–followers of Lord Jesus Christ – revealed the invincible reality founded upon the true knowledge of God.

The only possession of the Apostles was faith, the knowledge of God, and love to God; they did not have weapon, wealth, and traditional – for the material world – means of authority, titles, and knowledge, with which the heathens operate (Acts; 3 John 7).

Yet, they accomplished the enormous purposes:

propagation of the Christian teachings within the heathen hostile world
transformation of some parts and establishments of the heathen world into the ground capable of accepting Christian teachings
and accommodating the evolution of men for the eternity with God
Thus, a human being, a person, an individual, anyone of us—ordinary people living within either the mighty or poor nations, either powerful or collapsing states, under the authority of countless political, social, religious establishments claiming right on the total control over our life, thinking, conscience—can have only spiritual invincibility; this invincibility is in knowledge of true God (John; 1 John).

The knowledge of God is the most powerful force a human being can ever possess: it creates civilization, makes a great nation from one man, and annihilates the evil in spite of any weapon, wealth, and earthly glory, which the evil might have in its discretion (Luke 4:1–12).

There is nothing more potent and appropriate for the mind as the knowledge of own Creator that makes the mind invincible and elevates it above all and everything: life, death, rulers, riches, etc. Understandably, this knowledge became the most sought after treasure for those who are empowered to see beyond the limits of the temporary structured matter. Although the multitudes might seek the earthly power, glory, and other means with which men convince themselves that are invincible, the one who aspires for the eternity with God would acquire the precious knowledge (John 17:3) even for the price of own life: only the knowledge of God makes the mind invincible.

The invincibility, as a feature of human establishments, is conditional; it might exist only

- within a particular life-cycle
- within a particular knowledge framework
- for an establishment
- arranged for achievement of particular purposes

If a system is unbreakable until it accomplishes the purposes for achievement of which it has been created, application of the term invincible may be justified.

Then, if the invincibility exists, which law/code/design/model a human establishment should embody to become invincible?

A system survives and might evolve into the invincible one within the particular life-cycle, or at the particular time–space–complexity settings, under the following conditions:

1/ adherence to the system's main truth, which the supersystem has established as the essence of the system

2/ constant incessant connections with the supersystem
[[In this context, a supersystem is either the system’s creator or the framework that accommodates the system’s existence, provides the reserves for system's survival and development, controls the system's behavior, and defines the rules of the system’s access to the life–maintaining reserves]]

These connections should secure constant life–maintenance of the system. One of the indispensable life–maintaining forces is the flow of knowledge, information, and data, which makes possible the system’s existence

- maintains the system’s focusing on the achievement of the purposes
- and corrects the system’s actions and deviation of the optimal state/regime of operations
- directs the system toward the state of perfection

As soon as the general framework available for the mind's operations within the world of the structured matter is the temporal time–space–complexity settings, the one might contemplate invincibility of the systems composed of the material things and arrangements only as a temporal feature, which may exist only

1/ at the particular time–space–complexity point(s)
2/ until the purposes of the system's creator are accomplished.

Only the human spirit focused on the eternity with God is capable of contemplating permanent invincibility as the attribute of the system that is evolving for the eternal realm of God the Spirit.

However, mankind had the chance to cognize the invincibility even here, at the temporary world which was arranged for men who preferred knowledge of the good and the evil to obedience and trust to God (Genesis 2:16–17; 3). With time, the people received the promise of God that He will establish the indestructible eternal kingdom. When the chosen people came to be settled in the Promised Land, they were given a choice (Deuteronomy 30:14–20) between life and death:

- either to accept the law of God, to keep it, to live by it, and to have the abundant prosperous peaceful life under the mighty protection of God in the kingdom that will last forever;
- or to follow corrupted imagination and to “go a–whoring” after the idols similarly to the surrounding idol–worshiping nations: to become the apostates and idol–worshipers.

The inabilities to create invincible systems, to maintain invincibility, as well as to accomplish the purposes in all spheres of human activities are the natural end of the unnatural phenomenon: perversion of the human mind that has rejected God, violated His law, and subsequently, separated itself from God the Creator (Isaiah 59:1–15). Such separation initiates the processes of degeneration of human reasoning: loss of wisdom, insanity, blindness—inability of right perception and understanding of the nature of things, displacement or bewilderment/confusion (εκστασει διανοιας) of the mind (Deuteronomy 28:28; Isaiah 59:9–11; 29:13–14). Isaiah the prophet referred to these processes as to the crack within the wall protecting the great city that, ultimately, will be completed with its total disintegration, so even smallest crock suitable for use would not be left (Isaiah 30:14).
Such disintegration of human reasoning as the consequence of rejection of God has simple explanation: the mind that rejected God
cuts itself from God
↓
does not receive the life–maintenance that is
the life–creating→ life–sustaining→ evolution–initiating act of actualization of the unity of Energy–Power–Law,
by which the universe exists, and which a human heart–mind perceives through faith, love, and knowledge of God
↓
the mind becomes incapable of creating thoughts that secure own survival and survival of its establishments
↓
the mind is not empowered to prepare itself for the eternity with God
↓
the mind has transformed itself into something that is not of God:
It does not abide in God and it is not known by God
↓
the mind is similar to the withered branch incapable to bring fruits and suitable only to be the food of fire
(John 8:34–47; 15:1–6; Revelation 20:14–15)

See The Invincibility; The Inevitability of the Law; The Time of Destruction; The Possession of Life – in Selections & Reprints

Concerning the laws of adequacy or adequate complexity, inadequate complexity, and irreversibility of cognition

The law of adequacy or adequate complexity is the main law that defines existence of a system.

The meaning of the law of the adequate complexity: to survive, the system has to provide adequate responses, services, or processes, which satisfy the changing demands of environment; to achieve the state of optimum, the system must be able to achieve multiple purposes at the different levels of complexity, therefore, to apply means and methods adequate to properties and conditions of the counterparts, enemies, and other systems.

The general meaning of complexity is universality of knowledge, which sustains the entirety of processes defining life of the world/realm → reality → system, when life is perceived as the totality of cycles of transformations of the divine → universal energy of creation.

Therefore, the law of adequate complexity defines the main condition of the systems existence: the knowledge learned–assimilated–created–transmitted by the system must have the level of complexity adequate to the reality that accommodates the system’s existence. It means that the system must be capable of creation the true – adequate knowledge of the nature of the world and of all components of the world that define, control, sustain, facilitate or might impede system’s survival, achievement of the purposes, for the sake of which the system has been created, and development – achievement of the optimal potency according to the system’s design.

The law of inadequate complexity is one of the main laws, which control the processes of anti-evolution; it sustains the concept of collapsing systems. The logic of simplification — which, for instance, makes possible modeling, substitution of the heathen philosophy for the Christian teachings, and imposing of political correctness as the proper way of thinking for the one who desires to obtain the true knowledge of the actually — illustrates the law of inadequate complexity.

If to correlate knowledge with the preparedness to act, it might be said that the complexity of knowledge denotes the ability to act with the power, organization, and resources which are adequate to the actuality.

To the contrary, simplification might be seen as the consequence of inadequate complexity of description resulting in the insufficient knowledge of the reality, therefore, irrelevant projections, inadequate distribution and use of resources, and failure to achieve the purposes. The law of inadequate complexity allows understanding that a simplified analog cannot convey the reality of observed phenomenon even within the world of the matter, at the lowest levels of complexity.

For example, the mind itself, with the reasoning, logic, and imagination fuelled with the images of the material world, is not able to create true knowledge concerning the nature of God or His attributes. The axiom of complexity – as the foundation of the world of the matter – makes meaningless any attempt to impose the laws of the matter (the lowest levels of complexity) on the Spirit – God the Creator (Genesis 1:2, 31; John 4:24). When the mind creates own images of the “things not seen” (Hebrews 11:1) and assigns the place of the faith to the figments of imagination, and especially, when it fantasizes about God, it switches the focus from eternal invisible non–cognizable God to the temporal manifestations of the discernible/perceivable cognizable (and dissipating) matter: the mind begins to use the energy forms – images or figments of imagination, which it creates itself or assimilates from the material world. This substitution results in

— perversion of the life–supporting cycles of energy transformation: instead of the divine creative energy with the highest level of complexity, which mind receives when it observes the Law of God, the mind works with the images created by own imagination; it substitutes the energy of the material world with the lowest levels of complexity for the divine creative energy with the highest level of complexity

— the degradation or degeneration of the mind: the mind loses an ability to accept and assimilate the energy forms with the previous levels of complexity

— the mind’s self–confinement within the limits of the temporal material world.

Finally, the progressive deterioration of abilities to create culminates in the failure to achieve the purposes of existence:

the mind becomes incapable to actualize the evolution–preparation for the next phase of existence
↓
initiates the program of self–annihilation
↓
perishes
Concerning *irreversibility* and the *law of irreversibility of cognition*:

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**Irreversibility** is impossibility to stop, decelerate, reverse, or interrupt the interminable purposeful transformations of the energy and processes of cognition governed by the universal law. Irreversibility in its exact meaning – impossibility to reverse a process – manifests itself when the structured matter is enabled to carry and to absorb the purposeful information. In other words, irreversibility is the inseparable feature of the matter, which was structured for the achievement of a purpose.

Some researchers attempt to disprove the permanent character of irreversibility. For example, they refer to experiments with thermodynamic equilibrium in limited portions of the space, where elementary processes involving elementary particles can be reversed under specified conditions [e.g., Prigogine and Stenger 301]. Such property of quanta as existence in two forms – energy and matter – or discernible ability of transformation of the energy into the matter and the matter into the energy (\[\text{wave} \leftrightarrow \text{particle} \leftrightarrow \text{wave} \leftrightarrow \text{particle}\]) confirms that reversibility is the natural property of the energy–source of the matter.

Infinite multitude of the energy–information–matter systems and realities must possess reversibility of the elementary components because they undergo countless transformations in the constant (constant within the temporary singularity – time–space–complexity–bounded Universe) cycle of

... creation → transformation → disintegration → creation → transformation → disintegration → creation → ...

In general, reversibility should work only at the levels of complexity where the purposeful structures of the matter do not exist yet, or where reversibility is the natural property of energy, which has been transformed into the energy form ready to participate in creation of the matter. Perhaps, at the lowest level of complexity, reversibility is correlated with timelessness and inability to serve any definite purpose within the world of the structured matter.

When a system/reality cognizes, learns, or reads/scans the universal code, it extracts from the universal code those patterns of energy transformation, which are consistent or coincide with its levels of complexity. The system’s level of complexity determines and the law of irreversibility controls the consistency of such reading–scanning–perception and realization: the universal code is actualized under the law of irreversibility within the specific dimension – subsystem of time (the Present as the frontier system between the Past and the Future).

The law of irreversibility controls acceptance, accumulation, and transformation of energy and any of its derivatives, including knowledge, by any purposeful living system.

Irreversibility in this context implies impossibility to reverse processes of transformation the energy–information and energy–information–matter while a system accomplishes its purposes. Irreversibility is also impossibility for a system to decrease the level of complexity, while such a system is in a process of realization of purposes.

To decrease the level of complexity means to unlearn what had been learnt as a result of accomplishment of a specific purpose: it is impossible until the specific objective remains the unchanged reason for the system’s existence.

When the purpose is changed, the system has to restructure all knowledge it possessed before modification of the purpose. Any system with modified purposes becomes a new system, because new knowledge inevitably transforms the system’s essence.

A system sustains own existence by irreversible assimilation–cognition of information. The essence of cognition is irreversible assimilation of the active information (the active information is a term for the pattern/code/law of energy transformation and transmission; also is referred to as a small energy form), which activates irreversible transformation of energy and its derivatives – energy–information forms with different levels of complexity: data, information, knowledge. The active information might be conveyed in a form of code, pattern, information, data, concept, thought, system of knowledge, a report, book, library, etc.

The law of irreversibility postulates that when a system cognizes – accepts or perceives – the active information, the accepted energy form triggers off the irreversible inner changes of the complexity and activates changes within all correlated systems and realities. There is no any possibility for any normal system to reverse reading/perception/embodiment of the active information.

The law of irreversibility maintains achievement of purposes with the irreversible continuity of the processes of cognition (irreversible because even if cognition can be stopped when system is destroyed, it cannot be reversed), an increase of complexity, and optimization. The law of irreversibility implies that until the system is able to accomplish the purposes it has created to accomplish, it is not possible to stop or reverse the process of cognition and to unlearn knowledge created or accepted during accomplishment of the system’s purposes.

Irreversibility and purposefulness are the main system–driving forces of the time–space–complexity–bounded Universe. From another point of view, irreversibility and purposefulness might be seen as two facets of the evolution: within the unstructured chaotic reality of energy formations a system or reality appears; then the system or reality makes the divine energy of creation accessible for the purposes of men and prosperity of their establishments.[[2]]

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**The law of irreversibility of cognition** controls the dimension of time; without irreversibility of cognition, the optimization and development as the increase of mind’s complexity are not possible (the increase of complexity is the development, also referred to as optimization and evolution).

The law of irreversibility determines the possibility to accomplish the purposes, thus to achieve finality–definiteness of the results consistent with the system’s nature and assumed–created–conveyed knowledge.

In accordance with the law of irreversibility of cognition, once learned knowledge does not perish; it sustains expansion: the knowledge of the good leads to the perfection; the knowledge of the evil with each new generation demands more sacrifices and consumes more lives and resources. Within the wholeness of the human mind, knowledge, complexity, and time–space dimensions are unified by the law of irreversibility of cognition, which sustains advancement of the mind – either on the way of development–evolution (cognition and actualization of the good) or on the way of degeneration–perversion/anti–evolution (cognition and actualization of the evil).

The law of irreversibility of cognition and the law of irreversibility of the matter are the constant part of the laws with which the temporal world of men is built: within the wholeness of the human mind, knowledge, complexity, and time–space dimension are unified by the law of irreversibility of cognition.

The unchangeable law of irreversibility of cognition governs the dimension of time. It means that the mind is not able to unlearn the knowledge of the Past. Figuratively speaking, the learned (or absorbed by the mind) knowledge might be compared with the threads interleaved into "the fabric" of the mind. Any apparent loss of the knowledge, which was absorbed–integrated into an individual mind’s database–memory, signifies the process of disintegration–dying of a human being who possesses this individual mind. Yet, existence and disintegration are controlled by different laws.

When the ancient heathen philosophers encountered the phenomenon of irreversibility, they invented a special deity: the inexorable Fate, the embodiment of the power that keeps everyone in his very own inferno of fixed destiny as a slave is kept in fetters by his ruthless owner.

In the heathen world, the destiny is inexorable indeed, because, if there is no knowledge of the Law of God – the main Law that defines the human nature, each thought and each action might violate the Law. The violations of the Law lead to the perversion of the nature, that is to suffering, mental and physical illness, disorders of all kinds, and premature death. The way of the evil is the same for everyone and it has the same stages and the same end: nothing can be changed, because the main pattern of the evil always is unvarying: degeneration → disorder → collapse → death → disintegration.

See also:

- **Introduction to the Systems Logic**
- **The Concept of Time** – excerpt from my book *The Invincible Empire* – in Supplement 2 to this file

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67
The example illustrates the meaning of collapse of reasoning at the level of the state initiated with political correctness.

The meaning of political correctness is the substitution of the knowledge created on demand of ruling/dominating group [[that is false knowledge composed with the purpose to manipulate thinking and behavior of the ordinary members of the society – the parts of the system, or Aristotelian social animals, or simply, the herd]] for the knowledge of the actuality [[that is the knowledge of truth starting with knowledge of the Divine nature of mind that lives by the knowledge and law of God]].

In general, political correctness might be seen as a current modification of propaganda established by Adolf Hitler who determined its primary task as manipulation by the masses [[concerning propaganda, see Note 63]].

Political correctness as the mode of thinking and standard of behavior of the one who allows deprive himself from freedom of thinking and freedom of expression for the sake of advancement of alien beliefs and alien interests, is propagated, spread, and imposed through

- media, entertainment, “works of art”
- speeches of the corrupted politicians who have sold themselves out to the enemies of the Western civilization
- suppression of freedom of thinking and freedom of expression in schools, educational institutions, commercial enterprises, government, political, and social agencies, research institutions
- introduction and enactment of the laws that establish perversion as the norm
- dissemination of hatred to God and to those who attempt to think and to live freely, according to the normal conscience and with the normal mind naturally devoted to God; such dissemination of hatred to God is carried out by media and through politically correct movies, shows, enactment of social and political norms, rules, regulation, that define the politically correct speech, behavior, and thinking.

The roots of the political correctness are in the heathen past, in the mythical civil theology of the ancient Greeks produced by poets and philosophizing theologians for the mass population (referred by Augustine [in: *The City of God… VI.v–viii, xi*]). The contents of the civil theology was the mass of figments of imagination, in which heathen myths concerning will and features of deities intertwined with politics of the states and desires—aspirations—purposes of their rulers, vice and corruption of the ruling elite, and the purposes of political and social stability based upon slavish obedience of the ordinary citizens were molded into the mass standard and rules of social—political—religious behavior of the mass population. Through theater, entertainment, religious rituals, education, social gatherings, and other means of fashioning the mass mentality, civil theology shaped thinking, behavior, and other activities that are the meaning of the daily life. Aristotelian Polis – the utopian system [Aristotle *Politics* VII; VIII], which was accepted as the zenith of philosophical—political—social thoughts and produced blue prints for all totalitarian regimes – ancient tyrannies, communism, fascism, globalism – is based upon the duty of “legislator” to implant the knowledge of the best things into the mind of citizens, so they would accept the interests of the city/rulers as their very own, behave and thinks according to the patterns—role—models established for them by the political leaders.

In other words, in the terms of ancient politicians, the mind of a citizen must be fashioned into the “writing tablet,” on which any text needed for the current purposes of the ruler can be written, and then, “wiped—out” and prepared for the next set of purposes and for the next set of legislators, rulers, and opinion-makers.

In summary, the ancient heathens had to accept any deities, any rituals of worship, and any laws imposed by the cities—states for the sake of advancement of their political and colonial interests, and consequently, their mind have been molded into the erasable tablets for writing, on which any new slogans—beliefs might be written.

Are the current heathens – those who worship “other gods” or comfort themselves with the lies of their liberation from any religion – different? As the current state of the world affairs illustrates, there is no difference.

By introducing the heathen mentality and by aiming to manipulate by masses, political correctness prepares the people for slavish obedience and therefore, facilitates destruction of the nations, states, all systems – establishments and institutions created to sustain the chosen way of life.

Furthermore, through debilitating and degrading the reasoning, political correctness triggers off failure of the core government structures, starting with substitution of the interests of the political leaders/groups for the national security and interests of the state followed with corruption of the highest levels of political hierarchies, which culminate in

inefficiency → degeneration → collapse of intelligence, military, and other systems of defense and systems intended to sustain survival and protect the particular way of life that differentiates one nation from all the others

assimilation by the enemies

annihilation of the original state, which was an unique social—religious—political system that embodied beliefs, purposes, customs, and ways of life of the nation

establishment of the new political—social—religious—state system based on the second framework of knowledge that sustains inhumanity, corruption, slavery, injustice, and deceit, which form the new state—realm of death allotted to the people who have rejected the knowledge and law of God, chose curse and death instead of life, and therefore, are destined for slavery, slaughter, and annihilation

The current purpose of political correctness is advancement of non–Christian degrading mentality of herd, which would prevent social and political unrest and eliminate any obstruction at the way of advancement of alien political—social—religious system.

Such advancement is possible because the mind of many is schooled to believe that the Islamic absolutism as political—religious—social system and marxism are compatible with the values on which the Western civilization is built.

This assumption has no foundation, because

1. the essence of Islamic civilization is political absolutism based upon the religion:
European Union, and the US during centuries of discrimination, oppression, enslaving, systematic massacres of Christians, which have been committed in the Islamic countries.

If [e.g., acts of terrors, especially those committed by suicide bombers] is elevated at the rank of the highest virtue that secures the place in their paradise

unadmissibility of violence, murder, enslaving, deceit, and intimidation of the people of other faiths and ways of thinking and living for the sake of either conversion into Islam or suppression followed with extermination

This absolutism defines life at all levels – the mind, a body, family, society, entire civilization.

As the history of Islamic civilization illustrates, there is no foundation for any expectation of co-existence for other civilizations. The temporal peace is possible only during the periods of time while the Islamic countries penetrate and assimilate the protective, life-sustaining, legislative and government structures and reserves

of the nations targeted for the conquest

purchase politicians, media, think tanks, create and fund lobbyist, charitable, and educational institutions within the nations targeted for the conquest

lull vigilance and pacify the population of the targeted countries with the messages of the “religion of peace,”
in the same time demanding tolerance, protection from any criticism, and unreserved cooperation and assistance [In fact, they use the political and social structures that the Western societies have arranged to protect human rights for advancement of their purposes;]

the first condition for achievement of their purposes is deprivation of freedom of thinking of those who accepted them into their midst, which culminates with either assimilation or extermination of the “infidels” – people of other religions and ways of life]

proselytize

expand supporting and allotted for the military operations networks within the nations targeted for the conquest

covely recruit and train the militants even within the countries–targets

accumulate wealth and reserves with which they expect to wage their “holy war” with the world that does not accept

— them – as the superior masters of the universe
— their religion – as the supreme religion and the only truth
— their laws – as the supreme laws compatible with the Law of God
— their way of life – as the life compatible with humanity and human dignity

2. Islam is the religious-political-social system. It means that it is the entirety-wholeness focused on the particular purposes and armed with particular means to achieve them. Those who accept Islam as religion have to unconditionally accept the political and social order, the laws, customs, and all other components of the system-wholeness; otherwise, they are exterminated, as the history of fratricide wars among Islamic sects and mandatory execution of apostates–converts into other religions, especially into Christianity, confirm.

It means also that the Muslims who come into the Western societies do not come to be assimilated [for instance, to accept the Constitution of the US as the main law] into the societies, which accept them and assist them in their needs. They come to assimilate, to establish their entire religious-political-social order [although it may be incompatible with the laws of countries into which they are admitted, for instance, in the US – with the Constitution of the US], to subdue their hosts and either transform them into own likeness by converting into their religion [which is the core of their system] or exterminate them through deceit and gradually increasing oppression: discrimination, enslaving, robbery, massacres, and by other means that are illustrated by the history of Islamic rule and are confirmed by the current war waged by the Islamic State (ISIS) and its affiliates all over the world.

Therefore, those who ponder the idea of peaceful coexistence and uncontrollable admittance of the Islamic migrants into their countries should firstly, answer the inevitable question: do they want to be assimilated into the Islamic religious-political-social system, which for the Westerns means deprivation from all human rights and freedoms that compose the set of values, on which the Western civilization is supposed to stand?

3. only Christianity as the faith in the only One True God Who created a human being into His image and likeness, Whose mercy, perfection, and love His creations must imitate if they want to obtain the everlasting life with Him, is capable to withstand the Islamic religious-political-social system as it has done during centuries of discrimination, oppression, enslaving, systematic massacres of Christians, which have been committed in the Islamic countries.

Hence, currently, political correctness [for instance, as it is illustrated by the current state of affairs in Belgium, France, the UK, other countries of the European Union, and the US]
facilitates spreading of hatred to God and to His people – to the Jews and to the Christians

facilitates the current advancement of the war for world-wide domination
by the Islamic religious–political–social system
that is currently is waged in Europe and is spreading all over the world

makes possible silent acceptance of the current genocide of Christians
in the Middle East and Asia
by the governments of the Western countries

sustains cooperation of the Western countries with regimes that
funded ISIS and use it as the spearhead in their war for world-wide domination

4. **Marxism** is embodiment of death: its purposes are

a) eradication of any law, order, religious beliefs, morality, virtues, political, social and religious systems, as well as any other components of civilization

b) transformation of mankind into the proletarian herd deprived of freedom, human rights, family, individuality, followed with the ultimate conversion of the proletarian herd into original “sexual community,” which for Marxists is a “natural state inherited from the animal kingdom.”

See

– **Note 133 to Selections & Reprints**

– The Blessing for the Nation; Inhumanity and Mercy – in Selections & Reprints

– daily news concerning establishment of the Islamic State in Iraq and Syria (ISIS) and its *modus operandi*:

  — genocide of Christians ([which continues the traditions to exterminate, persecute, and discriminate Christians in the lands under Islamic rule; for instance, such as massacres of the Greek Christians, genocide of approximately 1.5 mln of Armenian Christians in twentieth century, and “ethnic cleansing” of lands under the Turkish rule from the Greek and Assyrian minorities committed by the Ottoman/Turkish Empire [e.g., see articles *Armenian Genocide and Ottoman Empire* @ https://en.wikipedia.org/wiki/]] and people of other faiths

  — enslaving and sexual abuse of women and children

  — inhumane punishments and executions

  — terrorism and cyber terrorism

  — techniques of propaganda, recruitment, training, and growth, including expansion and rooting in of the supporting and striking (military, reconnaissance, and intelligence) nets

  — the current world war initiated and waged for the sake of imposing the Islamic religious–political–social system on the entire mankind, which the Islamic State began with conquest of the Middle East and Northern Africa, continued in Europe, South Asia, Eastern and Central Africa, the Caucasus, and currently is spreading in Canada, the US, South America, Central Asia, and Russia

– daily news concerning terrorism committed through the suicide bombers and other militants waging the world war for imposing Islamic religious–political–social system over the world

– **Heathen Philosophy and the Western Civilization**

191 From a practical point of view, the knowledge framework that accommodates life of the mind/human intelligence/reasoning could be described as

— the logical reality – comprehensive description of the three-dimensional *κόσμος* — **God → man ↔ world** that defines the mind’s life [[Life of the mind is thinking–creation–operations with knowledge]] and its re-creation in terms of knowledge

— a motherboard, on which the mind creates its thoughts and assembles/devises codes/plans of its creations/systems, for instance, such as a particular civilization (or a particular set of civilizations) and its (sub)systems: kingdoms, states, empires and their subsystems – societies, social, political, religious, and other establishments

— the feeding ground – pool of reserves, from which the mind assembles its creations: thoughts, plans, codes of new systems, bodies of knowledge — doctrines, theories, arrangement and assembly of establishments/systems (e.g., state, science, manufacturing plant, political party, social/religious/political organization) that the mind needs for accomplishment of own purposes.

The entirety of knowledge, which the mind perceives–creates–learns–accumulates–disseminates, might be seen as the outcome of the **knowledge framework** that accommodates life of the human intelligence/reasoning.

By giving knowledge of Himself and of His law, God the Creator initiated development of the human civilization: the realm of the mind that lives by knowledge of only One True God and His law and that creates knowledge how to embody–materialize the law and knowledge of God into thoughts, words, actions, and arrangement of establishments, with which this mind sustains own existence, accomplishes own purposes, and evolves for the eternity with God.

Establishment of the human civilization based upon knowledge of the only One True God and His law/words (*Exodus 20:1–17*; *Deuteronomy*; *Matthew* (esp., *Matthew 22:36–40*); *Mark*; *Luke*; *John*; *Acts* 26:16–18) completed the process of aggregation, separation, and division of entire body of knowledge accumulated by mankind into **two general frameworks**:

— knowledge framework derived from Christian theology – knowledge of the only One True God

— all other systems of religious–philosophical–political–etc. thoughts–beliefs–doctrines belong to the **second framework** – the heathenism.

For the Christian, there is only one true knowledge framework: the first – universal – framework of knowledge built upon Christian theology. The Christian theology is the teachings of Christ – the precious Cornerstone rejected by the builders: by the nation that was chosen to keep knowledge given by God and to preserve it for mankind, yet whose learned and ruling elite adopted knowledge of the surrounding idol–worshipping nations ([arch–evil and death religions and cults based on Orphic mythical theology and derived of it philosophy of Greek slave–owners and serpent–worshipers]], and became devoid of reason “blind guides” living by false knowledge of serpent–worshipping heathens, to whom God referred to as hypocrites, an evil and adulterous generation, and “Serpents, offspring of wipers!” (*Matthew 12:34; 15:12–14; 16:4; 21:42–45; 23; Mark 12:10–12; Luke 20:17–20; 1 Peter 2:4–10*).

The Christian theology and the knowledge framework built upon it is the fruit of cognition of the Absolute: the knowledge sustaining religion of the Triune, the only One True God (*Matthew, esp.: Matthew 5; 6; 7; 8; 19:16–30; 22:36–40; Mark, esp.: Mark 4; 5; 7; Luke, esp.: Luke 4:1–13; 6:19–49; 8:5–18; 10; 11; 12*).
John, esp.: John 1; 2:19–25; 3:3–21; 31–36; 4:10–14, 21–26, 34–38; 5:17–47; 6; 8: 10:1–5, 7–18, 27–30; 11; 12: 13:34–35; 14; 15; 16; 17; James; 1 Peter; 2 Peter, esp.: 2 Peter 1; 1 John; Romans 8; Ephesians 1; 2; Revelation).  

Hence, the first – universal – framework of knowledge is built upon The Ten Commandments, knowledge of God revealed through the Hebrew Prophets, and ultimately, knowledge given by Lord Jesus Christ, the Word—God.  

Upon the knowledge given by God Himself, two consecutive civilizations focused on God and accommodating existence–thinking of the evolving mind, which evolves by comprehension of knowledge of the Absolute Good, came into the being:  

1. the root – the Judaic civilization built upon The Ten Commandments and knowledge of God revealed through the Hebrew Prophets  
2. the offspring – the Christian civilization built upon  
   c) knowledge and words/commandments/law given by Lord Jesus Christ, the Word–God  

b) knowledge of God revealed through the Hebrew Prophets  
   a) The Ten Commandments  

In summary, the entire edifice of knowledge of God has been built as the universal framework that now accommodates life–evolution of the human reasoning, personal life of Christians, their families, societies, and nations, as well as the human establishments, with and within which the Christian mind attempts to sustain existence and development–evolution of the world/reality (e.g., personal life, family, group of connected people and establishments) given into its dominion.  

The main pillars of this framework include  
— revelations–explanations of the will of God given through the Hebrew Prophets and the purposes of the world He created (The Books of The Old Testaments)  

This fundamental framework, which accommodates the normal life of the human mind–reasoning [the normal life of creations of God is growth—achievement of the highest potency of creation of the good → evolution—readiness for the next phase existence: the eternity with God]] – is the embodiment/actualization of the Absolute Good:  

— its overall contents is the knowledge that is the everlasting life  
   (John 17:3, 1–26)  
— it is centered around and focused on God the Creator,  
Whose main attribute revealed to man is the Absolute Good – Perfect Love to His creations  
Who is the Source of Life, Authority, Wisdom, and Power,  
Who sends His Word and His Holy Spirit  
to create living beings and their worlds and to sustain life and evolution of His creations  
— its Σύνεση —foundation and arrangement of life and operations –  
is the Word–God  
— it is empowered by the Holy Spirit  

In practical sense, this fundamental framework accommodates learning→comprehension→absorption of the complete knowledge of God (2 Peter 1:2–11) by those who seek God and find Him through His Son – Lord Jesus Christ, the Word–God, Who is the Redeemer and Savior and Life and Light and Truth and the only Teacher and the only Shepherd and the only Righteous Judge and the Supreme Authority and Everything of the Christians (Matthew; Mark; Luke; John; James; 1 John; 1 Peter; Ephesians; Colossians, and other Books of The New Testaments).  

Thus, for the Christian, this framework is the foundation of life, of the entire world, of every Christian mind that desires to obtain the eternal life in presence of God the Creator, in His kingdom/universe (John 17; Revelation 21; 22).  

All other systems of religious–philosophical–political–etc. thoughts–beliefs–doctrines–bodies of knowledge belong to the second framework – the heathenism and its derivative – heathen philosophy: all knowledge that is not of God the Creator, the reality based upon the heathenism – knowledge of “other gods,” such as mythical serpentine theology and derived of it Orphic philosophical doctrines. Knowledge accommodated by the heathen framework initiates anti–evolution—degeneration of the human mind, and triggers off collapse→ruin of the human reasoning and its creations.  

Hence, only two general frameworks of knowledge exist, which sustain work of two types of human mind [[the evolving mind and the degenerating–collapsing mind]] and define created knowledge and its consequences – thoughts, words, and actions of man: one of them is based on the knowledge of God, another – on the heathenism. The main differences between them:  

1/ contents of knowledge:  
   1. knowledge of God is the Truth that initiates evolution of the mind  
      and leads it into the eternity with God  
   2. knowledge of “other gods” is false – lies, fruits of perverted imagination intently bent upon evil  
      that separate the mind from the only One True God  
      and lead it into the eternal darkness/death  

2/ the attitude toward God and toward His creation – a human being:  
   1. love to God and love to the creations of God is the essence of creations of the mind  
      that operates upon the true knowledge  
   2. hatred to God and to the creations of God is the actual essence of the creations of the mind  
      that operates within the heathen knowledge framework
As soon as any concept, assertion, doctrine, religion is build upon a general core — the attitude toward God and attitude toward man, identification of the actual attitude behind slogans, philosophical doctrines, theories, assumptions, assertions, speeches, etc. provides the key for understanding of the framework of knowledge — its source—root, the potential of the good or the evil it carries, and the future of those who would accept concept, assertion, doctrine, religion as the truth

3/ results:

1. the mind that operates with true knowledge is empowered to survive and to evolve for the next phase of existence — eternity with God

2. the mind that operates with false knowledge is not empowered to survive and, along with own annihilation, it initiates collapse and ruin of all its creations/establishments that are in the sphere of its influence

Consequently, the mind has the choice between two realities: the reality of the evolution (life as the ascent to the eternity with God) based on the knowledge of God, and the reality of anti-evolution (death as eternal separation from God) based on the knowledge of the evil — the heathenism.

The reality of evolution accommodates development–evolution of the human mind that is cognition of new knowledge and creation of new thoughts, which lead to:

a/ unfolding of own unlimited potency of creation of the good
b/ actualization of the maximal creative potency through the thoughts, words, and deeds with which the mind materializes own dominion over the world of the matter given into its possession.

Hence, the reality based on the knowledge of God accommodates evolution as the process of development of the maximal potency of good.

Concerning anti–evolution: anti–evolution is death of human reason, degeneration of the human nature, and utter destruction of the world resulting from systematic and constant rejection of God and violation of His Law. The reality of anti–evolution accommodates degeneration of the human mind. Deprivation of the true knowledge of God leads to insufficiency of a particular, vital, knowledge — the knowledge of own nature and of the world in which the mind has to survive and accomplish its mission. In this case, mind is barred from access to the divine energy of creation (accessible through the faith).

Consequently, the mind has no choice but to revert into the regime of insufficiency: it feeds itself with the surrogate — images of the matter/flesh, which are perceived/processed by the matter/flesh — and creates insufficient thoughts inadequate to the complexity of the considered subject (e.g., the drugs developed through the experiments on animals and then, applied to human beings trigger off the disorders, which are much worse than the diseases they claim to cure). Ultimately, the mind becomes unable to ascent to the levels of complexity appropriate to its nature: it becomes insufficient/sick and then, it is transformed into the living dead trapped within the evil time — the reality of death. Lord God refers to such minds as to those who see and hear, yet, do not perceive/comprehend, so, they do not turn to God that He would heal them (Matthew 13:10–15; Isaiah 6:9–10).

The anti–evolution culminates in inability to contain the knowledge of truth, therefore, life; only knowledge of evil and death can be learnt. Everyone understands that without food, human being starves to death, yet, not all realize that without Love and Word of God (the Love of God is the omnipotent divine power — the source of life, the energy, which creates and sustains existence of every living being of the Universe) the mind is able of nothing.

In general, the anti–evolution might be envisioned as spiral unfolding as the sequence of cycles of repetitive failures, which would end only with the end of the entire establishment—settings. Each cycle is a slightly altered version (new king, new enemies, new generation of people, new set of the means of annihilation — e.g., either famine or war) of the general pattern of collapse/total ruin ([διαφθορων πατερν][Σ]) triggered by rejection of the knowledge of Truth.

Similarly to the dwellers of the Dante’s Inferno, the relapsed into idol–worship mind has no possibility to leave the downward spiral of anti–evolution, to break the loop, to return into the original settings and conditions: it has been debilitated, and it plunged into the reality of the anti–evolution, which accommodates death of human reason, degeneration of the human nature, and utter destruction of the world resulting from systematic and constant rejection of God and violation of His Law. The anti–evolution is the totality of processes of degeneration, decay, perversion, and corruption — all of them completed with the annihilation.

The anti–evolution is different from the natural process of disintegration—death that is the natural end of all systems arranged from the structured matter within the world of the structured matter. The anti–evolution defines unnatural degeneration/decay of the systems created for evolution—development.

In the terms of systems theory, the anti–evolution is the decrease of the level/degree of complexity; for instance, as degeneration and fading away of plants grown from the seeds sown in the unsuitable places, which had no means of proper development (Matthew 13:1–7, 18–22).

Such decrease of complexity is inevitable, because the anti–evolution is driven by insufficient/false knowledge — the knowledge of the evil. Consequently, the human anti–evolution is a process of degeneration and corruption

The mind’s self–deprivation of God produced heathenism of the Past and now sustains the contemporary heathenism, which, for instance, underlies atheism, cults, and ideologies, which lead to delification of leaders of all kinds of human establishments and demand enslaving and denigration of ordinary people engaged within such establishments. In the desperate hunt of knowledge, the contemporary sciences have overthrown all limits of humanity and humanness; however, they gained nothing besides additional details of the same portrait of the same arch evil — death. And it could not be otherwise, because the world is set by the wisdom of God and only God grants wisdom and knowledge (Jeremiah 10:12–14; Wisdom 6:12–20; 7:7–30; 8:1–4, 21; 9:1–18).

The logical reality of anti–evolution founded upon atheism and other heathen doctrines, which do not recognize true knowledge of God, accommodates the processes of dehumanization of man, transformation of man into the beast without any remnants of humanity, and consequent annihilation of humans.

\[92\] Insufficiency is one of definitions of the evil. See concept of evil in Note 41

\[93\] The good treasure of the human heart is the knowledge of God through which the one receives all needed for life at the earth and for the life everlasting (in: John 17:3–8; 2 Peter 1:2–11). The evil treasure and death of the human mind is the false knowledge. See

– Note 39 to this file
– The Point of Entry — in Reprints — Supplement 3 to this file

\[94\] See The Search of the One — in Reprints — Supplement 3 to this file
195 See The Foreknowledge — in Selections & Reprints

196 See The Test — in Reprints — Supplement 3 to this file

197 “The wrath” of God of which the Old Testament prophets warned starting with Moses (e.g., in: Deuteronomy; Isaiah; Jeremiah; Ezekiel; Hosea; Malachi) is collapse initiated by violations of the law—commandments—words of God: by the very own thoughts, words, and actions, which they accomplished within the world given into their dominion, human beings destroy the world that has been given to them for life and evolution—ascent to God.

The Prophets described the “wrath of God” as fire. This fire is the self—destruction ensuing from violations of the Law of God: it is the fire of death ignited by human imperfections, passions, perversion fueled by imagination of the mind devoid of understanding of own essence.

The Holy Scriptures lead to conclusions confirmed by the entire history of mankind:

a/ the Law of God is the essence of the mind—heart—soul of man

b/ observance of the Law of God is life consistent with the human nature: those who observe the Law of God fulfill the destiny of man, because human beings were created in image of God and likeness to be the temple and dwelling of God — the immortal sons of the Eternal Light serving the special purposes of God (Genesis 1:26—27; 9:6; Deuteronomy 30:11—15; Psalm 36(37):31; 39(40):8; John 14:15—19, 23—27; James 1:17—18; 1 Peter 1; 2:9—10; 2 Peter 1:2—11; 3:13; 1 Corinthians 3:16; 1 Thessalonians 5:4—5; Revelation 21:1—8; 22:1—5; Isaiah 66:22; Wisdom 2:23)

c/ violation of the law of God — as corruption and perversion of the nature and the subsequent inability to accomplish the purposes for accomplishment of which it was created — initiates extermination of the corrupted and perverted beings.

See The Choice, and The Wrath — in Selections & Reprints

198 The basilisk is a crowned serpent, one of the ancient images of the arch—evil (satan), the cunning brute of Genesis (Genesis 3:15—16). In ancient myths, it became the crawling monster carrying death, with glance that kills from a distance, and breath that spreads lethal poison. In some occasions, it was related to Dionysus (the ancient deity of insanity and death) originally depicted in image of the horned serpent, and to Gorgon Medusa of the Greek myths. These myths were known to those Israelites who communicated with the surrounding idol—worshipping nations and who adopted mythical cults of the idol—worshipers.

There is a direct reference to basilisk in the Old Testament: “thou shalt trample over the asp and basilisk” (Ἐπ ασπιδα και βασιλισκον εμπηση — Psalm 90(91):13). Therefore, it can be inferred that the Israelites that either communicated with the surrounding idol—worshipping nations or adopted cults of the idol—worshipers were acquainted with the Orphic serpentine theology.

See also The Earth without the Foundation; The Bear and the Pigeon; The Authority to Survive — in Selections & Reprints

199 See The Light and Darkness — in Supplement 7 to this file

200 See the Concept of Symbolism and Philosophizing — in Supplement 2 to this file

201 Survival might be defined as the process of optimization that prevents or replenishes insufficiency, which would result in disintegration or death. The contemporary researchers consider problems of survival at the following levels; for instance,

— particular species at the ecological niche
— men at war or under extreme environmental conditions
— the states as independent entities
— business establishments.

See The Universe and Survival of Man — in Supplement 2.

202 Since the day when the nations were spread all over the face of the earth to seek God (Genesis 11:1—9; Acts 17:16—31), the significance of nations and power and glory of their rulers are defined by their knowledge of God, and their destiny is determined by their compliance with the law of God [in: Isaiah 34:1—2; Wisdom 6:1—8].

In the time of The Old Testament, only one nation was chosen to become the manifest carrier of the knowledge of the law and the Name of God. However, — the prophets wrote of the time when all nations would receive the blessing and the Light of God (Genesis 12:1—3; Isaiah 60:1—3; 62:1—3, 10—12; 66:20—23) — the Lord spoke of a nation as of the establishment that produces the fruits for the Kingdom of God (Matthew 21:42—45; also, see: Isaiah 65) — the Greeks came in Jerusalem in search of the Lord before His glorification (John 12:20—28) — the Books of the New Testament were written in Koine — common Greek that was the universal language of Middle East, North Africa, and part of Asia

[f]he lands and nations conquered by Alexander of Macedonia and included into his empire, which after his death was divided among his subordinates; these segments of the Macedonian’s empire existed long enough for the language and philosophical doctrines, cults, and customs to root in and to influence the native culture, religions, customs, and even entire social—political—religious foundations]].

For the Christians, the traditional human distinctions and divisions have lost their significance.

The Christians live

a/ according to the values, norms, and traditions of Christian communities established by the Apostles (e.g., in: James; 1 Peter; 1 John; Romans; Ephesians; Colossians; Galatians; Philippians; 1 Thessalonians; 1 Timothy; 2 Timothy; Titus; 1 Corinthians; 2 Corinthians) on the basis of the commandment of Lord Jesus Christ: love each other as I loved you (15:12)

b/ in compliance with civil laws. [If they do not contradict the law of God, firstly, The Ten Commandments and words—commandments of Lord Jesus Christ {e.g., in: Matthew 5; 6; 7; Luke 6:17—49; John 13:34—35; 15}]

c/ in submission to the civil authorities, as St. Peter the Apostle instructs (1 Peter 2:11—25; 3; 4).

From this point of view, it should be said that the Christian teachings sustains the most stable and secure social and political order without upheaval, crimes against people and their establishments, and any possibility of revolt, war, and revolution. Christians live by other world — by the world of the Word—God (e.g., John 14:25—31; 17:1—26; 1 John 2:15—16; 5:4, 21; 3 John 7; Romans 8:28—39; 12). The Christians are not the people of this world that in pursuit of political and other advantages or retrenchment use force of physical and spiritual coercion, deceit, racial and other divisions according to the human traditions, which sustain incessant flow of social, political, religious, and other conflicts.
However, in the spiritual dimension of human existence, there is a difference. Although Christians do not wage wars against their physical opponents, they are, in their heart—mind, in the constant state of the spiritual war against the evil (1 John 1: 2; 3; 4; 5:1—21; Ephesians 6:10—18; Philippians 4:11—13; Romans 8:28—39; 12:17—21) that might enter the mind and turn it into the tool of the arch-evil: into the core of destruction that initiates iniquities—violations of the law of God ([especially, such as do not steal, do not kill, do not commit adultery, do not bring false witness against thy neighbor, do not covet anything that belongs to thy neighbor]] and subsequently, trigger conflicts, wars, collapse and ruin of human societies, states, and other establishments. By their life according to the law—commandments—words given by God, they became a new nation — the people of God who are set free because they live by the Holy Spirit, the Spirit of the Almighty Omnipotent God the Creator, and where the Spirit of God is there is freedom (John 14:1—27; 15; 16; 17; 1 Peter 2:9—10, 25; 2 Corinthians 3:17—18; 6:14—18).

Hence, at the spiritual level, traditional divisions and criteria of discrimination among people [[including the meaning of nation as a particular part of mankind distinguished and separated by language, land, borders, laws, customs, social-political—religious order, race, etc.] become irrelevant, because all Christians are one in Christ Jesus — the one flock of the One Good Shepherd: there is no more Jews, Greeks, and the others, there is no more slaves and freemen, no male or female: all are created anew in Christ by and by Christ, all live by the Holy Spirit, and all are the firstfruit of new creations — the children of only One True God (John 1:1—13; 10:15—16; 17; Matthew 28:19—20; Mark 16:15; Acts 3:25—26; 10; James 1:17—18, 21—25; 1 Peter 1; 2:9—10, 25; Romans 8:14—17; 10:11—13; 1 Corinthians 12:13; Galatians 3:13—16, 26—29; Ephesians 1:3—23; 2:4; Colossians 3:10—25; Revelation 21:1—8, 14, 22—27, 22:1—5, 10—15).

However, the world lives by other “gods” and other values and makes evaluations and decisions by other criteria.

See The Blessing for the Nation; The Nations in Selections & Reprints

103 The Book of Wisdom — apocryphal book of the Septuagint — is not included in official versions of the Bible. Probably, the reasoning behind is that many texts have parallels and similarities to those included in The Old Testament and The New Testament. The texts with analogous meanings made some “Fathers of the Church,” who assumed the authority to choose sources of knowledge for their flock, to decide that the Book of Wisdom has secondary origin, as compilation of the texts already written in other Books of the Holy Scriptures.

However, the Book of Wisdom carries the same convincing authority that other — “official” — books of the Holy Scriptures have; besides, in the time when it was written, the Gospels were not revealed yet; so the assumption of compilation does not work. Moreover, if the one compares the descriptions of the actualities of the wise and the lawless ones, he would conclude that these descriptions reflect the contemporary actualities of the Present; the precision of definitions is striking as it is always with the phenomenon of prophecy.

In ancient Greek, the Book has name Ζωφία Σαλωμών — Wisdom of Solomon, and some ancient theologians and authors ascribed the authorship to Solomon the king in Jerusalem.

However,

1/ the Book of Wisdom conveys the knowledge, which could not be available for the mind that carried the seed of apostasy: the mind of Solomon the king in Jerusalem who began his reign with violations of the ordinances and rules set by Moses for kings as well as for all his tribesmen [[concerning Solomon, his apostasy and its consequences, see The Vineyard and Its Lessons, and Note 105 to this file]]

2/ the original language of the Book of Wisdom is almost the same as language of the Septuagint: the Alexandrian dialect with the roots in Minoan–Ionian language; Minoan–Ionian language is the language with which the works of Homer were written down, in VIII century B.C., approximately.

The Alexandrian dialect evolved about four centuries later, in IV century B.C., as the result of Alexander of Macedonia’s conquests with inclusion of many nations of Asia Minor and Asia into his empire, the assumed capital of which was Alexandria, in Egypt. Alexandria was founded and named in honor of the conqueror, and became the center of cultural and political life of the Alexander’s empire.

Solomon’s death (and consequent division of his kingdom) is attributed to 930s — X century B.C., about six centuries before the Alexandrian dialect was formed.

Some authors have opinion [[based on interpretation of some texts as the implied references to historical events]] that the author of the Book of Wisdom lived in III century B.C.

104 In John 8:31—32, the Lord says: The Truth will set you free.

The truth is knowledge of God that is granted to those who love God and who prove their love by observing the law—commandments—words of God — that is to those who do not commit iniquities — sins—violations of the Law of God (in: John 8:31—32, 34—36; 14:23—26; 15:10; 16:7—11; 17; 1 John 2; 3; 4; 5).

Those who have no knowledge of God — who have not been set free by the Word–God, are the slaves of sin, because they do not live by the Word–God: they commit sins—iniquities—works of the arch-evil (John 8:31—47).

Sin is a violation of the law of God [1 John 3:4]: the lawlessness, the failure to achieve the purposes, an inability to create the good that is to fulfill the Law/will of God; thus, sin is an inability to accomplish the mission of man.

See — Note 14 to this file

— Concept of Slavery – Supplement 4 to this file

105 Catholic/papal doctrine of unreserved obedience:

According to pope Boniface VIII (1302) and pope Pius XII (1943), the papal authority is “divine”; hence, for the sake of eternal salvation it is necessary “for every human creature to be subject to the Roman Pontiff.” From the pope’s point of view, it is a dangerous error to believe that it is possible to accept Christ without acceptance of submission and loyalty to the Christ’s “Vicar on Earth” [The Bull Unam Sanctam, 1302, in: Documents of the Christian Church 127; Pius XII qt. from Mystici Corporis Christi].

Thus, demand of the pope is the unreserved obedience to the pope is the consequence of the pope’s deification.

There is no doctrine of unreserved (soul, spirit, mind, body) obedience to men in Christian teachings. Although a Christian might be a slave by a body, his spirit is set free by Lord God Jesus Christ. Hence, Christians should not become the slaves of men; they are called to freedom: as children of God, they live by the Spirit of God, and where the Spirit of God is the freedom is (John 8:31—36; 1 Peter 2:13—17; 1 Corinthians 6:19—20; 7:20—23; 9:19; 2 Corinthians 3:17—18; Romans 6:17—18; 8:14—17; Galatians 3:28; 5:1).

Thomas Aquinas [[the main theologian of the papal church of Rome, whose doctrine based upon Aristotle the Orphic’s philosophical doctrines – Aristotle–Aquinas’ political theology – has been accepted as the main doctrine of the Catholic/papal church]], compiled the doctrine of unreserved obedience. The Aquinas doctrine of the unreserved obedience became the main building block for the papal hierarchy.

The starting point is the assertion that obedience to the pope is the condition of eternal salvation.

Then, Aquinas descends at the basic level of the hierarchy — to the believers. With the reference to the Aristotle’s statement that the virtue/goodness is obedience: slaves – to their master, and citizens – to their ruler [in: Aristotle Politics 1.13, 1260a; III.4, 1277a], Aquinas equates obedience—submission to the
control of the others with the virtue and describes obedience to the superior as the divinely established order, as the good and “special” moral virtue and “the regular mode of life” for religious people [Thomas Aquinas Summa Theologica II–II Q. 92 a1; II–II Q.104 a2].

Consequently, disobedience to the superior becomes a mortal sin, which violates two main commandments because it contradicts the love of God and to the love of neighbor [the Aquinas’ superior is also a neighbor].

However, as the result of Aquinas’ logical gymnastics, the Aristotle’s universal order—slavery, is introduced as the foundation of the papal hierarchy, and the papal subjects are deprived of the freedom of Christianity.

The higher is the rank of a superior, the greater is the sin of disobedience. Aquinas explains the special importance of obedience by referring to God with the Aristotelian definition of “the first mover” that moves all things and all wills: the superior naturally moves his subjects by his commands as the divine power naturally moves things and wills. If the will of God is the first rule, the will of superior is the second rule for the inferior, and the special virtue of obedience is “more praiseworthy” than other virtues [Thomas Aquinas Summa Theologica II–II Q.104 a1, a2, a3, a4, a5; Q.105 a1, a2].

The context of all Aquinas’ speculations with their physical “justifications” constantly correlates obedience to the superior with obedience to God: as soon as in another text he asserts that even the wicked superior stands at the place of God [Thomas Aquinas Summa Theologica II–II Q.63 a3], it is reasonable to conclude that Aquinas equates obedience to the superior with obedience to God.

In Aquinas’ interpretation, the conscience, or “a judgment of reason,” is “nothing but the application of knowledge” or habit “to some particular act,” and, in accordance with the Aristotle’s definition, it is an act “reduced to a habit.”

Therefore, there might be the correct conscience and the false conscience.

The correct conscience “binds absolutely and perfectly against the command of a superior.”

The false conscience binds imperfectly because it binds conditionally, with reservations. Yet, the subject should not judge the command of a superior; his concern is to fulfill the command, for the obligation to obey the superior cannot be changed while the false conscience might be corrected. Besides, “the soul of a prelate is higher than the soul of a subject” [Thomas Aquinas Truth Q.17 a1, a2, a5].

Such classification of the souls is an application of the Origen’s idea of “small and undeveloped” souls of ordinary people and an illustration of the Aquinas’ vision of the importance of the earthly papal status. In his eagerness to prove the value and significance of the papal hierarchy with own fantasies inspired by the heathen physicist (Aristotle), Aquinas usurps the right of God: he judges the souls and ranks the soul of prelate higher than the soul of the prelate’s subject.

However, besides usual slavish praises to the papacy and blasphemies against God, Aquinas has no proof if the prelate is a wicked sinner who lives and dies in the state of mortal sin, and his subject is a righteous and merciful Christian, after their death, the prelate’s soul would be more precious in the sight of God than the soul of the prelate’s servant.

In another text, the notion of correct conscience, which perfectly binds against commands of the superior, receives the practical implementation. With the reference to God as to the “Lord of death and life,” Aquinas connects the slaying of innocent men with the will of God and declares that the subject has no right to discuss the judgment of superior. If the subject assassinated innocent man, he is not guilty because he obeyed the superior’s judgment—in particular, to the judge who sentenced this innocent man to death [Thomas Aquinas Summa Theologica II–II Q.64 a6].

However, conscience is the natural attribute of the soul—heart-mind: the sense—perception of the good/right and the evil/wrong. Christians refer to conscience as to the voice of God in human soul—heart. Conscience focuses the reason of man on the truth, therefore, on the main purposes for the sake of which a human being was created: accomplishment of the will of God—creation of the good. Right (clean, peaceful) conscience confirms that the mind still is a being created in the image and likeness of God.

Sometimes, conscience is identified with the heart that knows the truth—the knowledge with which man evaluates his thoughts, words, and actions; for instance, St. John the Apostle’s words (1 John 3:19–21) lead to the inference that the heart’s judgment diagnoses the action’s compliance with the truth.

It is not possible to rebel against own conscience and to force it to change its convictions. The only way to remove conscience from own life is to silence it: to make it irrelevant by renouncing God, therefore, by transforming the inner self into the living dead—a material being living only by the matter and for the sake of the matter. Then, such lawless deeds as murder, deceit, injustice become the daily routine, and men turn themselves into the beasts incapable of three main interconnected virtues that define the human nature:

\[
a/ \text{comprehension of the words of God} \\
\downarrow \uparrow \\
b/ \text{righteousness} \\
\downarrow \uparrow \\
c/ \text{possession with wisdom, which secures survival of man and his establishments}
\]

Without these three components, man is worthless predator who is capable only of devouring other living beings: he is an embodiment of arch—evil/death and all his actions result in destruction and death; he has no value even for those who control him and, with the power of coercion, force him to act according to their interests.

Such a phenomenon explains the most widely used practice of corruption: silencing and re—programming the conscience, so the good is turned into the evil and the arch—evil is accepted as the highest good. The history provides plenty of examples [e.g., totalitarian states, oppressive regimes, religious hierarchies, political parties, criminal organizations] how such re—programming is accomplished and what are the results.

Instead of conscience as the natural feature of a normal human being, as the natural life—guarding ability to discern the good and the evil, Aquinas introduces the specific virtue of authority, by which prelates and princes, although they are wicked, should be honored because they are “standing in God’s place” and are “having a share of the dignity of God”; even “a fool honored if he stands in God’s place or represents the whole community” [Thomas Aquinas Summa Theologica II–II Q.63 a3] and their desires and orders must be executed as the will of God. Consequently, the will of God is subverted, and the will of man is elevated at the place of the will of God.

For the Christians, all these Aquinas’ arguments are logical nonsense and theological sacrilege, derived from the heathen philosophy for the sake of enslaving of freemen to the self—deified pretender on the place and authority of God.

However, for the Catholics, especially, members of the papal hierarchy, observance of the Aquinas’ doctrine of unreserved obedience became the way of life. For instance, in his Spiritual Exercises, §352, Ignatius of Loyola, the founder of the Jesuit order, introduces the Rules, which a “Church militant” must maintain. The Rules begin with the order to put aside “all our own judgments” and to obey in everything to “the hierarchical Church,” which Loyola depicted in image of the human king/pope. The Rules include approval and praise of the decrees and conduct of the papal authorities; they connect an ability to “maintain a right mind in all things” with such obedience that a “Church militant” should see the white as the black (therefore, the black as the white) if “the hierarchical Church so stipulates” [Ignatius of Loyola Spiritual Exercises §352–365; Personal Writings 356–358].

See

— Doctrine of Thomas Aquinas
— Heathen Philosophy and the Western Civilization
— The invincible Empire— Chapters 4, 5, 6, and 7
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, AD 155–220?) developed the concise and comprehensive concept of heresy\textsuperscript{104}, he compared heresy with the “deadly and exorcizing” calamity whose purpose is annihilation of mankind.

The most tragic and illustrative example of heresy is the Filioque invented by Augustine of Hippo; the Filioque directly contradicts the words of God (John 15:26; also in: John 14:26; 16:7, 13–15).

Acceptance of the Filioque by the Roman Catholic Church made the Great Schism — separation of Byzantine and Roman Churches, irreconcilable: as soon as these two Churches have different Creeds, they have the different meaning of their Absolute Truth, upon which they exist. The separation — schism — resulted in formation of two irreconcilable theologies that now sustain two irreconcilable religions — Christianity and Catholicism — and two incompatible systems: Christian (Orthodox) Church and the papal Church of Rome.

See

– Works of Augustine of Hippo
– Doctrine of Thomas Aquinas
– The Evolution of Fear – in Selections _&_ Reprints

Concerning Mani and his creation, the “universal” religion – Manicheanism, also known as Manichean doctrine and as Manichean heresy:

The survived manuscripts of Manichean origin and the works of those who criticized and attempted to disprove the Manichean articles of faith \([w1; w2; w3; w4; w5; w6]\) make possible reconstruction of the essence of Manichean doctrine.

Mani or Manichæus (A.D. third century, Persia) asserted that he is an “apostle of Jesus Christ, by the providence of God the Father,” and claimed that he was so taken by the Holy Spirit that he himself became “the Paraclete” promised by Jesus Christ to His followers. Mani also claimed to be the last prophet in the line, into which he included Adam, Zoroaster, Buddha, and Jesus.

Mani compiled the “universal” religion – Manichaicism, also known as Manichean doctrine and as Manichean heresy by incorporating parts of many theological doctrines and references to deities of many religions, including references to Lord Jesus Christ as to a personification of the Light, one of the “aeons” – sons of the good god. Mani covered his fantasies with the Name of Christ, similar to the warning left by the Apostles \((\text{Acts 20:29; 2 Peter 2:13, 17–19; 1 Corinthians 12:3; 1 Timothy 4:1–7})\)

– chose own twelve “apostles,” promulgated own “ten commandments” \((\text{forbade idolatry, mendacity, avarice, murder, fornication, theft, deceit, magic, hypocrisy, and religious indifference})\), and wrote for his followers Fundamental Epistle – substitute for the Bible \(\text{(existence of Mani’s “apostles” also confirmed in: Decrees of the Ecumenical Councils 120)}\).

The Mani’s followers had to pray four times a day to different divinities “of the realm of light,” starting with “the father of majesty/greatness,” the first man – Ohrmizd, similar to Egyptian Osiris and Greek Dionysus \([w4]\), “the Paraclete” – that is to Mani himself, the five elements/aeons/sons of “the father of majesty/greatness” \((\text{one of which – the light/ Νοος (heathen Greek Intelligence/Reason) that Mani named “Jesus Christ”). Pantheon of Mani’s deities included also deities of seven planets (Sun, Mars, Jupiter, Moon, etc.) and the others.})\)

Mani established the ritual, which imitated the ancient rites of the Zoroastrians and was named “the communion,” yet, it was the communion with one element – bread – only.

The core of Manicheanism consists of

a) the Persian doctrine of dualism \((\text{the good and the evil are two primeval independent forces})\)

b) Gnosticism \((\text{for instance, the concept of “evil mater” and similar deities: Mani’s “father of majesty/greatness” with five elements/limbs/aeons/sons are similar to those in Gnosticism – the parent of the eternity with five aeons/sons \([w4]\)})\)

cf) heathenism \((\text{the multi-deity arrangement})\).

The dogmatic foundation of Manicheanism is dualism: existence of two principles – the good that created the spiritual realm, and the bad/the evil that created the material realm with all wickedness, unbelief, and all bad things accommodated and contained within the material world.

Manicheanism is the more advanced version of Orphic doctrine, which contaminated the Western theology through works of Plato, Aristotle, and Proclus. In the works of Plato, Aristotle, and Proclus, there are not many explicit references to the essence of the doctrine – the worship to the arch–evil; the essence is covered with philosophical terms and it is hidden behind concepts accessible for the elite trained in philosophy and philosophizing techniques: the philosophers work at the level of the general framework. Mani’s mythical cover made his doctrine understandable for the simple people whose mind from their childhood was fed with myths, fairy tales, and dreams: Mani’s doctrine was designed to work at the level of general, mostly ignorant, population, so the entire mankind would be cast into the tenets of evil–worship.

In heathen theological terms, Mani postulates his doctrine plainly, without a chance of misinterpretation,

- elevating the arch–evil at the rank of the most powerful force of the world
- denigrating the power of the good
- depriving man of the free will
- transforming man into the unreservable slave of the arch–evil

In the same time, the Mani’s doctrine is irrational for the unbiased mind: while it is the ultimate concept of slavery and recognition of the arch–evil as the omnipotent force, still, Mani promises his followers illumination and even salvation.

See

– Works of Augustine of Hippo, esp., Note 1
– Note 60 to this file
– Doctrine of Thomas Aquinas

See The Church Militants – in Doctrine of Thomas Aquinas

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\textsuperscript{107} Concerning Mani and his creation, the “universal” religion – Manicheanism, also known as Manichean doctrine and as Manichean heresy:

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See

– Works of Augustine of Hippo, esp., Note 1
– Note 60 to this file
– Doctrine of Thomas Aquinas

\textsuperscript{108} See The Church Militants – in Doctrine of Thomas Aquinas
1109 Concerning destiny of Jan Hus, see The Story of Jan Hus the Christian Priest; Heresy; Priest − in Selections & Reprints

1110 See Ecumenism, and Doctrine of Thomas Aquinas

The Old Testament prophets refer to the apostasy of the chosen people who rejected God and became idol-worshippers as to harlotry. Hosea the prophet wrote (Hosea 4:7–19) that the people of God became as if they were no different from other nations. God promised to reject them as the priests, and to turn their glory (glory of ancient kingdom of Israel) into shame, because they have sinned before God according to their multitudes. In the same way as they went astray in a spirit of whoredom — by believing in signs and sacrificing to idols, in the same way as they mingled themselves with harlots and the polluted ones, similarly, their daughters will go a-whoring and their daughters-in-law will commit adultery: as they have chosen the ways of Canaanites (the Phoenicians), so they shall be ashamed.

Harlotry and a-whoring — these are the words, with which the prophets referred to idol-worshippers and apostates that broke the covenant with God, forgot His law, and turned to “other gods” — idols.

For instance,
— the faithful city Zion became harlot — πορνή — (Isaiah 1:21); the people of Israel — “lawless children” who rioted against God and call upon idols slaying their children are named the seed of adulterer and a whore (μοιχὴν καὶ πορνής) (Isaiah 57:3–5). The people of Israel, their kings, princes, priests, and their prophets had as much gods as they had cities, and sacrificed to the idol according to number of the streets in Jerusalem (Jeremiah 2:23–28); thus, Israel has gone a-whoring — εξεπορνευσάντων (Jeremiah 3:1)
— τῆς πυτίας πορνείας ἐν αὐτοῖς ἐστι, τοῦ δὲ Κυρίου οὐκ εἰσεχύσαν — for the spirit of fornication is in them, they have not cognized God (Hosea 5:4).

Similar references may be found in Books of Ezekiel and Nahum.

The Book of Isaiah begins with description of the people who became loathsome to God — a people full of sin, lawless rebels. They do not know God: they rebelled against Him and disregarded His law. Their hands are full of blood; they are murderers, thieves, rebels, and transgressors; there is no soundness in them. Their princes are rebellious, companions of thieves, loving bribes, seeking after rewards, and not doing justice. Their silver is worthless; their merchants are deceitful; their cities are burned with fire, and their land became desolate — the strangers devour it at their presence. Their main city once full of judgment became a harlot; they shall become powerless, and their destiny is ruin and annihilation (Isaiah 1:2–31).

In another chapter, Isaiah elaborates his vision of the sinful men and their world (Isaiah 59:2–15); his descriptions allow comprehension of the meaning of sin, its manifestations, and its consequences.

The spiritual harlotry or unfaithfulness, as the sin of wandering disloyal human spirit, transforms a human being into the living dead. Spiritual harlotry is inseparable from physical corruption leading to death, and the prophets (e.g., Isaiah 59:2–15) describe apostates and idol-worshippers as sick men within the sick world awaiting annihilation:

- the people are degenerates incapable of normal and creative life and unable to protect themselves and their land
- their world is poisoned with the evil; their works are as spider webs unfit to be the garment; misery and ruin are completion of their ways
- corruption and harlotry took place of righteousness and justice; they have no truth nor judgment nor understanding nor enlightenment
- their economics (“silver”) lost values and, therefore, became useless
- their land is devastated; they do not have peace; their endeavors are unrighteous and unsuccessful
- the strangers (forerunners of the conquerors) already devour their land at their presence
- their imminent destruction (war, slavery, death) is coming

The spiritual harlotry is disseminated through knowledge of “other gods” and assertion of permissibility of any kind of corruption and perversion, especially, as the rites of idol-worship; the examples are the Orphism and other doctrines, which sustained the cults of the heathen nations surrounding Israel (the knowledge referred in the Holy Scriptures as lethal poison of asp and viper — e.g., Psalm 90(91):13; 139(140):3; Isaiah 59:2–5) and later, through the philosophical doctrines, social and political utopias of Plato, Aristotle, and their followers penetrated the Western civilization. If the one desires to survive and enter the everlasting life in the presence of God, he should consider “knowledge” of the idol-worshippers as the lethal poison that debilitates the heart–mind and makes it incapable of perceiving God and being in the presence of God.

In summary, the prophets connect the idol–worship as disloyalty to God with death — firstly, death of reason, then, physical annihilation: the inevitable companions of idol–worship, such as immorality, corruption, and insanity, lead to collapse of intelligence/reasoning and issuing inability of sound judgment, therefore, inability of survival.

In the New Testament, the meaning of apostasy as spiritual sin is deepened, because the human evolution advanced to the last stage at the earth: a possibility of transformation of the human essence — soul, spirit, or soul–heart–mind into the being prepared for the eternity with God the Spirit.

For instance, Lord Jesus Christ forgave the woman taken in adultery and the woman who was “a sinner in the city” and who kissed His feet, washed them with her tears, wiped with the hairs of her head, and anointed them with the precious oil (John 8:3–11; Luke 7:36–50). Yet, He said to the learned scribes and Pharisees (Matthew 21:31–32; 12:34; 23:13–38; Mark 7:1–9) that they maintain the appearance of righteousness, that they look as whitened graves beautiful outwardly, while inside they are full of dead bones and uncleanness: they are the hypocrites, “serpents, offspring of viper” who murder and crucify and persecute the messengers of God and prophets; they worship in vain teaching the doctrines of men, and the harlots (αὐτοί τοὶ — sinners by body) go before them into the Kingdom of God.

The spiritual harlotry is disseminated through knowledge of “other gods” and assertion of permissibility of any kind of corruption and perversion, especially, as the rites of idol–worship; the examples are the Orphism and other doctrines, which sustained the cults of the heathen nations surrounding Israel (the knowledge referred in the Holy Scriptures as lethal poison of asp and viper [e.g., Psalm 90(91):13; 139(140):3; Isaiah 59:2–5]) and later, through the philosophical doctrines, social and political utopias of Plato, Aristotle, and their followers penetrated the Western civilization. If the one desires to survive and enter the everlasting life in the presence of God, he should consider “knowledge” of the idol–worshippers as the lethal poison that debilitates the heart–mind and makes it incapable of perceiving God and being in the presence of God.
112 In Genesis 15:16 — ὁ πατὴρ γὰρ ἀναπεπληρώντας αὐτὸν ἀμαρτίας τῶν Ἀμορραίων εἰς τὸν νῦν — for the measures of the sins of Amorites are not filled yet, even until now — compound word ἀνα·πεπλη·ρώντας — contains ἀνα· — particle with meaning of moving up, empowerment; πεπλη·ρώντας — to make filled up, to be full/complete; ὁ — root of the cluster with meanings of force, power, physical and spiritual strengths; thus, the closest interpretation could be some kind of measure or capacity to be filled/completed, which was not accomplished yet, at the time—space—complexity point, at which God spoke to Abram.

If unacknowledged, forgiven not, and unhealed, sin multiplies and the measures of the evil are filled by each consequent generation until the καρός of the reality, in which the sinner lives, or which he has created and filled with his sin, comes before God [e.g., see: Isaiah 6:8–13; Matthew 13:10–16; 24; Mark 4:11–12; John 12:37–43; Genesis 6:12–14; 15:13–16].

The history of mankind reveals that as soon as evil of men reached some limit, or the measures of sin—evil — ἀναπεπληρώντας αὐτὸν ἀμαρτίας — are filled, the earth wipes out the sinners from her face, because iniquities of men burn out the world as the devastating wild fire does. The known methods of extermination include plagues, inherited physical and mental disorders (especially, insanity, delusion, confusion, obsessions of all kinds), darkness of ignorance and perplexity, powerlessness, infertility (infertility of land, humans, cattle, insects, plants), slavery, wars, submission to enemies, desolation, drought, famine, and other natural and man—made disasters leading to insufficiency of all kinds, suffering, and death. After the iniquities of men exceed the overall limit allotted to evil, the world of man will be destroyed [Genesis 15:16; Deuteronomy 9:3–6; 28:15–68; Isaiah 1:4–9; 5:20–30; 9:18–19; 13:3–16; 2 Peter 3:1–10].

The καρός of the Earth will come when all beings created for the eternity will pass through their way into the Kingdom of God, the evil completes the allotted for it measure [Matthew 24; Revelation 1:5–8; 3:12; 20–21; 6:9–11; 14:13; 2 Peter 3:3–15; Genesis 6:6, 12–14; 15:13–16], and the purposes of the earth will be accomplished. The time — day and hour of destruction is known only by God the Father [Matthew 24:36].

See also The Future (2010, 2012, 2017) in Selections & Reprints

113 Any thought and act connected with the human nature defined by the law of God [[that is sin, iniquity, violation of the law]] damages the protective subsystems/structures that are responsible for survival of a human being — the mind and a body. The damage is fixed in the DNA code that is passed to children. If children continue to live in sin and iniquities, similarly to their parents, the adverse mutation continues and passes to the next generation. This process continues up to the fourth generation of unrepentant sinners [Exodus 34:7].

Hence, children of sinful children of sinful parents inherit irreversible mutation that might be accompanied with manifest imperfection, blighting, and diseases of a body and mind. Such irreversible mutation makes impossible either survival of a carrier of mutated genes himself or normal reproduction: natural conception and birth of normal offspring. Even if the sinners have children, the multiplying brood of the ungodly ones is a waste: they shall have neither root nor abilities to establish secure foundation for healthy life.

The most significant consequence of the first cycle of mutation [parent] is impossibility of normal development—evolution; the next cycle [grand—child] makes degeneration irreversible; during the third cycle [grand—child] the processes of annihilation (such as incurable inherited diseases of the mind or body) are initiated, because the degenerated immune system does not sustain life. If there is the fourth cycle, a human being is transformed into the carrier of death:

- the unrighteous ones/sinners will not be given wisdom and understanding
  - they will be imperfect, unprofitable, suitable for nothing
  - they shall be punished according to their own devices/imaginations
  - the children of adulterers shall not come to their perfection
  - the seed of an unrighteous bed shall be rooted out
  - the end of the adulterous generation is terrifying


With time, the land eventually is depopulated: it is cleared out from
— the chosen ones who became sinners and apostates, because they were not able to comprehend the simple truth that the people created by God shall either live according to the law or die because of violation of the law
— the heathens who never came to the knowledge of only One True God and wasted their life by serving the idols and doing the works of evil [Genesis; Exodus; Deuteronomy].

Then, newcomers begin their cycle of

- either
  - cognition → evolution
  - ignorance → degeneration → annihilation

In the terms of systems theory, the one could say that in a case of adverse mutation due to incompliance with the main code/law, the core structures of the subsystems responsible for the protection and maintenance of the original design are hit first. Then, there is no hope for recovery, because the code/knowledge of the original design/perfection is lost: the further degeneration becomes the only reality.

114 Christians and heathens — definition:

The Christians are a small group of the ones who know and worship the Triune God, the only One True God, and who live, or at least attempt to live, by His commandments/law — by love and mercy to the others. Presently, some of them are identified as the Orthodox Christians: they have accepted the original Christian Teachings given by the Word—God — Lord God Jesus Christ, and they keep the traditions established by the Apostles of Lord God Jesus Christ.

Hence, the Christians are the ones who
believe in Lord Jesus Christ, the Son of God, the Word–God Who gives knowledge that is the everlasting life (John 3:16–21; 31–36; 6:28–58; 63–69; 11:25–26; 17:3; 6–26)

– live by the words–commandments–law of God and accept the Word–God and His words as the Absolute Truth (John 14; 15; 16; 17)

– worship the Triune God, the only One True God in Spirit and Truth (John 4;23–24; 10:30; 12:44–50; 14:6–28; 15; 16; 17)

– love Lord Jesus Christ and accomplish the will of God by observing His commandments–words–law and embodying them into own daily life (Matthew 7:21–23; John 14:15–17, 23–24)

– confess the Christian faith according to The Nicean Creed, which defines the essence of the monotheist Christian religion.

The Nicean Creed

“I believe in one God, the Father, Almighty, Creator of Heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all ages. Light of light, true God of true God, begotten not created, of one essence with the Father, through Whom all things were made. For us and for our salvation, He came down from heaven and was incarnated by the Holy Spirit and the Virgin Mary and became man. Crucified for us under Pontius Pilate, and He suffered and was buried, and on the third day He rose according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father. And He will come again in glory to judge the living and the dead. His kingdom will have no end. And in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father, Who together with the Father and the Son is worshiped and glorified, Who spoke through the prophets. In one, holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins. I expect the resurrection of the dead. And the life of the age to come, Amen.”

For the Christians, the heathens are all those who do not believe in Lord Jesus Christ, the Son of God, the Word–God Who gives knowledge that is the everlasting life (John 3:16–21; 31–36; 6:28–58; 63–69; 11:25–26; 17:3; 6–26), who do not love Lord Jesus Christ, and who


– do not worship the Triune, the only One True God in Spirit and Truth (John 4:23–24; 10:30; 12:44–50; 14:6–28; 15; 16; 17)

– do not confess the Christian faith according to The Nicean Creed.

Therefore, the heathens are all those who do not believe in Lord Jesus Christ, do not live by His words–commandments–law, and who, consequently, have another meaning of the Absolute Truth. Thus, by rejection and violating the first and the second commandments of God (Exodus 20:1–5), they worship idols: figments of human imagination and their embodiments into religions, philosophical, political, and other doctrines, establishments, institutions.

The apostates are those who have converted from Christianity into another religion.

See

– CHRISTIANITY – Supplement 1


– Heathen Philosophy and the Western Civilization

115 Psalm 146(147):5 says: Μεγας ο κυριος ημων, και μεγαλη η ισχυς αυτου, και της συνεσεως αυτου ουκ εστι αριθμος.

Common translations [R] tell: “Great is our Lord, and great is His strength/power, and His understanding/wisdom is infinite/beyond measure/beyond all telling”; however, they do not adequately convey the literal meaning of the logical block of the αριθμος αυτου ουκ εστι αριθμος.

The Greek word αριθμος defines quantitative measurement: quantity, number, measured lengths, summary, counting, and also science of numbers, and such expression as “empty number without meaning” [[for instance, as Sophocles says: αριθμος των λογων – number of empty/meaningless words]]. Hence, αριθμος cannot be applied to something that either has no measures or is not measurable as an element of its nature: such definition would be irrational, or at least inadequate.

The Old Testament Books of the Holy Scriptures, including the Psalms, are revelations–knowledge of God given by the Holy Spirit through the prophets who spoke by the name of God (John 5:39; 46; James 5:10; 1 Peter 1:10–12, 25; 2 Peter 1:19–21). It cannot be inadequate expressions/descriptions in the words of God: the perfection is the attribute of God, while to err is the human lot, until God Himself opens the mind for complete understanding and then, the knowledge of God becomes the guide, the guardian, the rock, the foundation–firmament – στερεωμα, the fortress, the life and the Light of human soul–mind (John 1; 3; 6; 8; 10; 14; 15; 16; 17; Proverbs 2:6–12; Psalm 17(18); 118(119); 146(147)).

Furthermore, the ancient Greek [[conveyed with the alphabet, which is a simplified version of the Minoan hieroglyphs]], or Minoan–Ionian language – the language of Homer, which is a predecessor of Koine [[the common Greek, with which the New Testament was written down]] – is the language of the logical realities: the code for the system–creating thought at the highest levels of complexity. Hence, the apparent closeness sometimes is not the best choice for the interpreter. Besides, frequently, the actual meaning could be inferred or construed through analysis of the entire logical block or even completed sentence/message sustained or elaborated by other texts.

For instance, in the previous (to verse 5) verses (Psalm 146(147):2, 3, 4), the prophets speak of the creative–maintaining–restorative actions of the Lord our God, such as

1) the construction/establishment of the Jerusalem
2) gathering of the dispersed ones of Israel who would dwell in the new city
3) “ο ιωμενος των συντριμματων των καρδιων και δεσμευματα των συντριμματα αυτων”. He – the Lord our God – heals the broken/destroyed in heart and binds up their breaks/destructions
4) “Ο αριθμων πληθη αστρων και παρα πανω αυτων ονοματα καλων”. He – the Lord our God – numbers multitudes of stars and gives all of them names καλων – perfectly/good [as in Genesis 1:4, 25, 31: καλος/ καλα/ καλα λαοι].

The Psalm describes the activities of God at all levels of the universe perceivable by the mind: establishment of the city–dwelling (Jerusalem), gathering of its inhabitants (Israelites dispersed over other lands), healing/restoration/correction (ιωμενος) of humans with destroyed/broken heart, binding up/fastening (δεσμευμα) their destruction (συντριμματα), and the entire cosmos – multitudes of all stars known and numbered by their Lord and Creator.

Thus, the prophets tell of the Divine Might/Power that is manifested through establishment of the ordered wholesernesses, within which the actions of God are not numbered: the place of dwelling, the dwellers – gathered together into the allotted for them settings and healed/restored to their optimum state, and the
This manifestation of the Divine Creative Might/Power as accomplishment of the will of God was predicted by the Psalms, in which the prophet said that God sends forth His Spirit and they are created, and His Word – and they are healed, delivered from their affliction, and restored from their διάφθορων – total ruin (Psalm 103(104):30; 106(107):20).

Thus, the literal translation of the compound word σωτήριος should indicate manifestation of the Divinity: the act of actualization/achievement of the Divine Creative Might/Power.

Therefore, in Psalm 146(147):5 (similarly to Isaiah 40:25–26), God, through His prophets, reveals to His followers some attributes of His creative might: the manifestation of the Divine Power/Might is not numbered. So, the literal translation should be “Great is the Lord, and great is His strength, and the manifestation of His Divine Might/Power is not numbered.”

See also The Absolute.

**1117** Prophecies of Isaiah the Prophet (VIII B.C.) concerning the future and the the end, which is set for the Earth and her inhabitants:

1/ because of their wrongdoing and iniquities, the chosen people became abomination to God (Isaiah 59:1–15; 64:5–7)
2/ the name of those once chosen ones shall be for a loathing, and the Lord shall destroy them (Isaiah 65:15)
3/ the servants of God will be called by a new name, which shall be blessed on the Earth because it is the name of the True God (Isaiah 65:15–16)
4/ the Savior shall be born into the world; He shall rule forever, and the Great Light shall shine upon the people who dwell in the realm of death (Isaiah 9:2, 6–7)
5/ the fire of God shall come upon the earth (Isaiah 66:15)
6/ the messengers of God shall be sent to all nations to proclaim the name and the glory of God to those who did not know the Lord: all the nations will be gathered for the Lord, the new brethren shall come from all the nations, and from them God shall take His priests and Levites (Isaiah 66:18–21).

7/ the fire of God shall judge and destroy those who rejected God and who became the abomination to God (Isaiah 66:15, 17–18, 24).

8/ it shall be a new heaven and a new earth, and they shall not remember the former, neither it come into their mind (Isaiah 65:17).

9/ the new world shall remain before God, as well as the seed and name of those who will come in it (Isaiah 66:22).

As it might be inferred from the history, at least seven Isaiah’s visions have come true:

– the Savior has come, and the Light shines in darkness, and the Fire – Spirit of God descended into those who are saved, healed, and sanctified by the Word—God, who observe the commandments of God, who became the temple—dwelling of the Living God, and who then, carry the kingdom of God within.

– those from the chosen people – the Jews, who rejected Lord God Jesus Christ, have been scattered through all lands and nations; their history is the history of unspeakable suffering that reached its climax (as of today) in the death camps of Nazi Germany. All crimes against humanity, which the evil imagination is able to conceive, had been committed against the Jews by the people in whose lands and states the Jews lived. The Jews were the victims of religious persecutions and terror unleashed by the Inquisition in Spain and other countries under the papal authority, of the “pogroms” in Russian Empire (“pogroms” is the Russian word that denotes targeted plundering, rape, mockery, destruction of property and houses, and killing of the Jews, which was committed by the mob), and the others. After murders and plundering, the “pious Catholics” and “patriots” with Jewish blood on their hands came to their churches to kneel before the Crucified Jew, the Son of Man and the Son of God, and to confirm their observance of His commandment of love with murder, robbery, and other crimes committed against the people whose blood is in the veins of His human Mother.

In return, the mankind received from the Jews such “gifts” as philosophizing symbolism of Philo of Alexandria, “Christian Cabbala” introduced by the Spanish converts, Marxism, Bolshevism, “metapsychology” and Oedipus complex of Sigmund Freud, and the others… However, “the laws of the God by retribution never find the exit from the circle of violence and death; only forgiveness brings peace and prosperous living. Yet, if all human beings are offered the complete knowledge of true history of mankind, would just one man from the entire population of the Earth be found who is capable of forgiveness?

– the new servants of true God received a new name – they are called the Christians, because they follow true God – Lord Jesus Christ. The Christians are new creations and new servants of the true God; they carry the Fire – the Holy Spirit of God and the peace of God in their soul—heart—mind; their new world is waiting them according to the promise of God (Isaiah 65:15–17; Luke 12:49; John 14:15–20, 23–28; 1 Corinthians 3:16; Ephesians 2:1–22; Revelation 21:1–5). As of today, the original—true—Orthodox Christianity – the unaltered teachings of Lord God Jesus Christ – remains the choice of a few, less than 4.4% of total population of the Earth. By the number of believers, the Greek Orthodox Christianity (about 3% of the current world population) is in the end of the list of the world religions: after Catholicism, Islam, Hinduism, Folk religions, atheism, Buddhism…

– the time, when the Gospels will be preached to all the nations is close; as of today, people of many nations became the Christians – the brethren in Lord Jesus Christ; some of them serve as the priests of the Almighty God. The foreseen by Isaiah judgment and destruction and coming of the new heaven and the new earth – new world created by God are close; they are waiting us in the Future (Matthew 24; Revelation).

For the Christians, “fear of God” is the fear to violate the Law of God by own thoughts, words, and deeds. God is love, and the one abiding in love abides in God, and God in him. There is no fear in love, but perfect love casts out fear, because fear has punishment, and the fearing one has not been perfected in love (1 John 4:16, 18).

For a Christian, God is perfect Love; fear does not co-exist with perfect love, because perfect love casts out fear. Fear is linked with punishment: those who have fear have not been perfected in love, yet, those perfected in love have confidence in the Day of Judgment (1 John 4:16–18).

If the one loves God and loves his brother; he fulfills both main commandments of God and becomes the dwelling—temple of God: on love to God and on love to brethren all the Law and the Prophets are hung (Matthew 22:37–40; John 14:23). For such a man, the Day of Judgment will be the day of joy, because for him it will be neither fear nor punishment – he is protected and saved by the perfect Love that is by God.

The teachings of love is the cornerstone and the essence of Christianity; it is the foundation of freedom granted by God to all who accepts His Word and comprehends His truth (John 8:31–35). To the contrary, the world, which rejected God and hates His followers (John 15:18–19, 23–25), has another foundation: slavery with its inseparable companions fear and hatred. The world founded on slavery perceives freedom – and especially, freedom of the fearless spirit – as the greatest threat to its very existence: fear makes possible enslaving and sustains slavery. There is no possibility to conquer the world without fear, and those who have no fear cannot be transformed into – in Aristotle’s definition – human chattel or social animals–property–slaves of their own creations: political, religious, and social institutions.

Consequently, the greatest attack on Christianity began with modification of the teachings of perfect love that has no fear. In the third century, heresy of Origen initiated the open introduction of fear into the Christian theology [see Origen]. Following Gnostic traditions, Origen asserted existence of the secret knowledge hidden within Christianity – the knowledge intended only for the saints and for the mature, fearless, and bold souls of “guardians,” which have to supervise the “small and undeveloped souls” of the ordinary believers.

Origen’s perception of other men essentially, does not differ from Plato’s vision of his contemporaries: all the others are the inferior creatures, which need supervision.

Consequently, “the enlightened philosopher” Plato designed the Nocturnal Council – pre—cursors of the Inquisition to supervise the others’ beliefs and behavior and to punish for deviation, for instance, to imprison and to execute atheists and heretics: the heathenism also has its own very heresiarchs, for instance, freedom of spirit and free thinking such as those for which Socrates was executed.

Origen introduced division into the Christian communities – the elite/guardians and the others; he implied necessity of a new kind of treatment: the others (the brethren whose sins were expiated by Lord God Jesus Christ) comprise the flock of “small and undeveloped” souls, which should live under supervision of the guardians – “doctors of the church or angels.” Moreover, a “small and undeveloped soul” should not be nourished with the words of God. The “small and undeveloped” souls must be kept in fear as children; the mystery of all—forgiving love of God should remain hidden, and they must be “fed on images” – the “spiritual milk” of images created for them by their guardians – theologians and “doctors of the church.” Such feeding makes the soul acquainted with “a taste of greater things” because anyway, the soul cannot desire something it know not [Origen God IV.953–958 342–343; Spirit III.638 240].

Consequently, if all—forgiving perfect love of God must remain mystery, the small souls should be kept in obedience through fear and firstly, through fear of punishment. Punishment and suffering occupy the special place in the Origen’s World. With the unhealthy lust, he discusses the intensity of pain and the Future of sinners. Concerning punishment of “the impure,” which as Origen believes would be “something worse than hell,” he commands to St. Paul the Apostle: “Name it, O Paul! Say what the punishment is!” [Origen God IV.912–919, 962 332–333, 347].

In fact, Origen created his own god: his god “torments the wicked,” but like a devoted father, “mitigates the torment with mildness” [Origen Soul I.54 51; Spirit III.448 185; God IV.919 333]. The Origen’s description resembles fantasies of the heathen philosophers who knew and judged their gods and which exalted themselves as “the tutors of humankind” [e.g., Seneca in: The Wisdom of Stoics 27]. Origen’s image of the punishing and torturing god and Origen’s self—mutation are consistent with mentality of the ancient heathens—authors of Greek and Egyptian myths, yet they are not compatible with Christianity.
If to compare the Origen's image of his god and his assertion of the necessity of fear [Origen *God IV.912–919, 952–954; 962 332–333, 342, 347*] with the texts of the New Testament, it is evident: Origen does not comprehend the essence and meaning of Christianity. His perverted concept of god who punishes and tortures his creations is completely incompatible with the Gospels and evidently has the roots in the heathenism. Origen's thought operates within framework of Gnosticism, which conveyed many heresies into Western theology and facilitated advancement of the mentality of the inquisitors (for instance, the Plato's second death of heretics and Cicero's double punishment imposed by gods – mental tortures during life and such ignominy after their death that people joyfully approve the extermination of criminals [Cicero *De Legibus* II. xvii.44]).

Origen's version of the Platonic–Gnostic doctrine of secret knowledge of the initiated and the assertion of necessity to conceal all–forgiving love of God, because the ordinary people must be kept in constant fear before the punishing and torturing god, inspired the consequent generations of "guardians" of the "small and undeveloped" souls. Origen's adaptation of the heathen concept of torturing god not only facilitated incorporation of the heathen doctrine of fear and punishment into the teachings of the Western Roman Church; it began a new stage of degeneration of human societies, which initially had been granted the freedom of Christianity. Fear became the comprehensive foundation of all spheres of religious, social, and political life: heads and leaders of communities, churches, societies, and states kept the "small and undeveloped" souls of their subjects in constant fear before physical punishment and death of body in this world and in fear of eternal punishment and suffering in the after–life's inferno governed by the sadistic "god" invented by Origen and embellished by his followers. Generally speaking, Origen and his followers deprived of true knowledge of God all those who had no other source of knowledge: the heathen teachings of fear took the place of Christian teachings of love.

As the history illustrates, interpretation of the fear to violate the law of God as the fear of God Himself ([Who was portrayed by some heretics as a punishing dreadful Superbeing]) became the root from which the worst heresies sprung. One of them is the infamous doctrine *Compelle Intrare* devised by Augustine the former Manichean who became the bishop of Hippo and one of the "fathers" of the Western theology. Augustine's *Compelle Intrare* [*see Works of Augustine of Hippo*] contributed into the foundation, upon which the special institution – the papal Inquisition was created. The papal Inquisition ([during many centuries, the popes had the title of the Prefect of the Inquisition]) unleashed unspeakable evil upon the earth because of terror by persecutions, tortures, and executions of the heretics, the different–minded, and the Christians [*e.g., such as Ian Hus the priest*] who rejected the heresies of papal theologians, did not recognize the papal faith as Christian teachings, and did not accept the pope as vicar/substitute of God at the earth.

For the Christians, reference to the "fear of God" – the fear to violate the Law of God by own thoughts, words, and deeds – is the reminder that a human being should always be very discreet and cautious in his thoughts, words, and deeds, especially concerning the others. Conscience and issuing feeling of responsibility for own thoughts, words, and deeds might facilitate development of the ability to foresee the consequences of own words and actions.

The fear of God is, in fact, the fear

\[
\text{to violate the law of God by own thoughts, words, and deeds} \\
\downarrow \\
\text{to became unable to live in the free world of Love, Wisdom, and Light} \\
\downarrow \\
\text{to take the path into the eternal darkness of separation from God – into the realm of eternal death} \\
\]

Such fear, in fact, is the means of self–preservation, because any violation of the Law of God inevitably is followed with the distortion/perversion of the human nature, then, degeneration → perversion, and untimely death.

The perverted human nature

\[
\begin{align*}
\text{pollutes the earth} \\
\downarrow \\
\text{poisons all creations connected to men} \\
\downarrow \\
\text{activates the laws of disintegration} \\
\downarrow \\
\text{has to be wiped out from the face of the earth}
\end{align*}
\]

See

– *The Law of God* and *The Law Applied: Road to God* – in *CHRISTIANITY*
– *The Love and The Law; The Fear of God and the Immortality* – in *Selections & Reprints*
– *Origen*

**119 Conscience** is the natural attribute of the soul–heart–mind: the sense–perception of the good/right and the evil/wrong based in the law of God, which defines the meanings of the good and the evil and the meaning of human nature.

The essence of conscience is pursuit of good and avoidance of evil accomplished through the unity of coherent correlated interactions among the following elements, on which the mind, especially the faculty of deliberation, operates:

\[
\begin{align*}
\text{the knowledge of the good and the evil} \\
\downarrow \\
\text{the ability to recognize the good and the evil within each thought, action, event} \\
\downarrow \\
\text{the ability to apply this knowledge for evaluation of own thoughts, words, and deeds} \\
\downarrow \\
\text{the ability to change self–perception and self–evaluation according to committed deeds} \\
\text{(e.g., the expression "the pang of conscience" defines the inner discomfort issuing from understanding of inadmissibility of own actions, their incompatibility with the purposes of existence, or their negative evaluation by the others)} \\
\downarrow \\
\text{the ability to change mental and physical states according to changes of self–evaluation} \\
\text{(e.g., development of mental disorders, addictions, diseases, suicide)}
\end{align*}
\]
Conscience focuses the reason of man on the truth, therefore, on the main purposes for the sake of which a human being was created: accomplishment of the will of God – creation of the good. Right (clean, peaceful) conscience confirms that the mind still is a being created in the image and likeness of God.

Sometimes, conscience is identified with the heart which knows the truth – the knowledge with which man evaluates his thoughts, words, and actions; for instance, St. John the Apostle’s words (1 John 3:19–21) lead to the inference that the heart’s judgment diagnoses the action’s compliance with the truth.

In other terms, it might be said that
1/ conscience is the controlling system that:
   a) monitors evolution of the mind (development of the ability to create the good) and identifies the failure, which could start the processes of collapse
   b) either confirms compliance with the Law of God or identifies violation of the Law of God
   c) either rewards the mind with peace (the state identified as happiness) or deviod the mind of peace, and therefore, signals necessity of correction

2/ conscience is the security system that:
   a) debilitates the evil mind and makes it unable of achieving the purposes
   b) intervenes with the mind’s ability of survival
   c) triggers self-annihilation of the mind, which became incapable of creation of the good, inclined to evil, chose the works of the evil and, therefore, developed into the threat to well-being of other creations of God.

It is not possible to rebel against own conscience and to force it to change its conviction. The only way to remove conscience from own life is to silence it: to make it irrelevant by renouncing God, therefore, by transforming the inner self into the living dead – a material being living only by the matter and for the sake of the matter. Then, such lawless deeds as murder, deceit, injustice become the daily routine, and men turn themselves into the beasts incapable of three main interconnected virtues that define the human nature:

   a/ comprehension of the words of God
   ↓ ↑
   b/ righteousness
   ↓ ↑
   c/ possession with wisdom, which secures survival of man and his establishments

Without these three components, the wholeness of which is conscience, man is worthless predator who is capable only of devouring other living beings: he is an embodiment of arch–evil/death and all his actions result in destruction and death; he has no value even for those who control him and, with the power of coercion, force him to act according to their interests.

Such a phenomenon explains the most widely used practice of corruption: silencing and re–programming the conscience, so the good is turned into the evil and the arch–evil is accepted as the highest good. The history provides plenty of examples how such re–programming is accomplished and what are the results (e.g., totalitarian states, oppressive regimes, religious hierarchies, political parties, criminal organizations, politicized religions, propaganda, ideologies of death).

See
– The Church Militants – in Doctrine of Thomas Aquinas
– papal doctrine of unreserved obedience – Note 105 to this file

Σ120 The exact translation of the Septuagint text of Psalm 17(18):30 –

Ο Θεος μου, αμωμος η οδος Αυτου, τα λογια Κυριου πεπυρωμενα, υπερασπιστης εστι παντων των ελπιζοντων επ Αυτον

Ο my God, perfect is Thy Way, commandments of the Lord are of fire carried out by fire, protection is to all who hope in Him

In particular, the word πεπυρωμενα – ωμεν – α, is a compound word composed by derivatives: πε – a particle signifying abundance (thoroughness), with emphasis on very, much, ever, and πυρ – fire, and then, either ωμεν – praes. conjct. to ειμι – to be; to exist or ωμεν, where ω – derivative of ειμι – to be; to exist, and μεν – a particle or emphatic confirmation.

Therefore, the word πεπυρωμενα should denote something that consists of very much of fire and are fire. In Revelation 3:18, the same word (πεπυρωμενα – πεπυρωμενον) in χρυσιον πεπυρωμενον εκ πυρος – gold having been fired by fire, is translated as “having been fired”[R] that is having been burnt, ignited (inflamed, kindled) by fire.

In existing Septuagint [R] translation of τα λογια Κυριου πεπυρωμενα, “the oracles of the Lord are tried in the fire,” in πε – πυρ – ωμεν – α, the particle πε– from which the word begins, is considered as derivative of περα (to pierce, through; beyond) originated from περα – a test, attempt, trial, assaying. Such translation seems to be not logical: why the fire should try the commandments of God Himself – whoever or whatever could ever try anything said or done by God?

Word λογια translated by English version as “oracles” and by Russian version as “word”[R] is a plural form of λογος; it denotes words as utterances, commandments, orders, oracles. Word is Λογος, as it is in John 1:1: Θεος πνευμα Λογος – God was the Word. The words spoken by God are Λογους (Exodus 20:1); the words spoken by Lord Jesus Christ, the Word–God, is spirit and are life (πνευμα πνευματικα και ζωη εισιν – John 6:63); they are given by God the Father (John 17:8); the Word–God gave them to those who belong to God and who kept His Word – Λογος (John 17:6).

So, the most close translation of πεπυρωμενα could be
– in English – something that consists of very much of fire, that is of fire, carried out by fire
– in Russian – as of fire carried out by fire: из огня несомого огнем.

The word υπερασπιστης is a derivative of υπερασπιζω – to close with the shield, to defend in battle. The word ελπιζωνς is a derivative of ελπιζω – to anticipate; to hope; to expect.

Hence, the literal translation would be:

Ο my God, perfect is Thy Way, commandments of the Lord are of fire carried out by fire, protection is to all who hope in Him

Some versions of the Bible – NRSV, REB, NAB, Russian [R] do not mention the commandments of the Fire in Psalm 17(18):30(31). New Jerusalem Bible interprets verse 17(18):30 as “the word of Yahweh is refined in the furnace.” The Russian Canonical text: “God! – His way is irreplaceable, the word of the Lord is pure; He is the shield for all who hope on Him” [Psalm 17:31]; there also is another verse number.

[[Numbers of the Psalms are different in the Septuagint and English translations: in the English versions, Psalm 9 is divided on two – number 9 (the Septuagint’s verses 1–20, Russian translation – 1–21) and number 10 (the Septuagint’s verses after 20, Russian translation – 22–39); different numbers of Psalms and verses in different versions of the Bible are the consequences of split or missed text, and unification of two verses in one.]]

The translation of the Septuagint text ὁ Θεος μου, αμωμος η οδος Αυτου, τα λογια Κυριου πεπυρωμενα, υπερασπιστης εστι παντων των ελπιζοντων επ Αυτον (Psalm 17(18):30) as “O my God, perfect is Thy Way, commandments of the Lord are of fire carried out by fire, protection is to all who hope in Him” is a
prophecy of the perfection of the Way of God – Lord Jesus Christ, Who is the Glory of God and the Light of the world (John 1:1–5; 9:5; 12:39–41; 14:6–10; 17:1, 5; Acts 7:2; 1 Peter 4:14; Revelation 21:22–23), and is consistent with the texts in the Old and New Testament Books:

the commandments of God written by God are of Fire

carried out by the Fire → our God is the Consuming Fire, the Spirit,

Whom Lord Jesus Christ, the Word–God, came to cast into the earth (man)

all that we have done on the earth will be
eν παρελαμβάνει θητείαν ... το παρελαμβάνει

revealed and tested by the fire

[[that is revealed and tested (evaluated) according to the commandments/law of God]]

(Exodus 24:12, 16–17; 32:15–16; Deuteronomy 4:24; Psalm 65:10, 12; Isaiah 1:25; 10:17; Malachi 3:1–3;
1 Peter 1:3–9; Hebrews 12:29; 1 Corinthians 3:11–16; Revelation 3:18)

1121 See
– The Strange Knowledge – in Supplement 3 to this file
– The Danger of Lies – in Selections & Reprints
– Heathen Philosophy and the Western Civilization

1122 In the beginning of civilization, when The Ten Commandments were granted, Moses warned of danger coming from the false prophets – diviners, in other words, soothsayers, fortune–teller, oracles, mediums, astrologers, psychics, etc. who produce and spread false knowledge.

The Holy Scriptures refer to the diviners and other false prophets as “foxes among ruins” who spoke falsehood and “divined a lie.” Divination (false prophesying) is defined as sin, “rebellion against the Lord,” and “abomination to God.” Seeing vanities and prophesying falsehood are mentioned in the context of committing the great oppression by injustice and robbery. False prophesies are the grave danger: the false prophets convey “false visions” and “devices of their own heart,” although they pretend to speak on behalf of God. They have own imagination as the source of their “predictions”; consequently, they spread corruption, mislead, deceive, and ruin the people; the native nations of the Promised Land that lived by divination—source of false knowledge of the idolaters, had to be exterminated. According to the Law of Moses, the diviners who emerged from the chosen nation had to be put to death, because they, through their evil and false assertions, ruin the people [e.g., Deuteronomy 18: 10–14, 20; 1 Kings 15:23; Isaiah 2:6, 8; Jeremiah 14:14–16; 23:13–21, 25–32; Lamentations 2:14; Ezekiel 12:24; 13:3–10; 22:28–29; Micah 3:5–7, 11; Zechariah 10:2].

Jeremiah the prophet writes (Jeremiah 5:13; 14:11–16; 44:11–16) that the false prophets utter unjustified and deceitful promises of peace and encourage expectations of the prosperous and glorious future, while famine, suffering, exile, and death await the sinners along with those who tell them the comforting lies; he refers to the false prophets as to those who became wind, and Κυριου – the Word of God is not in them [Jeremiah 5:13].

Hence, 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 heathen societies live by knowledge originated by human mind – “imagination of the heart” of false prophets, priests–diviners, poets, and philosophers who created the imaginary worlds of false religions, which in the Past received a collective name “heathenism,” and which in the Present exist as philosophical doctrines, ideologies, atheistic ethics–free sciences, new–pagan beliefs, and cults – all of them based upon the two–layered foundation: the false presumptions and unjustified opinions about God, and misrepresentation of the human nature. So, for them, false prophesies are the “natural” component of their way of existence/path to death paved with false knowledge, which, as anything based upon lies and deceit, sustains total ruin of the survival–securing establishments and extermination of people.

The human societies, which deny existence of God and disregard His law, look like the ones described by Isaiah the prophet (Isaiah 59:1–15); they trust in vanities and bring forth iniquities, their creations have no actual worth, their ways are crooked, their discoveries are discoveries of lethal poison that kills; while they expect illumination, they wander in darkness and perplexity; they are unable to see the obstacles; their mind is turned away from understanding: the false prophets spread false knowledge, and there is no salvation in them.

In the societies, which are exposed to the true knowledge of God, yet reject God and His law, the false prophets arise to complete annihilation of sinners – those who live by lawlessness, uncleanness, corruption and exterminate themselves with poisonous fruits of the atheistic–marxist–ethics–free false sciences and by consuming lies of their “prophets” – opinion-makers, such as politically–correct–fake–news media spreading lies of propaganda. In such societies, the false prophets come to complete the devastation of the all plagues: the inability to remain steadfast in faith and the subsequent inability of comprehension of the instructions of God, which culminate in loss of the power to discern the good and the evil and inability to accept the Word–God, Who reconciles the world to God (2 Corinthians 5:18–19) and annihilates sins of men. St. Peter the Apostle has a definite opinion [2 Peter 2] concerning the false prophets and the false teachers, for whom the eternal darkness is kept.

Hence, the time of the false prophets is when

a/ the people become devoid of reason and incapable of hearing and perception the truth, so they can be led to spiritual harlotry – idolatry, false religions
b/ the keepers of the law and justice become partial in law, corrupt, and biased, so, justice turns into institutionalized injustice
c/ the rulers turn into criminals and lead their subjects to ruin.

In summary,

– the false prophets lead to the complete ruin and death
– people and their establishments – families, societies, nations can live only by the Truth of God

– God gives to His people wisdom and understanding, and with them, the eternal life (Job 5:8–16; Proverbs 2:6–12; Isaiah 44:24–25; John 14; 15; 16; 17; 1 Peter 1:2–25; 2 Peter 1:2–11; 1 Corinthians 3:19–20; Ephesians 1:2–14; Galatians 5)
In brief, **cohesive power** is the flow of knowledge that sustains cohesion–wholeness–life, survival, and development of systems, realities.

In theological terms, the **cohesive power** might be defined as the life–sustaining manifestation/function of the spirit/divine life–creating energy identified with knowledge of God.

In **Colossians 3:14**, it is said: **συνέδριος τῆς τελειότητος**, where **συνεδριάς** is a derivative of **συν** and **δεσμεύω**. **συν** – in compound words denotes unification, unity, binding together; **δεσμεύω** is to bind together, to connect, to form. The overall meaning of the compound word **συνέδριος** might be interpreted as the unification, unity, bond, or cohesive power; **τελειότητος** – implies the state of perfection.

In the world created by God Who is the Perfect Love **John 3:16**; 17:21–26; 1 John 4:7–21; o Θεος Αγάπη εστιν ... η Τελεία Αγάπης; – 1 John 4:8, 18), the word **Αγάπη** – Love – identifies the main cohesive power that sustains the wholeness, therefore life, of the world. Consequently for the one, who focuses on God all his thoughts, all his strengths, his entire being, love to God should be the foundation of his reasoning, his understanding, and his choices of purposes, words, and actions. If there is no love within a human being, he does not belong to the world of God: the one who does not love God and His creations has no eternal life within him; the one who does not do the good (the deeds that confirm his love to God and to the others) has no place for God in him (cf: **John 3:16–21; 8:37–45; 1 John 3:9–18; 4:7–8; 5:1–12; 2 John 6; 3 John 11**).

The heathen societies of the Past held the religious beliefs to be the most significant element of the cohesive power (although the doctrines and the deities were different), which sustains the establishment and defines its strength in the time of peace and prosperity as well as in the time of war and troubles.

In fact, even today, all kinds of establishments (without exceptions, tyrannies as well as democracies) follow the ancient Egyptian dogma: the absolute authority to define the beliefs of the subjects and to define the meaning of truth (as well as the meaning of good and evil, virtue and sin) belongs to the head of the hierarchy – pharaoh–king–ruler–pope–leader. Anyone who challenges this authority must be exterminated, exiled, expelled, proclaimed to be insane, that is by any means must be removed from any position of influence on the others.

In systems terms, the **cohesive power** is the main system–maintaining force:

![Diagram of cohesive power](image)

The cohesive power is manifested through the flow of data–information–knowledge, which circulates within the system and supplies the system’s components with data–information–knowledge that sustain and control their existence.

Any interruption of the normal processes of knowledge creation–consuming–transmitting within a system triggers degeneration of the cohesive power. Any degeneration of the cohesive power activates the collapse, firstly, by initiating the processes of disintegration of the wholeness–system/establishment/state/nation, which gradually is transformed into an assembly of different groups/parties/subsystems/organizations with irreconcilable differences and thus, contradictory purposes.

Within the authoritative hierarchies, the insufficiency of cohesive power is the consequence of distortion of the original purposes and deterioration of the core values, or, in the empires built by force and maintained by fear, the concealed rejection by the conquered states–subsystems of the empire’s purposes, values, and truth.

Significance of the cohesive power for survival of human establishments ([societies, states, empires]) is known since the beginning of times. For instance, the Chaldeans created the most elaborated system of social and political protection – the universal model, which determined the longevity of the Chaldean–Babylonian civilization (3000–539 B.C.). In particular, the law issued by the king was the absolute law even in the religious matter; the king himself has no authority to change his own law after it was enacted **Daniel 6:8, 12, 15**. The traces of this model can be detected in Minoan, Egyptian, Greek, and then, Roman structures of the power.

Concerning **cohesive power**, see also **Introduction to the Systems Logic**

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**1123** See **The Test** – in **Reprints** – Supplement 3 to this file

**1124** See the **Test** – in **Reprints** – Supplement 3 to this file

**1125** The **meaning of life as wholeness** might be explained with the terms of systems theory.

Any living being is **wholeness** – a system with components/subsystems that came into existence for the sake of accomplishment of some purposes. The original name of the general systems theory ([1930s, creator – Ludwig von Bertalanffy (1901–1972), Austria–born researcher; Austria–Canada–USA]), from which systems logic has been derived, is the **science of wholeness**.

What then, is the wholeness/life, what is needed to live – that is to sustain/maintain the wholeness/life?

A living human being might be described as the wholeness–unity of
energy → information → matter
or
spirit → intelligence/consciousness → flesh
or
soul → heart/mind → body

Currently, the materialistic sciences perceive a human being as the animated matter with visible tangible perceivable body and the invisible mind/intellect—function of the matter. In accordance with Aristotelian criteria of scientific inquiries, existence of the mind/intellect should be inferred only from physical actions (e.g., speech, movements) of a physical body; existence of the soul/spirit, which is not possible to confirm through physical observation, is rejected.

The people of this world who accepted materialism as the only foundation of human thought, and who rejected theology as the true foundation of human thought and the root of knowledge, are not able of receiving the Spirit of God, because they do not see—perceive Him, and they do not know Him (John 14:17).

Consequently, for them, death

1/ has appearance of the visible disintegration – perceivable dissolution of the matter/body

2/ is impossibility to detect existence/work of the reason/mind/perception.

Such vision of man and death is as much complete and sound and fruitful as Aristotelian logic is.

The Old Testament provides a hint that could lead to understanding how life is maintained and what does it mean to live.

It is written in the Book of Daniel (Daniel 12:10):

και ανομοιωσαν ανομοι, και ου συνησουσαν παντες ανομοι, και αι νοημονες συνησουσαι –
the lawless ones shall stay lawless, and none of the lawless ones shall understand, but the wise shall understand

Therefore,

the law – νομος is inseparably connected with

understanding – συνεσεως of the wise one – νοημων,
where συνεσεως is a derivative of συνησις, συνησω, – future tense of συνησις;
νοημων – the thinking/wise one – from either νοημα

or φρενος – thought, consciousness, thinking
derived of νοσος, thinking, faculty of deliberation

the lawless one/s – ανομοι/ανομοι – shall not understand (ου συνησουσαι)

The mental powers defined with words understanding → comprehension → being wise/prudent have the common feature, which, in Greek, is conveyed with word συνεσεως – reasoning, understanding, knowledge, common sense/sound judgment (also φρενος).

This common feature is ability to perceive→ synthesize → create a system/wholeness from the identified–perceived elements/pieces/parts/subsystems of the reality, within which the mind exists. This ability is manifested with

understanding → application of knowledge of the law—foundation of the world

comprehension of the parts/subsystems of this world,
which the mind

has encountered → will use for the sake of survival, evolution, and other purposes

In Greek, all mentioned above words referring to wholeness have the same source of origin: the Minoan symbol V.

Probably, in the very beginning [when the memory of knowledge that existed before the Babylonian confusion {Genesis 11:1–9} still lived, and the heathenism did not ruin minds of all thinkers yet], the Minoans created the peculiar system of communication: the set of symbols intended to convey the fundamental blocks of life – in the contemporary terms, systems and realities, with which the world was arranged into the living perfect wholeness (Genesis 1:2).

With this set of symbols, the Minoans attempted to convey comprehension of the super–complex reality capable of sustaining multitudes of living wholenesses created, unified, and controlled by one Law, sustained by one Power, and evolving into completeness of perfection according to the One Absolute Standard – the Absolute Good of God the Creator.

However, the main legacy of the Minoans became the false knowledge – the heathenism. Similarly to destiny of mysterious Ιαο, which was located on the island in the entrance of the sea and perished in the heart of the sea, and the prophecy concerning the prince of Tyre who set himself as god {in: Ezekiel 27:28}, they took pride in their wealth and beauty, accepted dreams of imagination as truth, defiled their kings, and thus, destroyed wisdom for the sake of the vanity. Then, the fire came from their midst, their mountains were moved into the hearts (depth) of the sea {similarly to as it is said in: Psalm 45(46):3; Ezekiel 27:26–27; 28:15–19}, and their civilization was annihilated.

The Minoans who survived destruction of their civilization [about 1100 B.C.] settled in different lands of the Mediterranean region, including Samos and Khios and in a coastal strip in West Asia Minor, where they fostered development of the Ionian civilization. The Ionians – Ιωνες, one of four ancient Greek tribes, were named after Ιωνα – a field covered with λουλος – dark–navy flowers (probably, violet); it is held that their civilization existed from 1150 B.C.; the end of it is not known.

The Minoan–Ionian language became the language of Homer’s poems [Iliad, Odyssey, and Hymns], and ultimately, formed the Alexandrian dialect and the Koine.

The Alexandrian dialect was the common version of the Greek, through which the diverse population of Alexandria (the city was founded in IV B.C., after the Alexander of Macedonia’s conquest of Egypt, and named after the conqueror) communicated, and into which the Old Testament was translated to become the Septuagint.

With the Koine – the common Greek, the New Testament was written down.

The traces of Minoan language of the realities still can be found in the original language of the Septuagint and the New Testament.
So, the Minoan symbol $V$ signifies the unity of three most significant inter-connected concepts (intelligence/reasoning $\leftrightarrow$ law $\leftrightarrow$ spirit/life) that define the fundamentals of human life conveyed by the first tier of words derived from this ancient root:

$V$

$\Downarrow$  $\Downarrow$  $\Downarrow$

$\nu\rightarrow\nuο\rightarrow\nuε\nu/νη$

$\nuος$ $\nuομος$ $\piνευμα$

intelligence, mind  law  spirit, life

$\nuορ/νιο/νη$  $\nuοος$  $\nuομος$

power/force of reasoning

[[The consequent tiers of words that belong to the same reality include, for instance,
$νο–μευω$ – to shepherd/pasture sheep $\rightarrow$ $νομη$ – grazing land, grazing flock, food, distribution, part $\rightarrow$ $νομευω$ – shepherd, giver; the frame of ship
$νο–μαλομ$ – common tradition, custom $\rightarrow$ $νομαιος$ – something customary, common $\rightarrow$ $νομμομος$ – set by the law, observing the law
$νε–μμυ$ – to distribute–allocate–ascribe and to shepherd–guide–propel $\rightarrow$ $νεμμηος$ – distribution–assignment $\rightarrow$ $\νεμμηοςς$ – goddess of just retribution.]]

Therefore, the Minoan reality conveyed with symbol $V$ encompassed all relevant to law, reason, and life elements/parts of life, which were indicated with words derived of the same root: $V \rightarrow \nuο\rightarrow\nuοη\rightarrow\nuε\nu/νη$.]

**Συνεσις** is a compound word, which consists of

– $\sigmaυ(ν)$ – union, being together; as a part of compound words, $\sigmaυ(ν)$ – carries the meaning of completeness

– the derivatives of the mentioned above ancient root [[Minoan symbol $V$]] that originates words, which convey meanings of mind/intelligence/reason, law, spirit/life:

$\sigmaυ(ν)$

$\nuο\rightarrow\nuοη\rightarrow\nuε\nu/νη$

[[For instance, in $\phiρονεω/\phiρονημα$, διανοημα – mind, thinking, contemplation, understanding]]

$\sigmaυεθη$ – prudence, good reasoning, discretion, caution, judgment, good sense, wisdom, discrimination

$\sigmaυεθης/\sigmaυεθηοςς$ – reasoning

Thus, the law, the intelligence/mind, and the spirit/life are the components of the wholeness – reality, which the Minoans conveyed with the symbol $V$: the reality of life.

Consequently, the one could assume

1/ life as the wholeness might be envisioned as the unity of the intelligence, law, and spirit

2/ if $\nuομος$ – law – is the main code that defines the wholeness: its elements, operations of the elements, terms and parameters of operations – the range, conditions, and terms of life

$\piνευμα$ – spirit – is the life–giving and life–sustaining energy

$\nuος$ – intelligence/reason – is the force that sustains the wholeness–system arranged into the interactive unity of elements/components/subsystems, –

then,

wholeness/life is created by the energy $\piνευμα$ with the power $\nuος$ according to the law $\nuομος$

3/ creation of life is actualization of the interactive unity of

\[
\begin{array}{c}
\text{LAW} \\
\nuομος \\
\hline
\text{ENERGY} \leftrightarrow \text{POWER} \\
\piνευμα \rightarrow \nuος
\end{array}
\]

So, the one might comprehend the general idea of the inevitability of the choice between life and death in the warning that Moses [[Deuteronomy 26:16–19; 28; 29; 30]] gave to his tribesmen:

either

"blessing" –life–abundance–prosperity–peace–protection from the enemies, because of adherence to the law

or

"curse" –insufficiency–suffering–plagues–dishonor–slavery, because of violations of the law
Indeed, if the wholeness/system/being [[e.g., a human being]] does not use/apply its power/force [[intelligence/mind]] according to the law [[the law of God by which the mind should live]],

the connection among the law, the power/force, and energy is broken
preventing actualization of the unity of the law–power–energy

the issuing incoherence of the elements/components/subsystems
makes the normal functioning of the wholeness impossible

disintegration of the wholeness is initiated:
the energy is released with dissolution/disintegration of the structured matter,
into which the energy was embodied

the wholeness is no more and its remnants
must be consumed–assimilated–cleaned out
by those allotted for this task:
enemies, conquerors, rivals, forces/acts of the nature (e.g., flood, fire, famine)

The precise moment of disintegration of a wholeness/system is defined by the time–space–complexity parameters, which determine the range–limits–meanings–terms of life/functions/operations/achievement of purposes. The ancient thinkers invented a special term to identify such moment: ξανοπoς – the moment–state–condition of actualization of the Law of God – the completeness either of evolution or destruction.

It was told from the beginning: violation of the law (ἀνομία) burns as fire; because of their transgressions, people would be as those burnt by fire, and the earth would be set on fire (Isaiah 9:18–19; Malachi 4:1).

The warning of St. Peter the Apostle concerning the end of the earth (2 Peter 3:10–11) explains the meaning of the “burning fire of iniquities” and illustrates the process of the release of the energy during disintegration of the wholeness that has broken the law, therefore, has to be destroyed: the heavens with rushing sound will pass away, the elements having burned will be dissolved, and the earth with all its works will be burned up.

Such end is possible if

the firmament –στερεωματος –
within which the earth has been created (Genesis 1),
and which is the vortex of the energy fields/forces

that sustain circulation and transformation of the life–creating and life–sustaining energy,
is destroyed

the energy fields/forces,
which were set within the στερεωμα and maintained the unity of law–energy–power,
are dissolved

the energy,
which was the essence of the structured matter – the earth and all its works,
is instantly released with dissolution of structures and destruction of the elements as by the fire

In general, στερεωμα is the framework or foundation for the set of energy fields made for transformations of the divine energy into a particular structured matter (e.g., water of the sea, dust of the land): the components of the world accommodating existence of mankind. Within the στερεωμα (also called the Heaven – οὐρανον in: Genesis 1:6–10), the evolving world came into being (Genesis 1; 2).

The one could envision the στερεωμα of this world as a particular manifestation of the universal order/arrangement, or the reading of the Universal Code of creation – Λογος – on the particular levels of complexity. This reading of the Universal Code defines, creates, and sustains the arrangement of the energy fields allotted for the cycles of energy transformations, which create the particular structures of the matter at different levels of complexity. Life of particular beings – inhabitants of the world created because the Word–Λογος was spoken by God – is accommodated under the Heaven: within the στερεωμα – fixed arrangement of the energy fields with the limits, which humans could perceive, for instance, with such parameters as pressure, temperature, light, darkness, radiation, and so on.

The connection between the law and normal operations of the establishment/system, which the law controls, is known from the beginning: all establishments/systems (e.g., empires, states, societies) of the Past and the Present have enabled at least some maintaining–defensive–protecting subsystems (e.g., services, armies, departments) charged with responsibilities

a/ to control significant (or even all) operations, behavior, transactions, and interconnections of the members/subjects, subsystems

b/ to conduct comprehensive surveillance

c/ to initiate the preventive, correcting, and punitive actions.

So, the ruling authorities/centers/leaders have understanding that the main laws, which secure survival and development of the establishments/systems they control, must not be violated, if disintegration of the establishments/systems is undesirable and has to be prevented.

If so, the strange puzzle comes to the light: why Homo sapiens – the crown of creation, the man of reason, assumes that he can violate the law of God the Creator [[especially, the source/main law, on which all the Laws [The Ten Commandments] and revelations of the prophets hang [Exodus 20:1–17; Matthew 22:37–40; Mark 12:29–31; Luke 10:27–28]]] and still have happy–healthy–wealthy life of dignity in abundance of all things?
Then, if the first book given to a child is the book that explains the Law of God, and the main course in all educational institutions is the study of the Law of God, from the beginning, the mind is introduced to the actual reality of life — the reality of inseparable connection of the cause and the consequences, of the thoughts—words—deeds and responsibility for their results, for instance, impact onto the others.

Then, the mind would

– understand that the connection between observance of the Law of God and life and between violation of the Law of God and suffering and death is unbreakable


126 It is written (Ecclesiastes 12:6): “συντριβή το ανθρωποκτονι τον χρυσον” — fastener (ανθρωποκτονι) of gold (τον χρυσον) crushed (συντριβή). Αν—θεμι—ον is a derivative from τιθημι originated from either ancient θεος — to run (not as sprint or rush) or θεος — complete, as the root of words defining θεος — God:

– the particle ον — signifies the upper position

– the root —θε (also θη, as in: John 15:13) — originates the cluster of words with the general meaning to settle, to hold, to lay foundation, to sustain, to purpose. For instance θεμιστοου = consolidate, lay foundation, ground, and τιθημι—θη — put, place, commit; lay down.

Hence, Ecclesiastes speaks of a thing of gold that settles/holds something from above.

127 The Holy Scriptures refer to a human being as to clay in the hands of the Potter — God the Creator and the Father (Psalm 17:18; 28: Job 10:8–13; Isaiah 45:8–12; 64:8–9; Jeremiah 18:2–6; Matthew 5:14–16), the clay, which, nevertheless, might be fashioned into the lamp carrying the light.

The human soul—spirit—mind is carried by the “vessel of clay” — the matter/body of flesh controlled by the law of death. The help and guidance at each stage of life comes through the Light of the world: the words and actions of Lord God Jesus Christ established the ideals—standards of thinking and behavior for the Christians; they lead us through the process, during which human clay is transformed into the child of God born of the Spirit of God (John 1:12–13; 3:3–6).

Then, from all those that lived within the world, which in its hostility and hatred to God invented the heathenism — worship to the beast, God has chosen one tribe to receive the Law. The Spirit of God lived within the chosen ones (e.g., the prophets — Psalm 50:13) to sustain the chain of the living until the True Light would illuminate the entire world. Knowledge and fulfillment of the Law (the Law of God is the essence of the original, normal human nature) had to prepare the human clay for transformation into the temple—dwelling of the Holy Spirit (Isaiah 45:9; 64:8; Malachi 3:1–3; 1 Corinthians 3:16–17; 2 Corinthians 4:7; 6:16).

Isaiah the prophet explains why the collapse begins (Isaiah 30:8–14). The people are disobedient, the false children who would not hear the law of God; they reject the prophets, yet trust in the falsehood. Thus, this sin — disobedience and rejection of the law of God along with trust in the falsehood — would be as a crack of the wall, which is suddenly falling when the strong city is taken. This fall is similar to complete breaking of the earthen vessel, when even the smallest crock [ουατρακον — small vessel of clay or a broken piece of it; the earth is the source of clay, from which the vessels of clay are made (Isaiah 45:8–13; 64:8–9)] suitable for carrying fire or water is not left.

If to recall that Isaiah the prophet speaks of man as a vessel of clay (in Isaiah 29:13–16; 45:9–10; 64:8–9), and the Lord speaks of the Holy Spirit as of the Fire and the Spring of the eternal life, and says that He came to cast the Fire into the earth (Luke 12:49; John 4:13–14; 7:37–38; also, see: Matthew 3:11–12; Mark 1:8; John 9:4–7; Genesis 2:7; Jeremiah 2:13), the one could understand the Isaiah's words concerning total destruction: it would not be even the smallest crock capable of carrying fire and water (Isaiah 30:8–14).

Therefore, the Holy Scriptures convey the warning that destruction and death are the miserable and unavoidable lot of those who reject God and violate His law, and who therefore, become unable to perceive and to carry the Holy Spirit — God Who is the consuming Fire (Deuteronomy 4:24; Hebrew 12:29).

See — The Lamp in the Darkness; The Lamp and The Fire — in Supplement 7 to this file

– The Earth Without the Foundation — in Selections & Reprints

128 The Old Testament prophets envisioned the knowledge of the evil that is the knowledge of idol—worshippers, as the lethal poison that debilitates and ultimately, annihilates the reasoning/life of the mind that rejected God and His law and which serves the evil (e.g., Isaiah 59:1–15). As Moses warned, such mind is struck with madness, blindness, and confusion—distraction—stupification—panic: it becomes the displaced mind.

According to the prophets, when the mind discards of God, rejects God, and creates for itself other gods/ids before the face of God, it becomes as the waterless land, ashes and dust; it loses the abilities of discerning the good and the evil: it transforms itself into the living dead, because it becomes the likeness to the idols — spiritual pieces of the lifeless matter, which it has created (Psalm 134(135):15–18; Isaiah 44:20).

Such a mind becomes the carrier of death — own and of the others, the offspring of vipers that has no good within: it consumes and carries and propagates the lethal poison of the ancient arch—serpent, the incurable rage of asps [Θυμος δρακοντων ο ωνων αιωνων, και θυμος ασπιδων αιωνων — Deuteronomy 32:33; Isaiah 59:1–15; also in: Matthew 12:34–35; 15:12–14; 23:1–35; John 8:43–45; Romans 3:13], and it, as well as its fruits—creations—deeds, becomes abomination to God.

In other words, false knowledge/lies of the idolaters acts as the poison — the lethal poison of the ancient arch—serpent, which is the father of lies — that debilitates the mind and initiates the processes of collapse → death of reasoning → total ruin

The Orphic concept of man as ανθρωποκτονις [Greek word ανθρωποκτονις, which is usually translated as murderer, means also something composed of the flesh of murdered men; as soon as some versions of Orphic myth portray titans in image of serpents or at least with serpent tails, such definition as οφιοκτονις/φιδιοκτονις — made from dead serpent flesh] explains the Moses' reference to the knowledge carried by the heathens as the incurable rage of asps.

In summary, the mind that lives/operates with the knowledge of the evil

a/ consumes and carries and propagates the false knowledge, the lethal poison of the ancient arch—serpent, the incurable rage of asps [Θυμος δρακοντων ο ωνων αιωνων, και θυμος ασπιδων αιωνων — Deuteronomy 32:33; Isaiah 59:1–15; also in: Matthew 12:34–35; 15:12–14; 23:1–35; John 8:43–45; Romans 3:13]

b/ becomes the carrier of death — own and of the others, the offspring of vipers that has no good within

c/ as well as its fruits—creations—deeds, becomes embodiment of death — abomination to God.

In general, existence of the mind is the constant state of choice between:
true knowledge of truth – the knowledge of the good  
and  
false knowledge – the knowledge of the evil  
\[ \downarrow \]  
the absolute good of man that is the presence of God  
and  
the absolute evil – the slavery to the arch–evil  
\[ \downarrow \]  
life  
and  
death  

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1129 Some meanings of παραπτωμα are similar to those of αμαρτια or αμαρτημα – sin: missing the mark, mistake, fault, error, defect, weakness, imperfection, ill, transgression, crime. So, the common translations [R] of παραπτωμα are transgressions, errors, faults, and sins, although the precise meaning of sin is conveyed with word αμαρτια, as it is, for instance, in Psalm 50(51):2, and John 8:35.

1130 Christianity – teachings of Lord God Jesus Christ and papal official doctrine – Aristotle-Aquinas' political theology/Catholicism are incompatible, as well as the papal establishment – papal church of Rome/Vatican – is incompatible with the Christian Church for the following reasons:

1. In 1014, in violation of the decisions of the Ecumenical Councils (431–870), which established The Nicean Creed as the unchangeable dogma of the Christian Church, the Roman pope Benedict VII included the Augustine's addition that the Holy Spirit proceeds "and from the Son" ("Filioque," which is the heresy directed against God the Father) in The Creed of the Roman Catholic Church, alienating the papal church from the Christendom [the Great Schism], because of papal acceptance of the heresy incompatible with the Christian faith

2. it has as its official doctrine Aristotle–Aquinas political theology [referred as “neo–Aristotelian system” [Holmes 7] or as “Christian Aristotelianism” [McKeon 149]] founded on the heathen philosophy – doctrines of Aristotle – derived from the Orphic doctrine [see Doctrine of Thomas Aquinas, and Doctrine of Aristotle – in Heathen Philosophy and the Western Civilization]

3. it operates upon the papal laws that the papacy adopted from the heathen Roman Empire. These laws treat heresy as treason punishable with death penalty, demand mandatory execution of the relapsed heretics, confiscation of property from heretics and non–Catholics, etc. These papal laws alone confirm that the papal Church of Rome is not the Christian Church

4. it has disregarded the most holy tradition of the Christians of the Holy Communion with the bread and fruit of the vine as it was established by Lord Jesus Christ Himself (Matthew 26:26–28; Mark 14:22–24; Luke 22:17–20; 1 Corinthians 11:23–26) and revived the Manichean heresy depriving the Catholic laity of the Christian Chalice of Salvation [[the communion in one element (by bread only) is the practice of the Manicheans: in imitation of the ancient rite of the Zoroastrians, the Manicheans replaced the Eucharist with breaking of bread; concerning Mani and his doctrine, see Note 1 to Works of Augustine of Hippo]]

5. it unleashed the unspeakable evil of the Crusades in the Middle East and Europe, including

1/ the Crusade during which the Christian Byzantium was destroyed, Christians temples desecrated and plundered, Christians of Constantinople robbed, raped, and killed
2/ the Crusade against the Christians of Bohemia who after treacherous execution of Jan Hus the priest rebelled against the papal heresy and demanded the Chalice of Holy Communion for all

6. it established the Inquisition, which during twelfth–seventeenth centuries waged terror of religious persecutions: tortured, burned alive, executed and imprisoned heretics and different–minded – for their beliefs and opinions inconsistent with the papal faith, and schisms – the Christians for following the Christian teachings, loyalty to God, and rejection of the papal faith and authority of the deified pope who falsely pretends to stand at the place of God and to have a share of dignity of God [see The Church Militants in Doctrine of Thomas Aquinas]]

7. it is headed by the popes who control the Inquisition [[until recently, the popes had title of Prefect of the Inquisition, which currently operates under the name of Congregation for the Doctrine of Faith]], and it is run by the Jesuits trained to hear the blasphemies against Lord Jesus Christ, therefore, to deprive themselves of the Spirit of God [1 Corinthians 12:3], to accept the will of their leaders as the will of God renouncing own judgment and silencing own conscience even if they are ordered to assassinate the kings (who rejects the will of the pope), to imitate the arch–evil if it is needed for achievement of their purposes, and to perceive behavior of women as resemblance of “the enemy of the human nature”

8. during the centuries, it covered own heresy, crimes against humanity, and corruption with the name of Christ, even referring to their habit to burn people alive as to “the law of Christ,” and accepting Aquinas’ dictum that his church cannot imitate the mercy of God. Many centuries the Catholics robbed and plundered the people of other faiths, whom they exiled (for instance, as the Jews and the Moors who rejected conversion into Catholicism) and whom they imprisoned and burned alive as heretics. The papal Council granted the Catholics who expel heretics (and apprehend their land for occupation by the Catholics) the “holy privilege” of the Crusaders [Decrees of the Ecumenical Councils 234]. Consequently, generations of the Catholics believed that the Inquisition is in fact
the “holy office,” which acts according to the Law of God. Consequently, they betrayed their neighbors to the Inquisition, participated in torturing and execution of the victims, and enriched themselves with the property of the executed “heretics” and the expelled non–Catholics.

As the result, the pretense of the papacy and papal subjects to speak and to act on behalf of the Christians

a/ made the Catholicism unacceptable for those who evaluate faith by “the fruits” – deeds and words of the believers (Matthew 7:15–23; 24:4–14; James 2:7–26; 3:18)

b/ made Christianity unacceptable for those who have neither possibility nor desire to learn the Christian teachings, yet who accept as truth the papal pretenses to speak on behalf of Christendom and who consider the deeds of Catholics as true embodiment of the Christian faith

9. through the centuries, it accepts those in the state of the mortal sin, as “priests,” and it is plagued by corruption, pedophilia, and perversion

10. some articles of the papal faith, which the many still identify as Christianity, are in fact the blasphemy against God and particularly, against the Holy Spirit (Matthew 12:31–32); such, for instance, as

– the concept of “priest in the state of mortal sin”
– proclamations of pope Innocent III [Innocent III ref. and qtd. in: Encyclopaedia of the Vatican and Popacy 213–214; La Due 118, 124; Willett 11] that

1/ God appointed the pope to be “His Vicar on earth”; therefore, “as every knee is bowed to Jesus, of things in heaven, and things in earth, and things under the earth,” in the same fashion all men must obey His Vicar – the pope [[this, especially in the form of the ritual of kissing the papal shoe, is the direct violation of the second of The Ten Commandments (Exodus 20:4–5)]]

2/ the pope acts on behalf of the Holy Trinity, “by the authority of SS Peter and Paul, and by... own authority”

– proclamations of pope Pius XII that

1/ ascribing “the whole spiritual life of Christians and their progress in virtue exclusively to the action of the Divine Spirit,” without the collaboration of the pope, leads to “deplorable ruin” [Mystici Corporis Christi. Encyclical of pope Pius XII On the Mystical Body of Christ. 1943; §65, 87]; plainly speaking, Pius XII says that, without the pope, the Divine Spirit [that is supposed to be a reference to the Holy Spirit] does not work

2/ “Divine Redeemer” [[that is supposed to be a reference to Lord God Jesus Christ]] gave the faith “obscurely and implicitly” providing that the papal church would elucidate and explain it [Humani Generis. Encyclical of Pius XII concerning some false opinions threatening to undermine the foundations of catholic doctrine. 1950. http: //www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_1950_humani-generis_en.html; §21]


There is no one word about God and His words in this statement, although the Christian teachings (the New Testament) is the only source of knowledge of God and His law for the Christians

11. the very arrangement of the contemporary form of the papal church – the Vatican – is not compatible with the Apostolic traditions: after devastating for the papacy deprivation of its civil power over the states and their rulers, which was one of the results of the Napoleonic wars, the papacy obtained its independent status of quasi–religious establishment – the Vatican – with the help of Fascist Italy. The papacy had the positive experience of corroboration with Fascism, and the papal church of Rome became “a buttress” of the Fascism in Italy. Then, through the Concordat of 1929 with Fascist Italy under the Mussolini’s control, the papacy gained at least some of the temporal power completely lost in 1870. By the authority of Fascist state, the Vatican had been granted the status of the independent state, access to control of education, and the possibility to expand the Catholic Action [ref. and qtd. in: Encyclopaedia of the Vatican and Papacy 292–293].

Then it is understandable why the pope Pius XII refused to condemn Nazi Germany. While the papal clergy, such as Cardinal Theodor Innitzer the archbishop of Vienna, bestowed blessings upon Adolf Hitler, promoted the “divine idea” of unity all nations under the Nazis, named Hitler “the tool of God called upon to overcome Judaism” (Catholic priest Senn) and to struggle against “all–destroying atheistic Bolshevism” (the Austrian Episcopate) and (as Bishop Rarkowski did) explained to the German Catholics that behind the commands of Hitler – whatever the commands are – “stands God Himself with His will and command” [La Documentation Catholique ref. and qtd. in: Passelecq and Suchecky 51–52, 285; Senn and Rarkowski ref. and qtd. in: Lewy 239–242, 279], the World War II, which the Nazi Germany has initiated and slaughtered of the minorities (including the Jews, the Gypsies, the Slavs, and others), which it carried out during existence of Nazi regime, took 14 millions of “racial inferiors” and 54.8 millions (estimated) of victims [in: Trager 893, 894]

12. cult of the pope – that is idol–worship; recognition of the pope infallibility stemming from the papal pretense to speak on behalf of the Holy Trinity; pope’s self–positioning above the Law of God and papal pretense on the right to override any law – divine and human; acceptance of the pope as the mediator between God and man, while there is only One Mediator – the Word–God, Lord Jesus Christ; acceptance of the doctrine of unreserved obedience to the pope and members of the papal hierarchy until such a degree that the church must recognize black as white and vice as virtue if the pope says so; practice of indulgences – purchase of remission of sins for money paid to the papal clergy; other articles of the papal faith and practices of the papal church, which contradict the words of God and reject the Law of God.

In summary

A. The complete incompatibility of the papal faith with Christianity is confirmed with

a) the heresy [[esp., the Filioque]]

b) Thomas Aquinas’ blasphemies, which are elevated into articles of papal faith

c) infamous acts of the papal establishment, which might be referred to as the crimes against God and against humanity, and which include (but are not limited to) the papal attempt to usurp the place of God in His temple

91
– the crusades (against Muslims and against Christians of Byzantium and Bohemia)
– the inquisition
– forceful conversion
– religious wars, persecutions of the different–minded, tortures and executions (burning alive at stakes) of the heretics and those Christians who rejected the pope as the substitute of God
– antisemitism
– cooperation with Fascism and Nazism
– the physical and moral corruption of the members of the papal hierarchy who corrupt and destroy faith and life of those who are under the authority of the papal hierarchy [for instance, current world–wide scandals with child abuse, abuse of children and adults in catholic educational and charitable institutions, including the recent revelation of the Magdalene laundries in Ireland in the report from the UN committee against torture in June 2011 – which were run by Catholic nuns under protection of the state as late as in 1996 – http://www.guardian.co.uk/ world/ 2013/feb/05 /magdalene–laundries–ireland–state–guilt – see References, Note 130]]
  d) papal self–deification

B. Christianity and Catholicism are two irreconcilable theological systems, because they have different foundations:

1/ Christianity is the original teachings of Lord God Jesus Christ preserved and professed by the Catholic Apostolic (Orthodox) Church (Eastern/Greek Orthodox Churches); its foundation is the knowledge given by God – the knowledge that is the everlasting life

2/ the Roman Catholicism (or Catholicism) professed by the papal Church of Rome, which accepted Aristotle–Aquinas’ political theology as the official doctrine (foundation of Catholicism), is based upon the heathen Orphic philosophy [[derivative of the mythical serpentine theology, from which the multitude of heathen cults and religions worshiping the arch–evil sprung]] covered with the terminology of the Holy Scriptures; it is not monotheistic religion, because
– its credo includes the Filioque
– it is based on deification of the pope that presents himself as the necessary component for the works of the Holy Spirit and as the one that acts on behalf of the Holy Trinity.
For the Christians, both these assertions are sacrilegious.
In other terms, the one could say that these two churches – the Christian Church and the papal church of Rome – are irreconcilable, because they are the different systems founded on the different definitions of their main – absolute for them – truth (Credo): each system that changes definition of its original absolute truth upon which it was created/established (in other terms, commits apostasy toward the original truth) becomes another system inconsistent with its original version.

C. Only because of ignorance of the Christian teachings some people continue the blasphemous practice to identify the papal establishment as the Christian church and the papal subjects as Christians.

See also
– Doctrine of Thomas Aquinas
– Ecumenism
– References to Note 130

113 In fact, the Hebrew tribe – descendants of Abraham – was enslaved by the Egyptians: four hundred years lived as slaves in Egypt, the land of Cham (Psalm 104:105):23), humbled and afflicted, because they have to learn slavery, so they would appreciate the freedom. They received the first knowledge of truth – the Law of God – through Moses. However, gradually, the scribes converted the Law into lies: they took the key of understanding, yet entered not and closed entrance to the others (Matthew 23; Luke 11:29–54). Therefore, when the opponents of Lord Jesus Christ profess their eternal freedom, they tell untruth.
Next, when they took up the stones to throw them on Lord Jesus Christ, they revealed their lawlessness (only their courts after some judicial procedures had the authority to send man to death) and inclination to murder (Genesis 15:13–16; John 7:19–20; 8:31–33, 59; Matthew 23:1–2; Luke 11:52; John 11:47–54, 57; 12:17–19; Jeremiah 8:8–10; Romans 1:25). Their problem is that they lost ability of reasoning, because they had lost understanding of the Law: they are not able to see that their actions (lies, lawlessness, intention to kill) precisely confirm the evaluation they received from God.

1132 A human being is the wholeness, the unity of heart–soul–mind, and the core strength – ισχυος – of this wholeness is love to God and the power that a human being receives from God Whom he loves and by Whose commandments–words–law he lives (John 14:15–27; 15:26; 16:7–15; 2 Peter 1:1–11). A human being lives by the Holy Spirit of God, by each word from the mouth of God the Creator and the Redeemer.

Δυναμεως – physical power to accomplish actions – is the property of a human body within the material world, and the main property of man in the Septuagint.
The meaning of ισχυος – strength – includes not only an ability to contemplate the use of physical power (the power to manipulate the material things and the power of coercion) and to use it wisely; strength refers also to the power of human spirit: in fact, the only actual power that a human body – the fragile piece of the temporary structured matter – has is the power of the spirit whom the body carries through the world of the material things. In the New Testament, ισχυος – strength – describes a property of the human mind prepared to see beyond limits of the world of the matter.
However, the Old Testament prophet said to God: Thou were my hope, the tower of the strength – πυργος ισχυος – from the face of the enemy. I will dwell in Thy dwelling forever, I will be sheltered under the shadow of Thy wings” (Psalm 60:6)(3–4).
The words πυργος ισχυος, with which the prophet refers to God, evoke the text of Exodus, when the στυλος του πυρος (the pillar of fire) sheltered the Israelites from their enemies – the army of Egyptian pharaoh [Exodus 13:21–22; 14:24]. The Greek word στυλος – pillar – is derivative of στυω – to stiffen, which is similar to στενος – to stand, hold up, set up. The compound word πυργος, which is usually translated as tower, includes the root πυρ – fire.
These two words (πυργος and στυλος) share one common meaning: they define something stiffened or solidified – the edifice, which is perceived as pillar or as tower.
Indeed, in the perceived by man or “structured” form of fire (pillar) the power of God sheltered the chosen people from their enemies [[Exodus 13:21–22; 14:24]]; in the defined “structured” form (pillar, tower of strength) the prophet sees the power, by which God protects him from the evil [Psalm 60:6](3)].
The human civilization began in the Old Testament [Exodus 33:14–17; 34:10–14; Deuteronomy 7:6–10; 10:11–15; 30:15–20], came to a new beginning [Isaiah 65:11–17], and is evolves in the New Testament times [John 15:16; 1 Peter 2:9–10], with comprehension that our God is the Almighty Omnipotent Spirit

In summary,

the meaning of the power of man changed:

– δύναμενος – physical power to accomplish actions – is the property of a human body within the material world, and it was the main property of man in the Septuagint
– with the coming of the New Testament, ἡγοῦτα – strength – identifies the human mind prepared to see beyond limits of the world of the matter. Although meaning of strength includes the ability to contemplate the use of physical power and to use it wisely, strength defines also the power of human spirit that now is strengthened by the Divine Fire – the Holy Spirit (Luke 12:49; John 14:15–26).

God Himself is the strength of the Christians, the refuge, hope, and salvation; the Christian faith is the victory over the world; the Christian strength is not in the power of weapon or armies, but in the Spirit of Almighty God. Only in God are salvation and healing and the hope for the better Future: by the Holy Spirit of the Almighty God, life and salvation, wisdom and victory come (Psalm 110(111):10; Proverbs 2:6–12; 1 Kings 2:3–9; Zacharias 4:6).

God is the protector, and wisdom, and light, and life everlasting; before Him, all empires and powers of the world are as dust dissipating under the wind. At the same time, the weakest and the humblest ones are omnipotent if the Holy Spirit of God dwells in them and if, for His purposes, God protects them until they accomplish His will (Psalm 26:1–3, 14; 30:25; Zacharias 4:1; Daniel 2:31–45; Habakkuk 3:18–19; 1 John 5:4–5; Ephesians 6:10–17).

The history of collapsed heathen civilizations and ruined godless empires, which in their times, were the mightiest establishments/systems in a possession of all the resources they needed to survive and prosper, conveys the simple lesson: all the human power is nothing as well as possession by armies, weapons, and plenty of material things, if it is not sustained by God the Spirit (John 4:23–24).

See The Strength – in Selections & Reprints

133 Teilhard de Chardin’s reference to “neo–humanist Marxism, which seems destined to become Christianized” [Teilhard de Chardin 199], is not only the profanity, as any assertion of any possibility of existence of multiple deities, because Hellenist declared that "the prime mover" maintains uniformity of "continuous relation" toward things it moves; consequently, it should be one governing principle, therefore, one ruler [Plato Timaeus 31a–b; Aristotle Physics VIII.x.267b; Metaphysics XII.x].

The Aristotle’s apparent acknowledgment of existence of one deity – one “prime motor” – provided Thomas Aquinas [Timaeus 31a–b; Aristotle Physics VIII.x.267b; Metaphysics XII.x] with the fundamental reason for legalization of Aristotle’s physical philosophy as the means to re–interpret the Christian teachings. With the references to Aristotle and Plato, Aquinas made the conclusion that existence of another earth and many other worlds is not possible, because there is the unity of order in all things and the unity of world, as well as the unity of God Who governs all things [Thomas Aquinas Summa Theologica I.Q.47 a3]. The Aquinas’ affirmation of impossibility of existence of many worlds (and universes) became the teaching of the papacy and the article of the Catholic faith; any assertion concerning existence of multiple worlds endangered the legitimacy of the Aquinas’ physical–theological constructions, which formed the foundation of political theology, and automatically made Giordano Bruno guilty in heresy.

Yet, Thomas Aquinas overlooked or intentionally discarded the text, in which Aristotle mentions a prime mover “whether singular or plural” and “all unmoved movers.” In particular, Aristotle asserts that the “prime motor” is “the source of the everlasting movement within the Universe – is whether singular or plural, in a uniform and constant relation to all things which are in motion, while itself is not divisible, without parts, and not dimensional [Aristotle Physics VIII.xi.258b; VIII.x.x.267b].”

Although Aquinas and other theologians applied the primitive language of Aristotle’s physics toward apparently monothestic theological studies, the words “plural” and “unmoved movers” evidently describe a multi–deity arrangement. This polytheistic statement makes all physical–theological speculations based on exclusive status of only one “prime mover” pointless and eliminates any reason to admit the Aristotle’s doctrine as applicable for any philosophical speculations dealing with monotheistic theology.

Furthermore, the initial argument contains a definition of the “prime motor” as “whether singular or plural” [Aristotle Physics VIII.xi.258b] that immediately points out the inconsistency of the entire construction. For example, if each “prime motor” is not dimensional and if this prime motor is in a uniform and constant relation to all things, how Aristotel could determine, is it one motor or many? If there is many “prime motors,” there is no uniform and constant relation to all things, because, if there are many prime motors, each motor should have its own meaning of uniform and constant relation, which originates the own world inaccessible or indiscernible with the things, which have another type of uniform and constant relation. Besides, if the “prime motor” keeps a uniform and constant relation to all moving things, there is no any discernible change within such Universe, and movement itself does not have any sense or meaning.

In general, Aristotle’s categories of things in the constant rest and in neither in motion nor in rest within the constantly moving and changing Universe are the irrational constructions, and the Aristotelian notion of the “prime motor” illustrates absurdity of application of physics for explanation and elaboration of philosophical concepts. Obviously, the Aristotle’s speculations are intended to re–iterate the Plato’s assertion that “the Maker” made only one Universe [Plato Timaeus 31a–b] with the only comprehensive for Aristotle language – the language of natural science (in this particular case – physics). Probably, Aristotle

134 See analysis of Jesuit training designed by Ignatius of Loyola in Church Militants – in Doctrine of Thomas Aquinas, or in Chapter 5 of The Invincible Empire

135 In John 6:40 — θεωρών τον Υιον, θε–ωρ–ων — is a derivative of θε– the root of words identifying God
ωρ– derived of ωρυς/ωρυτ– (ionic–dorian) that is the root of words conveying meanings of the highest authority, the first cause, origin, the beginning–foundation; for instance, ωρυψω/ωρυτω – lord, sovereign, ruler, leader, αρχη/αρχα – beginning, origin, authority, foundation.

Hence, the exact meaning of “θεωρών τον Υιον” is “perceiving the Son as the Lord God.”

136 The story of Giordano Bruno illustrates the meaning of the limits that were imposed on the researchers by the ignorance of the Inquisitors.

In 1600, Giordano Bruno was condemned by the Inquisition as a heretic and burned at the stake, because he acknowledged the Copernicus model of the Solar System. The additional “crimes” of Giordano Bruno included suggestion of the possibility of existence of multiple worlds [in: Trager 211], which the Inquisition interpreted as the belief in existence of multiple deities, because Plato asserted that God created only one Universe, and Aristotle declared that “the prime motor” maintains uniformity of “continuous relation” toward things it moves; consequently, it should be one governing principle, therefore, one ruler [Plato Timaeus 31a–b; Aristotle Physics VIII.x.267b; Metaphysics XII.x].

The Aristotle’s apparent acknowledgment of existence of one deity – one “prime motor” – provided Thomas Aquinas with the main papal theologian whose doctrine – political theology [Thomas Aquinas Summa Theologica I.Q.47 a3] is the official theological doctrine of the papal church of Rome] with the fundamental reason for legalization of Aristotle’s physical philosophy as the means to re–interpret the Christian teachings. With the references to Aristotle and Plato, Aquinas made the conclusion that existence of another earth and many other worlds is not possible, because there is the unity of order in all things and the unity of world, as well as the unity of God Who governs all things [Thomas Aquinas Summa Theologica I.Q.47 a3]. The Aquinas’ affirmation of impossibility of existence of many worlds (and universes) became the teaching of the papacy and the article of the Catholic faith; any assertion concerning existence of multiple worlds endangered the legitimacy of the Aquinas’ physical–theological constructions, which formed the foundation of political theology, and automatically made Giordano Bruno guilty in heresy.

Yet, Thomas Aquinas overlooked or intentionally discarded the text, in which Aristotle mentions a prime mover “whether singular or plural” and “all unmoved movers.” In particular, Aristotle asserts that the “prime motor” is “the source of the everlasting movement within the Universe – is whether singular or plural, in a uniform and constant relation to all things which are in motion, while itself is not divisible, without parts, and not dimensional [Aristotle Physics VIII.xi.258b; VIII.x.x.267b].”

Although Aquinas and other theologians applied the primitive language of Aristotle’s physics toward apparently monothestic theological studies, the words “plural” and “unmoved movers” evidently describe a multi–deity arrangement. This polytheistic statement makes all physical–theological speculations based on exclusive status of only one “prime mover” pointless and eliminates any reason to admit the Aristotle’s doctrine as applicable for any philosophical speculations dealing with monotheistic theology.

Furthermore, the initial argument contains a definition of the “prime motor” as “whether singular or plural” [Aristotle Physics VIII.xi.258b] that immediately points out the inconsistency of the entire construction. For example, if each “prime motor” is not dimensional and if this prime motor is in a uniform and constant relation to all things, how Aristotel could determine, is it one motor or many? If there is many “prime motors,” there is no uniform and constant relation to all things, because, if there are many prime motors, each motor should have its own meaning of uniform and constant relation, which originates the own world inaccessible or indiscernible with the things, which have another type of uniform and constant relation. Besides, if the “prime motor” keeps a uniform and constant relation to all moving things, there is no any discernible change within such Universe, and movement itself does not have any sense or meaning.

In general, Aristotle’s categories of things in the constant rest and in neither in motion nor in rest within the constantly moving and changing Universe are the irrational constructions, and the Aristotelian notion of the “prime motor” illustrates absurdity of application of physics for explanation and elaboration of philosophical concepts. Obviously, the Aristotle’s speculations are intended to re–iterate the Plato’s assertion that “the Maker” made only one Universe [Plato Timaeus 31a–b] with the only comprehensive for Aristotle language – the language of natural science (in this particular case – physics). Probably, Aristotle
searched for some kind of material proof of his philosophy; according to his own assertion, none of theoretical speculations should be accepted without material proof by senses. Yet, his speculations disclose incompatibility of the levels of consideration, therefore, irrationality of inconsistent reasoning.

When Aristotle became the recognized co-author of the papal official doctrine – Aristotle–Aquinas’ political theology [referred also as “neo–Aristotelian system” (Holmes 7), “Christian Aristotelianism” (McKeon 149), and the bold renewal of the Catholicism by “wonderful expression” of the Catholic faith with the categories of Aristotle (Léger 23)], the assumption “whether singular or plural” was intentionally disregarded, and Giordano Bruno paid with his life for his assertion of existence of many worlds, which could probably be controlled by many deities as the Aristotle’s physical “theology” suggests. 

**In summary,**

a/ with the language of physics Aristotle reiterated the Plato’s statement that God created only one Universe, yet inserted in it the prime mover “whether singular or plural” and “all unmoved movers” [the fourth century B.C.]

b/ disregarding Aristotle’s idea of existence of many deities – “prime motors,” Thomas Aquinas made Aristotle’s physical–theological speculation the article of the Catholic faith [the thirteenth century]

c/ the Inquisition sentenced the Giordano Bruno’s ideas (the seventeenth century), which contradicted the physical imaginary constructions/speculations of

1/ Plato [e.g., Plato Timaeus 31a–b] and 2/ Aristotle, which were accepted as articles of the Catholic faith, to be the heresy inconsistent with the Scriptures.

In 1601, after execution of Giordano Bruno, Pierre Charron (1541–1603) reminded: many ancient philosophers believed in existence of many worlds, because God made only this visible Universe, His power would be limited [Charron 234].

Indeed, nobody can prove that Omnipotent Almighty God the Creator of the discernible by the human mind Universe is not able to create and has not created multitudes of other universes governed by other laws; consequently, any theologian with the reasonable mind would not accept the image of the powerless or restricted by one world god, which was created by narrow–mindedness of the ancient heathen physicist and materialist and elaborated by his followers. The essence of the world of mankind is one – universal for this world – law of transformation of energy (the law, which manifests itself through “the unity of order” or uniformity of “continuous relation”). The human mind and human senses are designed to exist within the world governed with this law: they, along with their instruments and methods of research, are not able to discern, perceive, and describe directly anything created and functioning according to another law, which controls another form of life.

However, a human being has been created after the likeness of Omnipotent Almighty God and does not have limits of cognition. It means that although at the present stage of development of natural sciences, the mind still is not able to overstep the terms of own existence, to cognize other laws, and to discern their derivatives – other universes, nobody can prove that the human mind either would not be able to do it tomorrow or does not invent the means to discern the worlds, which it cannot perceive today.

At the time of Giordano Bruno, it was almost impossible to free the mind from the very fabric of the contradictory methods of reasoning based on the Plato–Aristotle’s fantasies. The primitive physical–astronomical constructions and logics of Aristotle the heathen2540 provided the only acceptable framework for the medieval speculations, which were presented as “Christian theology.” That – Aristotelian – framework intertwined the nature of God and the order of the discernible by human senses Universe into the whole, thus, restricted the possibilities of God by the matter and human imagination. The very application of the Aristotelian framework toward theological studies and assertion of limitation of the power of God are the actual heresies, moreover, blasphemies, while the Inquisition exterminated as the heretics those who opposed the heathen misconception elevated to the rank of papal faith.

Σ137 In John 15:25, the Lord says: ἔμαθεν Με δώρεαν.

English and Russian versions of the Gospel interpret δώρεαν as “freely,” “without a cause,” “without a reason,” and “напрасно” – as unfounded, in vain [R]. However, δώρεαν is a derivative of δωρ–εα – religious gift or religious offering (as sacrifice).

For instance:

– St. Peter promises that those who repent and be baptized on the Name of Jesus Christ to forgiveness of sin, they will receive την δωρεαν του Ἁγίου Πνεύματος – the gift of the Holy Spirit [Acts 2:38]

– in Revelation 21:6, 22:17, the same word δωρεαν accompanies the reference to the act of giving the Water of Life that is acceptance–receiving of the gift of the Holy Spirit, which [acceptance–receiving] is possible only for the one who believes in Lord Jesus Christ, the Word–God, and worships God in Spirit and Truth:

> in the Holy Spirit, the Spirit of Truth,
> Who comes from God the Father in the Name of Lord Jesus Christ, the Word–God
> and
> in Lord Jesus Christ Who is the Truth


– in Dorian (heathen) cults, δωρ–ει – refers to the knife for sacrifices.

Thus, δώρεαν refers to the religious practices, and should be interpreted adequately.

Therefore, the Lord tells that they who hate Him do it as the gift/offering to their deity/ruler, as it is prescribed by their law. As it follows from John 14:30 and 16:7–11, this deity/ruler has nothing in God, and it has been judged. In Acts 26:16–18, the Lord names this deity directly: satan.

The referred above words of the Lord deepen the understanding of the difference between His follower and the one who hates Him: these words point to the connection between

> apostasy of the “offspring of vipers,”
> the sons of the arch–evil (the ancient serpent of Genesis):
> the ones who, within them, do not have place for the Word of God

and

> their hatred of the Word–God —
> this hatred is their offering to their deity (arch–evil),
> for the sake of which they wish to murder True God

(John 8:37–47)

In summary,

> hatred to Christ and His followers – Christians is cult–offering to the arch–evil. Furthermore, the curse of death for the original sin remains upon the one who does not believe in the Word–God [John 3:36; 9:35–41; 16:7–11; Genesis 3:23–25].
A system (for instance, a society, state, empire) and reality (for instance, civilization) are the means to achieve some purpose(s): identification of a purpose allows identification of a system/reality.

In general sense, a system might be defined as a wholeness/being or an establishment created for achievement of a purpose and endowed with the following abilities:
- creation–assimilation–transfer of knowledge
- embodiment of knowledge into the material structures and systems with other levels of complexity
- evaluation of a degree of achievement of the purpose
- optimization (system’s optimization might be defined as system’s modification of its own actions and structures–subsystems, which would allow development and maintenance of the optimal states in spite of the increasing demands, hostility, and changes of the environment or other conditions of existence and operations)
- evolution – development of the maximal potency according to the design, which might include increase of complexity that would allow accomplishment of the additional, new, and more complicated purposes.

A reality is a complex system set for particular, often, multiple purposes.

The difference between a system and a reality is defined by complexity of the purposes, which they have been created to accomplish, and complexity of knowledge, which they produce by their existence and during accomplishment of their purposes.

In general, a logical reality might be seen as a self–reproducing supercomplex system existing within the special settings/framework – the human mind, a human establishment (for instance, society, state, business enterprise, any system that sustains life of society), the earth. Logical reality stipulates creation, maintenance, behavior, use, disposal, destruction of material things and other living beings, which are the components/subsystems/structures of the totality of structured matter, and which sustain their existence by arranging, consuming, assimilating, destroying, and decomposing the structures of the matter. The general settings – the earth – sustains existence by providing energy and resources needed for life (soil, air, water, sun, structures of energy fields, energy forms, energy streams, etc.).

The meaning of the logical reality might be explained with the concept of the mind.

The mind, as a frontier system, [see Concept of frontier systems in Introduction to the Systems Logic], operates at the different sub–levels of complexity for instance, with wisdom, knowledge, and information.

Consequently, it creates its world – a knowledge, by which it lives and upon which it either evolves or degenerates. This world is the comprehensive logic reality also known or manifested as knowledge framework.

The comprehensive logical reality of the mind might be envisioned as the wholeness of three strata of complexity (wisdom, knowledge, information) unified with the logical inferences founded upon the particular axiom(s), which mind has accepted as its own absolute truth, and as the adequate reflection of the universe–world that accommodates the mind’s existence.

A component of any logical reality is a derivative of the main/universal code that has been read at a particular level of complexity.

According to the law of complexity (the universal law according to which the universe was created and which controls existence of the universe)

nothing incompatible with the main code, which has been read/embodied at the particular level of complexity

Consequently,
a) the things that compose the logical reality of the good are not available for those living by the evil
b) those who live by the good do not choose the evil until they live according to their own nature (that is until they succumb to corruption and become perverse).

For instance, a good man will not massacre his co–workers, innocent by–standers, show/movie spectators; the good movie will not give a child lesson in corruption, bullying, perversion; a good teacher will not assault his pupil; a good priest will not corrupt his flock, and so on.

It means that the overall virtue and humaneness of the society are revealed by the fruits it produces and consumes to define and to maintain own existence. Those who commit crimes against the society, neighbors, the state, and the others are the very own fruits of the society; it was said: that what was sown that would be harvested (cf.: Galatians 6:7–8).

Those who want to live peacefully and in prosperity should educate themselves and especially their children: firstly, what is the good and what is the evil; then to choose the desirable way of existence – life of accomplishments leading to perfection and evolution of each member of the society as well as the society itself, or life of misery – suffering, diseases, crimes, and agonizing death of mind and body.

Summary:
the logical reality/knowledge framework is a κόσμος of the mind; it is the universe–world that the mind builds by own existence; it is the logical reality/world, within which it lives – thinks, learns, creates knowledge, and which it opens–communicates through knowledge that it shares with the others.

See
- Levels of Consideration and the systems terms and definitions in Introduction to the Systems Logic
- the following excerpt from The Logic of Complex Systems

Excerpt from The Logic of Complex Systems

"...The observer that operates with the systems logic creates the knowledge at two levels of complexity: logical realities and logical systems.

A logical reality is a summary of inferences regarding
a) specifics of manifestation of the universal law and its derivatives at the particular time–space–complexity point(s); in this case, the observer seeks to identify possibilities of creation or destruction, activation or termination of a process/system/reality
b) the consequences of such a manifestation, therefore, possible changes of complexity.

Creation (and deciphering) of the logical reality includes
1) identification of the set of laws – derivatives of the universal law of perfection, which (the set of laws) controls the observed level of complexity. This set of laws determines the purposes, potency, essence, and correlation of the systems, realities, processes. The analysis of application of these laws by the mind provides the key to the knowledge of the destiny of the mind’s creations as well as the establishments, which embody these creations
2) analysis of the assertions, concepts, speculations, etc., accepted as the truth
3) evaluation of compatibility of the logical reality with the purposes of evolution (or anti–evolution), which might be achieved at the observed level of
4) deciphering of the probable futures of the systems, which might be created at the observed level of complexity.

A mind creates a logical reality when it seeks understanding of the objects/phenomena/events, which correspond with complexity of the mind. When the mind operates with the lower level of complexity (e.g., the social and political establishments, business universe and its subsystems), it creates a logical system.

A logical system is a summary of inferences describing
a) a mind’s creation — a system, which exists within the web of social, political, business and other hierarchies, correlations, links, channels of information composing the world, which accommodates existence of the mind
b) the consequences of particular processes, links, and correlations, which might influence survival, optimization, the range of existence, and disintegration of the considered system and the environment—supersystem that accommodates its existence.

Each level of complexity has own range of logical realities; compatibility of the logical realities determines an ability of a system at one level of complexity to comprehend and apply the logic of a system at another level of complexity.

In general, any created logical reality—thought should assist the mind in achievement of the following purposes:
   a) comprehension of the world and own place, purposes, and path toward evolution as actualization of the maximal abilities and potential, which would result in achievement of the optimum
   b) advancement toward the state of optimum by understanding own nature, mission, possibilities, and restrictions, which the observer might encounter because of the nature of the matter, existing arrangements, availability of resources, and so on
   c) fulfillment of the universal law of perfection (including actualization of own maximal potency).

The ancient sages, prophets, philosophers described the foundation of survival and evolution — theology, which provides the mind with the knowledge of God.

In particular,

if life is the state of being for the sake of cognition the truth
↓ ↑
if knowledge of the truth—life—being is the essence of mind’s existence
at any time—space—complexity point of the time—space—complexity—matter—bounded Universe
↓ ↑
if logic is the reasoning based upon the knowledge of the truth, –
then,
↓
with the knowledge of an assumption accepted as a particular truth,
it is possible to infer the level of development, potency, and the range of probable futures of the mind,
which has accepted this assumption as the truth

Perhaps, the main worth of systems logic for the observer is in a possibility to create the conceptual realities that sustain cognition and optimization of evolving systems — the systems, which, for instance,
   a/ are in a process of accomplishment of their purposes and achievement of the state of optimum
   b/ have to surpass the power of logic and knowledge of all hierarchical levels, which are able to influence or change conditions and terms of their existence
   c/ which have to acquire abilities to detect own insufficiency and to activate own latent abilities and inner processes resulting in development and optimization...

The logical reality, which describes the world of men or the mankind’s universe, includes definitions of the following phenomena and identifies the law that control their existence

Time ↔ Space
↓ ↓
Complexity
↓
Mind
↓ ↑
Knowledge
↓ ↑ Abilities and Possibilities

to embody knowledge into the systems that would influence
(e.g., maintain, sustain development—evolution, or initiate collapse—destroy)
the systems and the realities, which compose the world where the mind exists/operates...”

End of Excerpt

1140 See The Lord’s Prayer – Our Father in CHRISTIANITY – Supplement 1 to this file

1141 The power of coercion is the power to kill the body, to inflict physical and moral suffering with the purpose to compel one human being to accomplish will of other human being(s), even if obedience will result in evil: corruption, defrauding, suffering, and death of the many; it is sustained with weapons, armies, authorities, social, political religious hierarchies, false knowledge, intentionally maintained ignorance and superstitions, laws, norm, and customs; it is exercised by leaders of political, religious, social, and other establishments.
Since Aristotle, coercion is considered as the "natural force," which transforms assemblage of social animals/men into the "perfect community." Traditionally, the access to the power of coercion and persuasion belong to political, religious, and social leaders that have hangmen, jails, armies, weapons, etc. at their discretion and who control media, opinion/knowledge-makers, law-makers, educators, researchers, etc.

The power of coercion, with which control of beliefs, conscience, and thinking of a human being is exercised, is inseparable component and the inevitable actuality of the idol–worshiping and hierarchical establishments – societies, states, nations. Any human being that had to act because of coercion is a slave by body, or human chattel according to Aristotle's definition. Any establishment that maintains religious beliefs of its members (citizens, believers, subjects) with the power of coercion is the slave–house, or the house of slavery ["οἰκοῦν Σωλήνας – house of slavery – as it is said in Exodus 20:2"], which keeps slaves in submission with false religious beliefs (idol–worship).

Any kind of coercive power is inconsistent with Christianity and the very concept of coercive power as the means of spiritual power of one man over other men is incompatible with Christian theology. Although Christians may be slaves by body and servants of other men, they have spiritual freedom given by God Himself: Christians must not become the spiritual slaves of men, because they are the dwelling–temple of the Holy Spirit, and where the Spirit of God is there freedom is {John 8:31–36; 14:15–23; 1 Corinthians 7.22–24; 2 Corinthians 3:17–18}. Coercive power belongs to the secular establishments; its purpose is to subdue the free will and to enforce physical obedience and submission.

Coercive power was introduced into life of the Western church in the fourth century, by Augustine of Hippo who invented the idea of the coercive power of the church: the *Compele Intrare* doctrine.

*Compele Intrare* – the infamous doctrine, which is incompatible with the Christian teachings and which could be devised only by the mind nurtured by the Manichean heresy, laid the theoretical foundation of the papal Inquisition, and Augustine's writings concerning authority and coercive power of the church became mandatory reading for the inquisitors. In particular, the inquisitor's handbooks included the relevant citations from the writings of Augustine of Hippo, Thomas Aquinas and other papal theologians [Peeers 62], such as *Compele Intrare*, wise judge concept, justification of torture and death penalty for heretics, along with description of experience of local inquirors concerning finding, methods of torture, and extermination of heretics.

Then, following the Augustine's speculations, Thomas Aquinas the main papal theologian introduced the doctrine of "holy" (absolute or perfect) obedience – freely accepted slavery and submission to the all-inclusive spiritual and secular authority of the pope referred by Aquinas as "divinely appointed functionary." Aquinas justified his doctrine with misinterpretation of the Christian teachings and the Holy Scriptures. In fact, the Aquinas' doctrine of obedience was inferred from Aristotle's depiction of slavery as divine order of the universe and based on assertion of the coercive power of the papal church.

For the Christians, Aquinas' doctrine of obedience is blasphemy, because it elevates a mortal man at the level of the deity whose authority exceeds the authority of God: Aquinas' "god" is the pope – mortal man, the creature of dust as all the others, yet, the main papal theologian positions his pope higher than God, and, therefore, establishes and propagates idol–worship.

For the one who operates with normal logic, Aquinas doctrine is irrational because it shifts levels of complexity: its asserts power of the mortal man – pope – as the power equal to the power of God, and assumes that the spiritual life of man can be managed with the material power – the power of coercion.

Thomas Aquinas defines the power of a ruler as the connection between coercion and power: the greater power applies the greater coercion. A ruler of the perfect community – state, city, etc. – possesses the "perfect coercive power." He rules by the "political foresight," which Aquinas compares with the providence by which God rules the world. If such a ruler inflicts death and mutilation as punishment, deprives men of life, property, and liberty for the sake of the common good or legal justice, these actions (in fact, crimes against humanity) of a ruler become the lawful and praiseworthy acts [Summa Theologica II–II Q.64 a2; Q.65 a1, a2; Q.66 a5, a8; Q.67 a4; ref. also in: Bigongiarvi xvi].

The power of coercion is exercised through political, social, and religious order based upon hierarchies of power and submission.

The ultimate version of Aquinas' doctrine of unreserved obedience, with addition of Ignatius of Loyola's rules for the "Church militants," lifts up obedience to the superior (starting with the pope who until recent past had also title of the prefect of the Inquisition, or the "Universal Inquisitor") to the rank of divinely established order, the good and "special" moral virtue, and "the regular mode of life" for "religious people." This doctrine sustains the papal hierarchy and implies that the pope has the unreserved power over his subjects.

In general, this doctrine works only because:

- the mind of papal subject accepts it as the unchallengeable truth and makes it the actuality of own existence
- heresies and misinterpretations of the Holy Scriptures took the place of the teachings of Lord Jesus Christ. For instance, Aristotle–Aquinas' political theology, which is the official doctrine of the papal church of Rome, justifies execution of heretics and provides theoretical foundation for atrocities of the inquisition, religious persecutions and wars. Moreover, the papal theologians portray God as "the author of the criminal code of the Inquisition"; for instance, papal theologians Henry of Susa (1271) and Jean d'Andre (1348) both asserted that the execution by burning at stake is sanctioned by "the law of Christ"; [Vacandard 128]. Assertions of the papal theologians reveal incompleteness of their "theology" with Christianity: to claim any positive connection of Aristotle–Aquinas' political theology with the teachings of Christ is blasphemy against the Word–God, God the Father Who sent Him to redeem mankind, and the Holy Spirit by Whom revelations of God are given
- the people are deprived of the access to the true knowledge. For instance, in 1229, the Inquisition in Toulouse made the Bible prohibited book for the papal subjects; for the laity, the right to read the words of God has to be given by the special permission of the superiors. During many centuries, the knowledge of the original word of God was forbidden for the vast majority of the Catholics who had to be fed with the images produced by the papal theologians – "guardians" of their souls, and to accept as the "divine truth" any assertion, which the papal hierarchy considered beneficial for its own purposes. Even today, those, who undergo Ignatius of Loyola "spiritual training"/exercises should "hear"/imagine blasphemies against Lord Jesus Christ – the Word God, and must not read the Holy Bible.

Christianity is the freedom of the mind that lives by the Word–God and by the Holy Spirit and is preparing for the eternity with God {John 14; 15; 16; 17; 2 Corinthians 3:17; Romans 8}, and the coercive power is incompatible with Christian theology.

The heathenism that is the foundation of the Aristotle–Aquinas political theology – official doctrine of the papal church of Rome – is the prison kept by the arch–evil – death; its exists and advances through enslaving bodies and mind of the papal subjects by power of coercion and deceit.

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**1142** See *Works of Augustine of Hippo*

**1143** See *The Security/Welfare of the World* – in *Reprints*, Supplement 3 to this file

**1144** See *Heathen Philosophy and the Western Civilization*; contents: The Heathenism; The Orphism (οὐρανοκτονος – Orphic concept of man); Doctrine of Plato; Doctrine of Aristotle; The Stoics; Proclus; The Heathen Models of a State and an Empire; Aristotle–Aquinas' political theology; Liberation Theology; Hegel's Philosophy and Logic; Marxism, and Its Derivatives: Communism and Socialism; Nazism; Nietzsche's " Dionysian" State; Fascism; Globalism.
146 Wisdom 15:16–17 – creation by the “borrowed” spirit: creations of the heathens are dead, as they are. The heathens live by the borrowed spirit unable to create life. Only the Divine power, which man does not possess, because he is mortal, creates life. A mortal one creates only that is dead [Wisdom 15:16–17].

147 Concerning simplified language vs language of logical realities:

In general, it could be said that translations of the compound words illustrate the difference between the contemporary simplified language and the old Greek – the direct derivative of the primary language of the earth, when the people unified by mutual means of communication aspired to reach the Heaven and could accomplish their purposes without failure (Genesis 11:1–9). This derivative became the language of the Minoan civilization, and then, the source of hieroglyphs, which Egyptian and Phoenician civilizations adopted from the Minoans [concerning the Minoans, see Ancient Civilizations: Legacy Overview].

Each generation has own simplified language – the language of parables, now, for instance, such as the systems theory 162, although it is labeled “the metascience,” “the metaparadigm,” and “the metalanguage” or the universal language of description. For any system, the term knowledge specifies the set/pointing system/reality of energy formations or codes. This set/reality of codes

– maintains the system’s compliance with the original design, thus, sustains an ability to accomplish the purposes, which the system has been created to accomplish

– sustains the cohesive or life-maintaining power

– links the system with its environment and subsystem

– determines the parameters of existence and optimization

– might be embodied into new systems or applied for the optimization/destruction of existing systems.

In the contemporary terms, it might be said that this archaic language was the language of the logical realities, from which, for instance, many attributes, faces, angles of consideration of the wholeness emerge and define the processes of creating and maintaining the wholeness125 [concerning logical reality and other systems terms, see Introduction to the Systems Logic].

The contemporary language is the product of the simplified/degraded/displaced145 mind, for which Pythagorean numerology – obsession with numbers (that underlies the contemporary assumption of “universality” of mathematical sciences) – and Aristotle’s dialectics144 shaped the language of theology and then, sciences.

For instance,

– Nicolaus of Cusa (1401–1464), following Anicius Manlius Boethius (A.D. 475–525), postulated that according to Pythagoras and “the ancients,” knowledge of divine things might be obtained only through mathematical symbols because “numbers and magnitude” contain all truth [Nicolaus of Cusa 5, 22, 23]. This statement reveals the completed substitution: the simplified logic of the temporal matter took the place of the logic of wholeness – the logic that leads to comprehension of the infinity and the eternity – “Quantum theology” of Diarmuid O’Murchu (a Catholic priest) with its “quantum morality” intended “to overgrow all dualism, especially that of good vs. evil” [O’Murchu 11, 143, 197, 198] illustrates the contemporary consequences of this numerological–theological “enlightenment” extended (in imitation of Aristotle with his mathematical–geometrical–physical “theology” and “philosophy”) into the field of physics.

In general, complexity of language reflects the degree of mind’s development and therefore, ability to identify and to accomplish the purposes 24 securing survival and evolution – growth toward the optimal potency. So, it could be inferred that the problems of the contemporary establishments are the consequences of simplification, which Aristotle, following the way of thought of his predecessors (starting with assumptions of two Orphic philosophers – Pythagoras and Plato), embodied in his dialectics – the logic of death – the actual basis of contemporary philosophy and science.

Concerning Pythagoras’ inheritance, Aristotelian dialectics, logic of simplification and the consequences, e.g., such as modeling and model WORLD 2, see:

– The Invincible Empire, esp., subchapters Epistemology and Symbolism (in Chapter 1), Introductory Note (to Chapter 4), Sciences, New Image of Man, and the Vision of the Future (in Chapter 8, or in Reprints from The Invincible Empire, Chapter 8)

– Heathen Philosophy and the Western Civilization

– The Strange Phenomenon: Displaced Mind – in Reprints, Supplement 3 to this file

148 Concerning “small and undeveloped souls”:

Origen introduced division into the Christian communities – the elite/guardians and the others. The others comprise the flock of “small and undeveloped” souls, that can do only “small things” and “little good” under supervision of the guardians – “doctors of the church or angels.”

Moreover, “small and undeveloped” souls should not be nourished with the Word of God: they must be kept in fear as children; the mystery of all-forgiving love of God should remain hidden, and they must be “fed on images” – the “spiritual milk” of images created for them by their guardians – theologians and “doctors of the church.” Such feeding makes the soul acquainted with “a taste of greater things” because anyway, the soul cannot desire something it does not know [Origen God IV.953–958 342–343; Spirit III.638 240].

Consequently, if all-forgiving perfect love of God must remain mystery, the small souls should be kept in obedience through fear and firstly, the fear of punishment.

If to assume that the works of Origen have not been intentionally distorted to cover the purposes of the following generations of theologians seeking to justify struggle of their leaders for the earthly power over men and kings, Origen [[See Origen]] might be considered as one of the most influential heretics from those who destroyed the original foundation of western Christianity.

Three Ecumenical Councils (the Second of Constantinople (553), the Fourth of Constantinople (869–870), and the Second of Nicaea (787) anathematized (excommunicated) Origen (although he died in the third century) and denounced his works as “the mythical speculations,” “heretical” and “useless knowledge” [Decrees of the Ecumenical Councils 119, 135, 161].

In 1229, the Inquisition in Toulouse announced prohibition of the Bible: the Bible became the forbidden book for the laity; then, translation of the Holy Scriptures onto the native languages was forbidden. The Inquisition’s decision was supported with the drastic measures; for example, William Tyndale who translated the Bible into English (published in 1526), had to flee England, yet, eventually, in 1536, he was arrested and burned at the stake [Trager 174, 179; Baybrook 603; “Preface”]

Consequently, during many centuries, the knowledge of the original words of God and His Law was forbidden for the vast majority of the papal subjects who were fed with the images produced by the papal Magisterium, and had to accept as the “divine truth” any assertion, which the papal hierarchy considered beneficial for its own purposes.

The pattern established by the papal Inquisition became the favorite way of actions for all those who strive to enslave men. For instance, today, the Bible is forbidden for the people living in the countries with totalitarian and oppressive regimes, which suppress freedom of conscience and freedom of thinking and which execute converts into Christianity.
Concerning deprivation of the Catholic laity from the Cup of Eucharist because of Thomas Aquinas' modification of the transubstantiation doctrine in accordance with Aristotle's speculations, see

- Heresy – in Selections & Reprints. Part 8
- Faith and Heresy – in The Invincible Empire, Chapter 6; excerpt Faith and Heresy from The Invincible Empire is included in Supplement 2 to Selections & Reprints; it illustrates the technique of substitution of the heathenism120 – worship to the arch–evil

for

the Christian teachings given by the Word–God, the Truth, on Whom the Christianity stands

(John 14; 15; 16; 17)

1149 Concerning ethics–free atheistic–materialistic–darwinistic and commercialized sciences and some of their results/fruits, including false knowledge and pseudo–scientific assertions, see for instance,

- L'Aquila Earthquake, Fukushima Nuclear Catastrophe, Trial of Science, and Survival of Mankind – Supplement 4 Selections & Reprints
- Sciences and Morality – in: Comments @ The Net
- "Metapsychology" and Other Ideas of Sigmund Freud – Critical Analysis
- Works of Friedrich Nietzsche – in: Reprints from The Invincible Empire. Chapter 8
- Heathen Philosophy and the Western Civilization

1150 See Concept of the Observer – reprint from Introduction to the Systems Logic

Reprint

"Concept of the Observer

The concept of observer is a meta–level construction intended to assist comprehension of the chaos and chaotic realities...the term observer defines a specific knowledge–creating system, which

a/ is not connected with the object of observation
b/ has the level of complexity, which exceeds the complexity of the object of observation.

The concept of the observer includes the following assumptions (from A through E).

A. Any creation has the complexity incomparably lower than the complexity of its creator and lower than the creator's likeness. Consequently, the world–creation of God has the level of complexity lower than the level of complexity of the human mind that is God's creation made in His image and after His likeness.

Consequently, the mind's level of complexity surpasses the level of complexity of the world and the level of complexity of any phenomenon, system, reality, etc., which exists within the world: only the human mind is capable of independent and unbiased observation of the world in its entirety/wholeness, as well as any of its systems and subsystems at different levels of complexity.

The human mind, which is created in the image and after likeness of God–Creator of the world, has the highest level of complexity within the world of men – the realm, which the mind is able to perceive, observe, or infer.

The human mind as the outer point of reference at the level of complexity, which is higher than the levels of complexity of the world of men, is the observer: the knowledge–creating system at the highest level of complexity, which exceeds any of the derivatives – bodies of knowledge on which human establishments (civilizations, societies, sciences, etc.) are founded.

B. The world is the totality of the energy fields. Within these fields, the universal energy creates and maintains embodiments or readings of the universal law/code actualized at different levels of complexity – the systems and realities.

The observer–human mind in its state of optimum is able to cognize the universal code/law, as well as the infinite complexity of the world, in all its entirety, complexity, and splendor. The level of comprehension and consequently, the adequacy of reflection of the universal law by the observer depend on two conditions: the purposes of the observer and complexity of observation.

C. The observer is an outer or non–correlated point for the supersystem, into which an observed object–system was placed at the moment of origin, creation, or establishment. The observer describes the observed system within its supersystem or identifies the starting points for the cognition, description, development, or transformation of the observed system:

- by comprehension of the essence and potential of the supersystem
- by cognition of the purposes of the supersystem
- by cognition of the typical (common, or natural) laws–patterns of creation and life–sustaining processes of the supersystem and its subsystem – the object of observation
- by cognition of the purposes of the system, the body of knowledge, the resources, and the methods of operations, which the systems employs for achievement of its purposes.

D. The main purpose of observer is cognition. Cognition (as the complete cycle of creation–transformation–transmitting–acceptance of knowledge) is life of the human mind. Whatever the mind does (e.g., controls the state, creates the civilization, arranges goods manufacturing or providing services, etc.), it cognizes the supersystem–environment in which the mind's creation would exist, and then, creates knowledge, which would evoke these systems from the chaos (in this case, the chaos might be seen as the pool of reserves, for instance, investors, lending institutions, organization, contractors and subcontractors, workers, tools, building blocks, computers, machinery, researchers, media companies, etc. From the pool of reserves/chaos, the creator–establisher–founder selects those who can be assembled/unified into the system for achievement of his purposes), define results of their existence, and ultimately, trigger their collapse.

Each of the mind's actions has the particular knowledge as its basis, and each of its connections with the environment and the created system(s) exists for the sake of a particular knowledge: it assimilates, conveys, and discloses this particular knowledge, or activates creation of new knowledge within any other system, which receives the conveyed knowledge. There is nothing more purposeful than cognition and knowledge transfer: any system perceives only knowledge,
which it needs to achieve its purposes, and any system is able to accept only the knowledge needed to achieve its purposes. The level of complexity of peripient defines the knowledge it would accept.

The instant inference: if the observer knows the information and knowledge that circulates within a system or the knowledge, which is accepted or rejected by the system, if the observer knows the system’s purposes and the system’s meanings of the good and the evil, the observer can re-construct the system’s knowledge of survival, main policies, the desirable and actual Future, strategy of survival, possible actions toward the environment-supersystem and other systems, and so on.

Therefore, as soon as any system created by men is an embodiment of a particular knowledge, the control over the use of information and knowledge provides the possibilities to develop, transform, use, and destroy the system through (or with) the particular information and knowledge.

E. Cognition in the context of the science of complexity might be defined as the two-folded process of transformation: the perceived universal energy into the energy-information, then, the energy-information into the tangible form (e.g., word, concept, book) carrying the knowledge that might be transferred to the others and might sustain life, optimization, or destruction. The outcome of cognition is knowledge of the laws, which define creation, existence, potency, collapse, and disintegration of the observed phenomenon or event. The level of observer’s complexity – not actual complexity of the observed object – determines process and results of cognition and the consequences of the created knowledge for the processes of evolution, degeneration, and destruction of the world of men.

In consistency with the purposes of observer, the sub–observers, or systems with the lower levels of complexity might perform some functions of observer at the different levels of complexity, which are lower than the human mind. Such sub–observer might be a science, society, or any other system, which is endowed with methods and tools of inquiry needed to collect information, then, to systematize and classify information, and to prepare the subject of observation for cognition by the observer.

Within any system, the process of cognition has two directions: cognition as the means of development, and cognition as the means of collapse, disintegration, and destruction.

Cognition as the means of development consists from three inter-connected processes:

1/ information preparation – selection, evaluation, restructuring, generalization, abstracting, or creation of analogies, finding the patterns

2/ knowledge creation – arrangement of the prepared information, inferences concerning the laws, which underlie existence, development, and collapse of the system, restructuring of the information, accommodating of the newly restructured and newly ordered information within the existed before body of knowledge, or creation of new knowledge, which might completely replace the previous knowledge

3/ knowledge application – an increase of complexity resulting of transformation of life–sustaining processes in accordance with new knowledge.

Cognition as the means of destruction begins when a system accepts false or distorted information as the true reflection of actuality. The false information is a distorted reflection of the actuality; use of the false information interrupts development of the system and converts the processes of optimization into the processes of decay. The initial processes, which prepare the system for degeneration, decay, and, then, collapse, include

1) deterioration and distortion of the information–selective structures of the managing/controlling subsystem

2) loss of an ability to discern truth and false resulting in the routine selection or acceptance of the false or incomplete information

3) substitution of new knowledge created with the false information for the old knowledge, which sustained the system’s original purposes, values, and criteria.

In some cases, the problem of inability to discern the true and the false information might be prevented through optimization of the system’s design. The essence of information at the level of the material structures and systems conditionally might be defined as a description of patterns and codes. Consequently, the information flow might be seen as “a sequence of patterns” [Miller 1027].

With the knowledge of the intra–system flow of patterns, the observer might infer the purposes, nature, and laws that stipulate life and disintegration of the system, limits of potency, which the systems is expected (and is able) to reach, and an actual degree of the system’s development, optimization, or decay.

Two factors determine the real value of information and particular knowledge for a particular system:

1/ the level of development of those who work with information and knowledge

2/ the resulting increase (optimization) or decrease of the level of complexity (collapse), which a system achieves after applying information and knowledge toward its purposes.

The process of creation of a system is stipulated with two levels of complexity: the level of the creator and the level of the supersystem or the environment, where the creation will exist.

Whatever people create, they create it for a particular purpose. Whatever a system carries out – the system acts for a purpose. The principle of purposefulness underlies the entire order/wholeness and each complexity level of the world...

1151 In Galatians 3:27: εις Χριστον εξαπτωσθης, Χριστον ενεδυσασθε; εβαπτισθης – baptism; ενεδυσασθε – usually, is translated as put on, enrobed. As a derivative of δυσω – to immerse, to engulf, to sink down; to encompass; to enter; to hide; to put on, to close oneself in – ενεδυσασθε could be interpreted as engulfed, encompassed, included into; that is as the state of being in Christ, the state of completeness in the Word–God; the state of being included into the reality of the Word–God, similar as to Lord Jesus Christ says in John 15:5: the state of a branch of the Vine, the state of the one who is μενων εν Εμοι, Καυμα εν αυτω – unwaveringly stays in Him, and He – God – is in him.

Similar thought in other texts of the Holy Scriptures: the elect race of people for possession (1 Peter 2:9), called out of darkness into the marvelous Light of God [in: John 1:1–5, 9; 9:5; 12:46].

1152 Forgiveness is healing of the mind, because sin (or the failure to accomplish the purposes of existence) results in the disorder–disease of the soul–mind ensuing from violation of the Law and commandments of God; the essence of any disorder–disease of the soul–mind is the state of deprivation–insufficiency of knowledge of God. Only those who repent can be forgiven and healed, because the state of repentance is a vision of the committed evil and understanding of own misery–degeneration–perversion resulting from thoughts, words, and actions inconsistent with the normal human nature. The next step is plea for forgiveness: the mind comes to God – the source of life. Then, God Who sees the deepest depths of the human heart and knows all its intentions resulting from cognition of good and evil, decides the destiny of the repentant sinner.
At the moment of forgiveness — when God forgives the sins because of repentance 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 of man is annihilated, and a new-born creation of God comes to life. This future of man was foreseen by the Old Testament Prophets and it 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 — follower of Lord Jesus Christ, the Son of God — the Word—God, loves Him as his own soul and fulfills His commandments as his own will.

See Forgiveness; Memories of the Past; Purification of Heart; The Healing: The Remission of Sin; The Most Needed Things: Mercy; The Name of God; The Broken and Humbled Heart — in Selections & Reprints

The διαφθορων pattern can be always discerned within the totality of the events identified as revolution, war, defeat, impoverishment, assimilation by enemies [e.g., as it is in: Deuteronomy 28:47–48], and overall processes of disintegration of empires, states, and other establishments/systems.

Personal διαφθορων reveals itself through completed — total — corruption because of heresy, apostasy, or crimes against God and His creations, when a human being is not able to achieve any of good purposes [e.g., survival, improvement, optimization, development], is unsuccessful in his endeavors aimed to prosperity and increase of overall quality of life, lives in ignorance, bewilderment, injustice, unrighteousness, hardship, and dissatisfaction with the fruits of his labor, even if he possesses riches, fame, and has access to the power of coercion.

The Old Testament prophets described conditions of spiritual and material neediness, and ignorance of the mind, which are the consequences of the collapse described by the διαφθορων pattern [e.g. in: Isaiah 59:1–15; Micah 6:11–15; Habakkuk 1:1–17; 2:15–17; Haggai 1:6].

In the New Testament, the self–ruined people of incurable devastation are referred to as to

a/ the ones who already have been judged (ηδη κεκριμενοι — John 3:18–20), because they love darkness more than the Light, their works were evil, and they go into the darkness so their works may not be exposed

b/ the ones who are not of God, who are children of the arch-evil [in: John 8:42–47; 1 John 3:4, 8–10, 15]

c/ false prophets and false teachers, “clouds driven by tempest, for whom the eternal darkness is kept” [2 Peter 2:1–22]

d/ the dreaming ones defiling flesh, fruitless, uprooted, not having the Spirit (Jude)

e/ the ignorant ones not knowing the Scriptures nor the power of God.; for instance, such as that, nevertheless developed “new teachings.”

One of such “new teachings” was the Pharisée–Sadducee–Herodian heresy developed on basis of the doctrines, which sustained the cults of the heathen nations surrounding Israel. The Lord’s definition of the leaders of ancient Israel as “offspring of vipers” [Matthew 23:33] exposes the source of corruption: the doctrine of serpent–worshippers – Orthism. The definition given by the Lord summarizes the Israel’s history of rejection of God, violations of the Law, and idol–worship, which resulted in inability to recognize the Messiah and the time of visitation [Malachi 3:1–9, 17–18; 4; Luke 19:41–44; John 1:9–11].

The words of God, Who sees the true essence — the soul–heart–mind — of man, reveal the tragedy of the chosen people who, following their leaders, became the evil and adulterous and sinful generation, the ones who are not of God, the murderers of the righteous men and prophets sent by God, the likeness of the arch–enemy that was the murderer of men from the beginning, the hypocrites, evil and devoid of reason “blind guides” who lead the ignorant (“blind”) people incapable of comprehension the truth into the pit [Matthew 12:34; 16:1–4; 23:1–35; Mark 8:38; John 7:25–26, 30, 44–49; 8:44–47; 9:39–41].

The source of corruption is the false knowledge: the doctrine of serpent–worshippers: the Orthism [20], which underlies the cults of the arch–evil in the image of the serpent and which became the foundation of many heathen religious that existed in the Middle East. The Holy Scriptures refer to this knowledge as to the wine produced by the vine of Sodom that carries the rage of serpents and incurable rage of asps [Βυθὸς δρακόντων ο οίνος αυτῶν, και Βυθὸς ἀσφάλειας ἀνατώτως – Deuteronomy 32:16–33], as to the lethal poison of asp and viper [e.g., in: Deuteronomy 32; Psalm 90(91):13, 139(140):3; Isaiah 59:2–5; Romans 3:13].

The warning concerning the lethal poison [22] of idol–worshippers — that is death, which watches over those who turn away from God, is one of the main themes of the Holy Scriptures that runs through the entire Book of Life [e.g., Deuteronomy → Psalm 90 → The Book of Isaiah → The Gospel According to Luke → The Epistle to Romans].

Obviously, the Holy Scriptures refer not to the poison produced by creatures of flesh, which might be rendered harmless with physical power and weapon of men; the poison is knowledge of the idol–worshippers.

Later, through the philosophical doctrines, social and political utopias of Plato, Aristotle [144], and their followers, this knowledge “produced by the vine of Sodom” and carrying “the incurable rage of asps” — the Orthism, which underlies the cults of the arch–evil in the image of the serpent — penetrated the Western civilization.

The Books of the Prophets — Amos (e.g., Amos 7:8–17; 8:1–14; 9:1–10), Micah, Nahum, Zephaniah, Haggai, Malachi — convey the images of the nation in different stages of διαφθορων.

The one could identify similar processes of annihilation through analysis of problems and threats, which the contemporary states and nations encounter. For instance, the διαφθορων pattern explains

- at the theological level — ruin of the apostates
- at the philosophical level — collapse and disintegration of human establishment built upon violations of the law of God and upon heathen philosophical doctrines
- at the physical/material level — destruction of human body by Ebola viruses and adverse changes of the environment that make continued existence of the original system-violator of the law impossible.
Concerning total ruin, which is described by the διαφθορών pattern (for instance, destiny of Solomon’s kingdom) and which follows heresies, and apostasy, see

- The Vineyard and Its Lessons
- Works of Augustine of Hippo
- Doctrine of Thomas Aquinas
- The Future (2012); The Total Ruin – in Selections & Reprints
THE MIND

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**Note 107**


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**Note 130**


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Supplement 1

CHRISTIANITY

...He enlightens every man coming into the world...
   (John 1:9)

...While I am in the world, I am the Light of the world...
   (John 9:5)

...I and the Father are One...
   (John 10:30)

...And they all shall be taught of God...
   (John 6:45)

CHRISTIANITY

The Law of God: The Ten Commandments...2

The Foundation of the Christian Religion: Prayers...4

   The Lord’s Prayer...5

   Introduction to Christianity...8–21
   Concept of the Holy Trinity...10

   Christian Theology...23

   Christian Faith...29

   The Law Applied: Road to God...33

   The One Coming to Christ...46
And the Lord spoke all these words saying:

1 I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of slavery.
Thou shalt have no other gods beside Me

Exodus 20:1–3

2 Thou shalt not make to thyself an idol, nor likeness of anything, whatever things are in the heavens above, and whatever things are in the earth beneath, and whatever are in the waters under the earth.

Exodus 20:4–6

3 Thou shalt not take the name of the Lord thy God in vain, for the Lord thy God will not cleanse him that takes His name in vain

Exodus 20:7

4 Remember the Sabbath day to keep it holy.
Six days thou shall labor, and shall perform all thy work.
but on the seventh day is the sabbath of the Lord thy God;
on it thou shall do no work, thou, nor thy son, nor thy daughter, nor thy servant nor thy maidservant, thine ox nor thine beast of burden, nor any cattle of thine, nor the stranger that sojourns with thee.

Exodus 20:8–11

5 Honour thy father and thy mother, that thou may be established and originate, and that thou may live long on the good land, which the Lord thy God gives to thee

Exodus 20:12

6 Thou shall not kill

Exodus 20:13

7 Thou shall not commit adultery

Exodus 20:14
8 Thou shall not steal
Ου κλεψεις.
{Exodus 20:15}

9 Thou shall not bear false witness against thy neighbor
Ου ψευδομαρτυρησεις κατα του πλησιον σου μαρτυριαν ψευδη.
{Exodus 20:16}

10 Thou shall not covet thy neighbor’s wife;
thou shall not covet thy neighbor’s house, nor his field, nor his servant, nor his made,
nor his ox, nor his beast of burden, nor any of his cattle, nor whatever belongs to thy neighbor
Ουκ επιθυμησεις την γυναικα του πλησιον σου;
ουκ επιθυμησεις την οικιαν του πλησιον σου; ουτε τον αγρον αυτου, ουτε τον παιδα αυτου, ουτε τον παιδισκην αυτου,
ουτε τον βοος αυτου, ουτε τον υποζυγιου αυτου, ουτε παντος κτηνους αυτου, ουτε οδα τω πλησιον σου εστι.
{Exodus 20:17}

Summary:
in the Old Testament:

The Lord our God is One Lord.

And thou shall love the Lord thy God
with all thy mind, and with all thy soul, and all thy strength

Κυριος ο Θεος ημων, Κυριος εις εστι.

και αγαπησεις Κυριον τον Θεον σου

εξ ολης της διανοιας σου, και εξ ολης της ψυχης σου, και εξ ολης της δυναμεως σου.

{Deuteronomy 6:4–5}

...thou shall love thy neighbor as thyself;
I am the Lord
...και αγαπησεις τον πλησιον σου ως σεαυτον,
Εγω ειμι Κυριος.

{Leviticus 19:18}

in the New Testament:

You shall love the Lord your God with all your heart, and with all your soul, and with all you mind.

This is the first and the greatest commandment
Αγαπησεις Κυριον τον Θεον σου, εν ολη τη καρδια σου, και εν ολη τη ψυχη σου, και εν ολη τη διανοια σου.

Αυτη εστι πρωτη και μεγαλη εντολη.

And the second is like it:
you shall love your neighbor as yourself.

In these two commandments all the Law and the prophets hang

Δευτερα δε ομοια αυτη,

αγαπησεις τον πλησιον σου ως σεαυτον.

Εν ταυταις ταις δυσιν εντολαις ολος ο νομος και οι προφηται κρεμανται.

{Matthew 22:37–40}

The New Commandment given by Lord Jesus Christ the Savior,
The Son of God, the Word–God

I give a new commandment to you,
that you love one another as I loved you, that also you should love one another.

By this all will know that you are My disciples, if you have love among one another

Εντολην καινην διδωμι υμιν,

ινα αγαπατε αλληλους καθως ηγαπησα υμας, ινα και υμεις αγαπατε αλληλους.

Εν ταυταις ταις δυσιν εντολαις ολος ο νομος και οι προφηται κρεμανται.

{John 13:34–35}

This is My commandment,
that you love one another as I loved you

Αυτη εστιν η εντολη η Εμη,

ινα αγαπατε αλληλους καθως ηγαπησα υμας.

{John 15:12}

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The Foundation of the Christian Religion

The following Prayers are the precious inheritance of the Orthodox Christians, they also belong to the entire world – to all the people created by God, they define the foundation of Christian religion.

The Lord’s Prayer – Our Father:

    Our Father Who is in heaven! Hallowed be Thy Name.
    Thy kingdom come; Thy will be done on earth as it is in heaven;
    Give us this day our daily bread;
    And forgive us our debts, as we forgive our debtors;
    And lead us not into temptation, but deliver us from evil;
    for Thine is the kingdom and the Power and the glory for ages, Amen.
    (Matthew 6:9–13)

God Himself gave this prayer to His disciples. In the contemporary terms, this prayer might be likened to the concise code, which identifies the nature, stimulates conditions of existence, sustains existence, provides the password for identification and the key for entrance/connection of the system (human being) into/with the realm, to which the human being belongs – the kingdom of God.

The Creed:

    I believe in one God, the Father, Almighty, Creator of Heaven and earth, and of all things visible and invisible.
    And in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all ages.
    Light of light, true God of true God, begotten not created, of one essence with the Father,
    through Whom all things were made.
    For us and for our salvation, He came down from heaven and was incarnated by the Holy Spirit and the Virgin Mary and became man.
    Crucified for us under Pontius Pilate, and He suffered and was buried, and on the third day He rose according to the Scriptures.
    He ascended into heaven and is seated at the right hand of the Father.
    And He will come again in glory to judge the living and the dead. His kingdom will have no end.
    And in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father,
    Who together with the Father, and the Son is worshiped and glorified, Who spoke through the prophets.
    In one, holy, catholic, and apostolic Church.
    I acknowledge one baptism for the remission of sins.
    I expect the resurrection of the dead. And the life of the age to come, Amen.

The text of The Creed – also called The Nicean Creed – was established by the First Ecumenical (or Universal) Council of Constantinople (A.D. 381, in Nicene) and confirmed by the following Councils of V–IX century as the unchangeable and inaccessible for any misinterpretation declaration of the beliefs, which identify a Christian.

According to decision of the Council in Chalcedon (in 451), The Nicean Creed is acknowledged as sufficient for “a perfect understanding and establishment of religion.” The Councils stated that the teachings about the Holy Trinity is compete because “the Fathers of Church” made the clarification about the Holy Spirit with the Scriptures; therefore, The Creed must “remain inviolate.”

Hence, 1/ Council of Ephesus (431), Chalcedon (451) and the Fourth Council of Constantinople (the Eighth Ecumenical Council; 869–870) established The Nicean Creed as the main universal and constant symbol–Confession of the Christian Faith and condemned as the heretics those who compose, promulgate, teach another creed, or make any addition to or any subtraction from The Nicean Creed

2/ the Second Council of Nicea (787) ordered that for those with the “priestly dignity” the regulations of the sacred canons of the Ecumenical Synods (that is Ecumenical Councils) must “remain unshakeable and immovable,” because they are enlightened by the Spirit of God [Decrees of the Ecumenical Councils, 24, 65, 83, 84, 87, and further].

Hence, The Nicean Creed was accepted by the ancient Christian Church as the permanent unchangeable confession of the Christian Faith, which cannot be altered until the Christian Church exists: The Nicean Creed cannot be changed – not by Church’s authority, nor by any cleric, nor by any layman, nor by anyone who identifies himself as a Christian.

For an attempt to compose, write, or produce another creed – that is for any change, addition, or discarding any word of The Nicean Creed, bishops and clerics should be deposed and monks and laymen should be anathematized [[“anathematized” means excluded from the Christian church and from community of the Christians]]; they are heretics – the ones who do not confess the true essence of the Christian Faith and who, therefore, are not Christians.

As of today, the Greek Orthodox Christians profess The Nicean Creed and express their beliefs with the same words found by their ancestors and forerunners.

The Jesus Prayer:

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

The Jesus Prayer is the foundation of the Holy Hesychasm. The Holy Hesychasm is the continuation of the ancient way of prayer and life, which was found by the Old Testament’s Patriarchs and followed by the Hebrew Prophets: it is the next stage, at which the Name of God is revealed.

In the New Testament times, the tradition ascribes
– to St. John the Apostle – the foundation
– to the Desert Fathers, especially St. John Climacus (†649–?), – development and dissemination
– to St. Gregory Palamas (1296–1359) – completion of the Holy Hesychasm as one of the pillars on which the Greek Orthodoxy stands.
The keys to understanding other meanings of the Father Who sent Him, and this will is that with which the Book of Genesis refers to the acts of creation: God tells “and the light was light.” The Apostle uses the same word – γεννηθητω, with which the Book of Genesis refers to the acts of creation: God tells “γενηθητω φως” – let there be light (φως), and there was light (φως). Therefore, one of the literal translations is “let Thy will/plan/design comes into the being→fulfillment.”

Indeed, when Lord God Jesus Christ refers to His mission, He tells that He descended from the Heaven not to do His will but to accomplish the will – δελημα – of the Father Who sent Him, and this will is that

— all that is given to Him, He shall not lose but He shall rise it up at the last day
— everyone who perceives the Son and believes in Him should have the life everlasting and He will raise him up at the last day (John 6:38–40).

Hence, the one might infer that the will of God is to preserve the created life and to open the next phase of existence – this something referred as “the life everlasting” – to the ones, who are living in this temporal world. The keys to understanding other meanings of δελημα – the will of God – are

1/ in the Gospel According to John:

The Lord’s Prayer

Our Father Who is in heaven! Hallowed be Thy Name.
Thy kingdom come; Thy will be done on earth as it is in heaven;
Give us this day our daily bread;
And forgive us our debts, as we forgive our debtors;
And lead us not into temptation, but deliver us from evil;
for Thine is the kingdom and the power and the glory for ages. Amen.

(Matthew 6:9–13)

When the disciples asked Lord God Jesus Christ to teach them to pray, the Lord gave them the prayer to God the Father (Luke 11:1–4; Matthew 6:9–13). This prayer is known as Πατερ Ημον – Our Father, or the Lord’s Prayer:

Our Father Who is in heaven! Hallowed be Thy Name.
Thy kingdom come; Thy will be done on earth as it is in heaven;
Give us this day our daily bread;
And forgive us our debts, as we forgive our debtors;
And lead us not into temptation, but deliver us from evil;
for Thine is the kingdom and the power and the glory for ages. Amen.

(Luke 11:1)

The Lord’s Prayer defines the entire universe accommodating existence of men, and postulates the terms of human existence:

It begins with the statement, which

a/ identifies a human being as a child of God – because we address God and call Him our Father

b/ introduces the setting, in which the children of God are aware of two parts of the unknown in its entirety world:

1/ the heaven, the highest realm, that is the kingdom of God

2/ one area of the world (of the world that, for the human mind, is unknown in its entirety): the material domain/world, or the Earth, allotted to earthly life of God’s children.

Within the area/domain of the children of God, the Name of God is sacred; it is the greatest Holiness recognized as the Absolute [[see The Absolute]]. The Greek text tells:

αγιασθητω το ονομα Σου – the Name of God is hallowed

The Name of God might be interpreted as the entirety of the attributes of God – Absolute Good, Absolute Omnipotence, Almighty and All-forgiving Love, and the others. The Name of God is established as the Holy: it is terrifying because of the omnipotence of God, and it is sanctified, worshiped, glorified, and blessed. The Name of God refers to the Holy Life that has the status of sanctity and that creates and bestows life; it is the revelation of the Almighty life-creating Love of God (Exodus 3:13–15; 20:7; Psalms 98(99):2–5; 102(103):1; 144(145):1–21; John 17:3–26).

The children of God are expecting the kingdom of God; they beseech God γενηθητω το δελημα Σου – let Thy will be done: let the will of God will be done here, on earth, in the world of men, as it is accomplished in heaven (Matthew 6:10), in the realm of God. So, everything – including own life and the life of the world, into which we are born to cognize the good and the evil and to be prepared for the next phase of existence – will be completed in the best and in the proper (optimal) manner and way, according to the perfection of God’s design/plan, therefore, according to the Absolute Good.

So, what does it mean – the will of God? Why we pray our Creator to accomplish His will in our world as it is in the Heaven – in His world, which we do not know, yet which we expect enter in the Future?

There is a difference among languages of different nations – the legacy of the Babylonian Confusion (Genesis 11:6–9); this difference does not facilitate the complete understanding of words and meanings of logical blocks (e.g., definitions, concepts, assertions, ideas). Literal translation sometimes does not convey the exact meaning: the efforts to impart the precise meaning of a particular idiom, definition, word, or expression might not culminate in exact comprehension. There always could be nuances, which remain beyond literal translation, yet, they are the key to the essence, to the true meaning. Often, translators use similarities, analogies, and symbols when they attempt to secure complete understanding. However, the same symbols carry different meaning for different nations, times, and historical settings. So, in general, translation from the language of origin into other languages (and especially, within different periods of time) does not differ from modeling, and – as it happens with any simplification – true meaning might be different and richer.

In particular, the word will, with which the English versions of the Holy Scriptures translate the Greek word δελημα, has the meanings of desire, purpose, wish, preference, choice, volition, the ability/power to have a will/desire/purpose, and the potency to accomplish that what is desirable or intended to be done.

However, in the Apostolic times (and texts), the word δελημα has also meaning of gracious design or the plan. The derivatives of this word are τελος – the end or the ending, accomplishment, proper fulfillment, and τελεω– to carry into the proper end according to the nature, to accomplish absolutely, or to complete in fullness. The logical connection among these words is the completeness as the unity of abilities to create–originate–beget → to accomplish–bring to the completion

For instance, when St. Matthew the Apostle conveys the Prayer of the Lord, he writes γενηθητω το δελημα Σου. The Apostle uses the same word – γενηθητω, with which the Book of Genesis refers to the acts of creation: God tells “γενηθητω φως” – let there be light (φως), and there was light (φως).
In the beginning, was the Word, and the Word was with God, and God was the Word. This One was in the beginning with God...

...All things came into being through Him...

In Him was life and the life was the light of men...

He was in the world, and the world through Him became...

(John 1:1–4, 10)

and further:

If anyone desires to do the will of God, he will know concerning the teachings [of Lord Jesus Christ] whether it is from God...

(John 7:16–17)

and further:

I and the Father are One

(John 10:30)

2/ in the last Book of the New Testament: in the vision given to St. John the Apostle, God speaks of Himself that He is Ἰδιος – the Beginning (or the Head) and Τέλος – the Ending; He makes all things anew, because the first things (that was created before and that was become the world of death, pain, and suffering) passed away (Revelation 21:4–5; 22:13): it has come to its completion – τετελεσται, of which Lord Jesus Christ spoke in the end of His earthly suffering (John 19:30).

It might be concluded that

a/ the Word–God – ὁ Λόγος, Who is with God and Who created the world, is the will of God and in the same time, He is the actualization and accomplishment of the will of God the Father, the Foundation and the Power on which, through which, and with which

— the world was created in the past, has been fulfilled, and will come to its proper end in the future

— the new everlasting world will become the dwelling of men

b/ the will – Ἡλικία – of God is life of the world; the will of God is the unity of the Almighty Power, the Divine energy, and the Law. This unity creates life and sustains existence of the entire world as well as of all beings

c/ the prayer of accomplishment of the will of God on the earth, which is given us by God, confirms our understanding that

— Lord Jesus Christ – the Word–God – is the actualization of the will of the Father as well as He is our daily Bread and the Light of the world, the absolute fulfillment – the Beginning and the Ending – of everything that was, is, and will be

— through Lord God Jesus Christ, we cognize the foundation of the world, accept the will of God as the absolute law, and expect the proper functioning of our place, which is just a part of the entire world (John 14:2).

So, we pray that

— our small temporary world – the earth – and we ourselves within this world (man is earth – γῆ – Genesis 3:20) would have all proper means for existence until our temporal life is completed

— the rain and sun, day and night, the time to sow and the time of harvest, the time of labor and the time of rest, the time to travel and the time to go home – all, what is and will be given by God to sustain our earthly life, would have the proper beginning, the proper accomplishment, and the proper ending – τελεσθαι

The next sentence begins the list of life–sustaining necessities. Three things God named as those we should ask for: daily bread, forgiveness of debts (sins), avoiding of temptation and deliverance from evil (Matthew 6:11–13).

The Daily Bread is the Word–God, ὁ Λόγος, the Light, the Way, the Truth, and the Life (John 1:1–5; 9; 6:32–58; 9:5; 14:6).

In the beginning of human civilization, Moses the Prophet told that man lives not by bread alone but by each word proceeding from the mouth of God. In the end, man comes to understanding that the Word of God is the daily Bread and without this Bread there is no life (Deuteronomy 8:3; John 6:32–58).

It means that when the Christians pray about daily bread, they ask for God Himself: we beseech our Heavenly Father to give us His Son, the Word–God, Who is the Truth and Light and Life everlasting. The Word–God is the Bread of life by Whom man lives.

We ask for forgiveness of our debts – that is our sins, in the same manner as we forgive those who are our debtors.

Who are those referred to as “our debtors”? They are those who have sinned against us, those who hold guilty in our mind: who insulted us, deprived us of our possession, told us lies instead of truth, persecuted, deceived, and wronged us by any possible way. They are those who inflicted harm or murdered our relatives and friends, and those who threatened our life, well–being, health, and reputation. There are many ways and many roads leading to sin; they differ by a degree of deprivation of good and by intensity of suffering inflicted upon the others.

In general, the essence of sin is the failure to create or to cognize good that is violation of the law of God. Sin also is creation of evil instead of good: everything and anything that contains the seed of evil, that might become evil or leads to evil is sin. Each time when we fail to create good, we sin before God: we become debtors who fail to fulfill the obligations before God and bring Him “the fruits of the harvest.” These fruits include our abilities to exist in the world founded upon and living by the Almighty Love.

The forgiveness of debts is restoration of life–power within a human being who has perverted his original nature because of violations of the Law and who is emaciated by own transgressions: the perturbed nature is incapacitated; it becomes unable to receive the divine life–sustaining energy, which maintains life of the Universe. This part of the prayer is supplication to restore the original divine nature within the sinner who cognized evil and committed evil instead of good.

Our God is the Absolute Good and the Almighty Love – perfect and merciful, and His children must imitate His mercy and perfection. Love of God is the life–creating and life–sustaining power. Consequently, the greatest sin, which leads to death, is hatred to the others. Those who have hatred to the others dwell in death: they are children of the evil and murderers, yet, a murderer does not have the life everlasting within (Matthew 5:43–48; Luke 6:35–36; 1 John 2:4–5; 3:10, 14–15; 4:7–8, 16).

If we want to live, we have to forgive our enemies – those who hate us, who anticipate our death, and who are happy when we suffer. There is no other way for those who identify themselves as “the Christians,” and it cannot be, because our Lord God and Savior Jesus Christ asked for forgiveness of those who crucified Him (Luke 23:33–34).

The ability to forgive those who sinned against us is the measure of true greatness, because by forgiving the others, we imitate our God (1 John 2:6), therefore, we confirm that we are His children and prove our readiness for His kingdom.

However, forgiveness is not acceptance. Love to a sinful human being does not mean transformation into the sinner’s likeness.

The word ‘temptation’ usually is interpreted as a desire or opportunity to violate the Law, for instance, The Ten Commandments, violations of which are the foundation of all crimes, and violations of which originate the greatest evil: “thou shall have no other gods beside Me,” thou shall not make idols – thou shall not bow down to them nor serve them; thou shall not covet whatever belongs to thy neighbor, thou shall not commit adultery, thou shall not steal, and the others (Exodus 20:1–17). As it is with all the texts of the Holy Scriptures, the actual meaning is richer.

For example, the “temptation” described by St. Luke the Apostle (Luke 4:1–13), when he writes of the “tempter” who was allowed to speak to Lord Jesus Christ: this text provides the followers of God with the model of proper reasoning [[See The Test – reprint in the end of this file]].
In the Gospel’s text, seemingly, no open violation of the Ten Commandments is required. Three tests examine the results of cognition and the consequences: completeness or insufficiency of knowledge, which differentiates a servant of God from a servant of the evil, thus, determines the Future: truth and life – evolution, or lies and death – anti-evolution of the tempted one and the world given into his discretion

Temptation might be also a trial-test by the forces beyond our control. For instance, each being comes into the world built by the ancestors and by those who lived before. The mental and physical health of any newborn child might be already damaged with “the sins of the fathers”: a newcomer might bear the consequences – fruits of the violations of the Law committed by biological parents and by those who formed the parents’ patterns of thinking and behavior and became “the root springing up with bitterness.” These consequences are the “curse” of sin (Exodus 34:6–7; Deuteronomy 28:15–68; 29:16–28; 30:15–20): the mind and body are abnormal or perverted (it means that they are born or easily become insufficient, evil, and sick) by the perversion – abnormality – illness – evil of those who lived and created their thoughts and knowledge in a past. A newborn inherits the summary, which – if embodied and actualized by the newborn’s life – might make a difference:

— the accumulated knowledge of evil pushes the world into the accelerated disintegration and reduces the time allotted for the current inhabitants and their descendants to cognize the good and to embody it into their thoughts, words, and actions, therefore, to live and to accomplish the will of God
— the accumulated knowledge of the good gives the world another chance; it might prolong existence for cognition and creation of the good.

However, the innate, starting capital – the inherited summary of knowledge of good and evil and deeds and thoughts of the predecessors (Exodus 33:19; 34:5–7) is not the only inheritance. At least today, the many still have the free will to choose between the good and the evil.

The Almighty Love of God – the Daily Bread from the Heaven (John 3:16–17; 6:48–58) gives those still living an opportunity to increase the knowledge of the good and to embody it into thoughts, words, and deeds while the measure of sins is filled (Genesis 15:16).

So, each good thought, word, and action could result in opportunity for the others to be prepared for the Kingdom of God.

Today, temptation is not only an opportunity to cognize more evil – we learn too much evil passively, without inclination, through the established common manner of living, which cultivates all imaginable patterns of evil-thinking and evil-doing. For instance, the daily news with description of all kinds of atrocities and corruption fill the main time, while the good news promoting righteousness and virtues – that is healthy and righteous, or normal manner of living – are the rare event. Temptation is the opportunity to increase the overall measure of evil by embodiment of the learned evil into own world: the mind, words, actions, relations with other people.

To prevent the increase of evil in the world, we the Christians, beseech God do not lead us into temptation, but deliver us from the evil:

— let the horrible test by the forces beyond our control would not overwhelm the mind
— let the knowledge of the evil would not stain the conscience with the desire to make the knowledge of the evil and death into the destiny of the living ones – those who are connected with us, those who we can influence, and those who depend on us in their daily needs
— let the corruption and crimes would not become the manner of life
— let we remain faithful and loyal to God
— let love to God becomes the essence of the mind, reasoning, words and actions
— let the Love of God protects us from all the evil.

In summary, in this part of the prayer, we implore God to support us with His omnipotence and save us with His grace:
– to come into us and to be our Daily Bread that is to be our Light, Way, Truth, and Life (John 1:1–17; 6:32–58; 9:5; 14; 17)
– to protect us from the sins-consequences of violation of His law and therefore, from the forces of evil, which are unleashed by the sins committed by those who lived before us and by those who have the temporary (earthly) power to harm us, to persecute us, and to deprive us of our earthly necessities
– to deliver us from the evil, that is to deliver us from the further cognition of the evil and to protect us from consequences of the fatal choice made in the beginning (Genesis 2:16–17; 3).

The Prayer’s conclusion is the unconditional recognition and acceptance of God through acknowledgment that His is the kingdom – all belongs to Him, and He is the only One Who possesses the ultimate power and glory eternally.

Three actions comprise the general meaning of the Prayer of the Lord:

1/ understanding of the love of God to His creations (1 John 3:1–24)
2/ our recognition of God as the only God, the only One True God, the Absolute, Who has the completeness of power and Who is the source of life and well-being of His creations
3/ our unconditional acceptance of His will and His world because of our love to Him.

In summary,

The Lord’s Prayer conveys the essence of The Ten Commandments and especially, two greatest of them – love to God and love to neighbors (Exodus 20:1–17; Leviticus 19:18; Matthew 22:36–40; Luke 10:25–37):
— we recognize God as the Father; therefore, as the source of our life and well-being, as the focus of our life, and as the object of our love and reverence
— we express our love to Him by accepting His world, by recognizing His Holiness, ultimate authority, power, grace – all that is His Absolute Good and Omnipotence
— we, as children, express our unconditional love and trust by imploring Him to accomplish everything according to His will
— we ask forgiveness in the same manner as we forgive the others; it means that we acknowledge and confess our love to the others, and that we embody this love into our dealing with the others, because those who do not love are incapable of forgiveness.

St. Matthew the Apostle conveys the Lord’s warning given before the Prayer: do not use vain words – do not be as the heathens who think that they shall be heard in their wordliness; then, do not be like them, because the Father knows your needs before you ask Him (Matthew 6:6–8).

Indeed, in Greek, the Lord’s Prayer is conveyed with 72 words, in English – with 66 words, and in Russian – in 64 words (Matthew 6:9–13).

However, in spite of its brevity,
— it delineates the entire universe: God and His children, the current world open to the children of God (the present existence), and the world to come: Kingdom of God and the life everlasting (Revelation 21:1–4; 22:3–5)
— it reveals the foundation and the cohesive power of God’s world: Almighty Perfect Love, which possesses the Absolute Power and deals with Own creations justly, according to the righteous and good Law, yet mercifully, by forgiving the debts/sins (failures to create the good and violations of the Law) of those who are able to evaluate own insufficiency, to ask for forgiveness, and to forgive the others (Exodus 34:6–7; Psalm 144(145); John 1:12–13; 3:3–7; 1 John 3:2; 4:7–21).

In the contemporary simplified terms, the meaning of the Lord’s Prayer might be interpreted as the concise code, which identifies the nature of a human being, its place within the realm created by God, and conditions of its existence. This prayer is also the password for identification and the key for entrance/connection of the system – human mind into(with the realm, to which the system belongs: the Kingdom of God. It is all about return to the Motherland, our only home, the Kingdom of God...
Preliminary Note

Almost twenty centuries ago, Lord God Jesus Christ granted His followers the new knowledge – the Christian teachings, which provides the decision for all problems of mankind by turning people from darkness to Light and from authority of satan to God (Acts 26:15–18).

Now, when the neo–heathen beliefs and idol–worshipping mentality sustain the daily existence of many, when the worse probabilities of the Future foreseen by the Prophets of the Past and the nightmares of science fiction writers became the actuality, only true knowledge of God might slow down the degeneration of mankind.

At the same time, no other religion in the world has been so barbarically falsified and libeled as the original Christianity: everything that enlightens the mind, leads it to comprehension and wisdom, grants ultimate freedom and eternal life, – everything was misinterpreted or taken away.

The history vividly illustrates the consequences of falsification and misinterpretation of the teachings of God and violation of the Law of God: suffering and death of people and destruction of their establishments.

Through atrocities of the Crusades and the Inquisition, through religious wars, persecution and extermination of the different–minded, and through the consequent Schisms, the European civilization collapsed into the heathenism and began self–annihilation with the destructive philosophical doctrines and their offspring – ideologies, with the ethics–free materialistic sciences, irrational systems of education, and mass culture based on slavery, immorality, and the cult of death.

Eventually, the European nations “progressed” to the loss of humaneness, and dignity: they substituted ideology for religion, fear for love, and slavery of evil for the ideals and freedom of Christianity. The results are well known from the history; for instance, bloodshed and unspeakable crimes of religious and political unrest, wars, and revolutions of the fifteenth–twentieth centuries (e.g., England, France, Russia), and establishment of the totalitarian states of the twentieth century (e.g., Germany, Italy, Spain, Russia, China), which assassinated countless millions of human beings and deprived of freedom and human dignity those under their control.

So, it is possible to survive, to protect human dignity, and to exercise the freedom of thinking in the world of slavery, perversion, and death of reasoning – in the world ruled by neo–heathenism and ethics–free sciences, which have brought such fruits as concentration camps for mass slaughter of human beings, WMD, production of human–animal embryos, organ harvesting, euthanasia of the elderly and sick, sadistic treatment and abuse of the most vulnerable groups of population – the aged, children, mentally ill patients, development and marketing of poisonous drugs for the sake of profit, ruthless torture and painful execution, IVF, abortions as the means of birth control, inhumane experiments on humans and animals, transhumanism, and many other means to destroy the very foundation of life, the very meaning of humaneness, as well as mankind itself.

Some clarification of the basic theological concepts would re–introduce the original Christian teachings.

The essence of the teachings of Lord Jesus Christ, Who is One with God the Father (John 10:30; 13:13; 17:21), is love, mercy, and freedom.

Christianity has the only one center – God, the only one law – the Word of God, the only one truth – the Absolute Truth or the Word of God, the only one ideal – perfection of God the Father, and the only one criterion of judgment – the Absolute Good that is the love of God.

The Christians are the small group of the ones who know and worship the Triune God, the only One True God, and who live, or at least attempt to live, by His commandments/law – by love and mercy to the others. Presently, some of them are identified as the Orthodox Christians: they have accepted the original Christian Teachings given by the Word–God – Lord God Jesus Christ, and they keep the traditions established by the Apostles of Lord God Jesus Christ.

Hence, the Christians are the ones who
– believe in Lord Jesus Christ, the Son of God, the Word–God, Who gives knowledge that is the everlasting life (John 3:16–21, 31–36; 6:28–58, 63–69; 11:25–26; 17:3, 6–26)
– live by the words–commandments–law of God and accept the Word–God and His words as the Absolute Truth (John 14; 15; 16; 17)
– worship the Triune God, the only One True God, in Spirit and Truth (John 4:23–24; 10:30; 12:44–50; 14:6–28; 15; 16; 17)
– love Lord Jesus Christ and accomplish the will of God by observing His commandments–words–law and embodying them into own daily life (Matthew 7:21–23; John 14:15–17, 23–24)
– confess the Christian faith according to The Nicean Creed.


1/ when the Word of God lives and acts within man, the man is unified with the grace of Lord God Jesus Christ; this incomprehensible grace illuminates the human nature and elevates it above the natural laws: man becomes uncreated as the grace of God is uncreated

2/ everything that is moved by the Holy Spirit becomes alive, eternal, and sacred: through Lord God Jesus Christ, man (who before was dust, the human clay) receives the anointment of the Holy Spirit to become “the child of Light” – born of God and destined for the eternity

3/ when the Holy Spirit dwells in man, the man oversteps the limits of his temporal worldly existence: from the mortal he becomes immortal, from the temporal becomes eternal; he receives the dignity of prophet and apostle and, through Lord God Jesus Christ, he becomes a child of God endowed with the potency to create.

St. Gregory Palamas (1296–1359) considers the act of creation by a human being as the only moment when the human being discovers the image of God within own soul/mind, and actualizes own essence through the act of creation, by embodying his knowledge and perception of the good into the thoughts, words, deeds, establishments, systems, material things with which the world of man is arranged.

Therefore, the essence of a human being unfolds as the dwelling and the rest of God within the created by God Universe. A human being exists to accomplish the following purposes:

– to receive the Spirit of God during the earthly existence
– to abide in love and light of God
– to fulfill the will of God at the Earth
– to dwell with God throughout the eternity.

Theologians, philosophers, and researchers invented many definitions for the mind–intellect–heart–soul–spirit, mostly, as for the different facets of a human being; for instance,

– the heart is the spiritual center of man – the temple, in which the Divine is united with the human
– the intellect is the “eye of heart” or the faculty of contemplation by which man perceives God and learns the knowledge given by God
– the intelligence is the operating faculty of the intellect
The fruitful imagination of the generations of theologians and use of different terms for definitions of the same phenomena, sometimes, initiated theological disputes as St. Paul the Apostle warned (for instance, in: 1 Timothy 6:20–21; 2 Timothy 2:16–17), and therefore, brought forth discord and facilitated rising of heresies.

In general, if the one has understanding of the words of Lord Jesus Christ (in: John; Matthew, esp. 5; 6; 7; Mark; Luke, esp. 6; 12) and perceives God as the Perfect Love without fear and suffering, as the Absolute Good of man and for man, all human inventions–doctrines and verbal embellishments–definitions–etc., are not needed.

Christianity is not rooted in the world of the matter; its roots are within the human soul. Christianity unfolds as the unlimited infinite universe and the narrow path to the kingdom of God – the reality with other terms of existence, where the laws of the earthly establishments do not work.

Christianity began with dissemination of new knowledge of God; this knowledge was intended to support and to direct development of all nations. At the very beginning, St. Paul the Apostle advised Christians concerning protection of the absolute purity of this knowledge; above all, he distanced its contents from the heathen philosophy (Galatians 4:9; 5:1; Colossians 1; 2; 2 Corinthians 2:1; 17; 4:2). The Apostle conveys the message of Christianity not “in lofty words” of wisdom of men: the demonstration of the Spirit and the power of God confirm the message of His servant. The simple words of the divine truth impart the wisdom, which God prepared for man before the beginning of times. Those who are chosen by God are able to comprehend the wisdom revealed by the Spirit of Truth (1 Peter 1; 2; 2 Peter 1:1–11).

Christianity is the gift of God: only by the will of God man comes to the faith in Lord Jesus Christ, receives the complete knowledge, wisdom and sanctification by the Truth–Word of God, and enters the eternity. When faith and love to God become the meaning of existence, life obtains the completeness of the ultimate freedom; however, only the mind, which dwells in the perfect love of God, can access the ultimate freedom, which is in the knowledge of truth – the Word–God. St. Paul discloses his understanding of the life in God when he writes that he rejected everything except Jesus Christ and His crucifixion. For St. John the Apostle, life is love to God and to brethren; he envisions God as the perfection of love without fear and suffering: so beautiful this Love is that, for the sake of this Love, man lays down his life for his brethren and forgets own soul (Matthew 11:27; Mark 8:34–38; John 6:36–47; 8:31–36; 17:13, 17; Acts 8:26–39; 10:1–35; 1 John 3:16; 4:8–21; 1 Corinthians 1:1; 2:1–8; 11–13; Romans 1:1).

The referred above texts from the New Testament allow understanding that the following practices (1/ and 2/), which during the history of the Western civilization were widely applied in the name of religion, common good, unity of the faithful/churches, etc., are incompatible with the Christian teachings:

1/ the forceful conversion, admissibility of religious wars and persecution of the different–minded, heretics, and apostates, any crime and violence committed “in the name of God,” for instance, such as intentional falsification of the Word of God, lies, assassination, application of physical force and power of coercion, torture, deprivation of life–sustaining resources “for the sake of saving soul” and other means from the arsenal of those who attempt to disguise their crimes against humanity with the lofty words of “common good” and other cover–ups historically used by the papal Inquisitors, theologians, and diviners

2/ justification by the religious dogmas of harm and detriment to dignity, happiness, and life of any human being whichever beliefs and personal convictions a human being holds, to whichever race, nation, social or other establishment belongs, and whichever manner of life a human being chooses.

Christianity is the ultimate freedom to create the greatest good and to claim the highest authority obtainable by a human being – the authority to become a child of God; Christianity is the gift to love God, to live according to His commandments, and to dwell with God (John 1:12–13; 14:23).

The ultimate freedom has an inseparable companion: ultimate responsibility. Everyone will plead own thoughts, words, and actions, and everyone will reap the fruits of own harvest – the consequences of his thoughts, words, and actions, of everything he had done to himself, to other beings, and to God. Everyone builds own world with own mind, actions, and words, with own logic or with the others’ guidance and orders; ultimately, the Word of God will judge everyone’s worlds. The Spirit of God – the Divine Almighty Fire (Luke 12:49; John 4:24; 16:7–11: 1 Corinthians 3:13–15; Malachi 3:1–3; Deuteronomy 4:24) will test everything and reveal its essence – good or evil. There will be no leaders, nor communities, nor human herd, nor propaganda in the Judgment Day. Just every human being face to face with God the Creator Who evaluates what His creation had done with

a/ with own life

b/ with those who were given to love and to lead to perfection

c/ with the world given to cherish and dominate in love and freedom.

God will determine that into what His particular creation developed (a child of God or the enemy of God) and what to do with this particular creation – to give it as to His child the life everlasting in His kingdom, or to separate from Himself as barren and withered branch is separated from the living tree (Ecclesiastes 3:17; 12:14; Malachi 4:1; Matthew 12:36–37; John 12:48; 15:2, 6; 1 Corinthians 3:13–15; Revelation 20:11–15).

The free omnipotent Creator granted a free human mind with freedom, authority, and responsibility: these gifts of God cannot be forced upon anyone, and they cannot be taken away by anyone. Ultimately, only responsibility for own thoughts, words, and actions differentiates a freeman from a slave, and that is why any establishment, which pursues enslaving of man, firstly, intervenes in the freedom of thought. Then, it deprives a human being of responsibility for own choice. When responsibility is no more, deprivation of freedom (especially, of the freedom to have own judgment and consequently, to make own choice), therefore, slavery becomes the manner of existence.

Seemingly, the essence of Christianity is simple: love of God to His creations, and love of the creations of God to their Creator and to one another. However, for some people, Christianity remains the mystery threatening or attracting, yet, impermeable. Probably, one of the reasons might be adherence to the worldly affairs. When the mind is focused on the visible and perceptible world of the matter, it forgets that the material Universe is only a particle of the wholeness or a tiny drop of water within the ocean of the Eternity: it confines itself within the boundaries of the temporal dissipating world, and as the prodigal son, squanders own divine inheritance and seeks the food of swine (Luke 15:11–16; 2 Corinthians 4:3–4).

To find God, a human being needs faith, love to God, and love to a neighbor. Moses the Prophet defines the condition of the successful quest for knowledge of God: to search for Him with all heart and all soul. The Holy Scriptures contain the detailed instructions of God; they are the only guidance any human being needs to accomplish the purpose of earthly existence, obtain perfection, and become ready for the kingdom of God (Deuteronomy 4:29; 2 Timothy 3:16–17).
Jesus talked with them, saying:

All authority in Heaven and upon earth was given to Me... …disciple all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things, whatever I commanded you.

Then, behold, I am with you all the days until completion of the age

(Matthew 28:18–20)

...in the fulfilling of the day of the Pentecost, they were all with one mind in the same place.

Then, suddenly, the sound came out of the Heaven as being borne by violent wind, and it filled all the house where they were sitting.

Then the tongues as of fire appeared to them being distributed and set on which one of them.

And they were all filled of the Holy Spirit and began to speak another languages as the Spirit gave to them to speak...

(Acts 2:1–4)

On the fiftieth day after the Holy Pascha, the Christians celebrate the great Feast of the Holy Trinity, next day – Monday, the Feast of the Holy Spirit.


The initial knowledge of the Triune God is in 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. 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. The Christians know that those who do not believe in Lord Jesus Christ have no God the Creator, therefore, the original sin

And the might of the Most High, Omnipotent God the Creator,

... following with the total ruin, as the history of the ancient Israel afer apostasy commited by Solomon and ancient kings illustrates.[see The Vineyard and Its Lessons].

However, in general, the pattern of annihilation is the same:

1/ It starts with “blindness” and “deafness” of heart/mind [Isaiah 6:8–13] – loss of the adequate perception, which makes the sinners to wander pointless, similarly to the damned souls in the Phoenician inferno, where the dead were enveloped into infernal fog, unable to perceive anything, incapable of inding way to life.

2/ the loss of the adequate perception is followed with degeneration of the reasoning/mind, so, the sinners become unable to evaluate reality of their existence, to identify threats and risks, to thwart enemies, to achieve prosperity, to have health, and to live in abundance of the good

3/ the time comes for catastrophes, plagues, incurable diseases, mental and physical disorders, calamities, conquest by the enemies, and total collapse of the sinners’ creations – establishments, societies, states, empires, civilizations

4/ ultimately, the sinners are reduced to naught, and the land either becomes devastated field of death or is freed for the next generations or other nations

Great is the Lord, and great is His strength, and the manifestation of His Divine Might/Power is not numbered

Concerning the knowledge given by God Himself: the Holy Spirit (John 14:15–26; 15:26; 16:7–16) teaches, instructs, illuminates, empowers the Christians by giving them the ability to perceive, the wisdom to comprehend, and to power to implement—embodify into own thoughts, words, and actions the knowledge of God, of which the Apostles write [James 1:17–25; 1 Peter 1; 2; 2 Peter 1:2–11; 3:18; 1 John; Romans 8; 1 Corinthians 12:13; 2 Corinthians 3; Ephesians 1; 2

Galatians 3:26–29], so they may be transformed into the image of the Glory of God, into the firstfruit of new creations in Christ and by Christ. Thus, the gift of an ability to perceive and to comprehend the complete knowledge of God, of which St. Peter the Apostle writes [2 Peter 1:2–11], and the gift of the reasoning following the reasoning of Christ, which St. Paul the Apostle explains (σε γνωρίσεις τοῦ Χριστοῦ ἐχοντες – 1 Corinthians 1:25–16), are the first of the miracles of God, upon which Christianity stands.

The summary of the Law is given by Moses who also speaks of Θεος Ἰσραήλ (Exodus 20:5; 34:14; Deuteronomy 6:4–5)
The Lord our God is One Lord. And thou shall love the Lord thy God with all thy mind, and with all thy soul, and all thy strength

The meanings of the attribute of God conveyed in Exodus with definition ἡμωρίας and translated as "Jealous" [R], while it should be translated as the Excellent, Perfect, Absolute, reveal a new concept, which the human mind later would define with word absolute – αἰσθητός. God is the Absolute, the Only One, Perfect, Supreme/ Superior – One Lord our God. When Lord God Jesus Christ speaks of the Perfect God the Father [Matthew 5:48], He re–asserts the true meaning of the Law given through Moses. The Holy Scriptures reveal also that Word–God is the Absolute power of God–Creator, by Whom the word was created and exists now, of Whom the ancient prophets spoke, and by Whom this world will meet its end and the new perfect world will be created (John 1:1–4; 5:39, 46–47; Deuteronomy 8:3; Psalm 104(105):19; 106(107):20; 118(119):11; 147:1–8; Isaiah 55:8–11; 65:17; Revelation 21:1–5).

The teachings concerning the Holy Trinity 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 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 assai by human modifications. The Nicean Creed conveys the foundation of the monotheist Christian religion as it is revealed by Lord Jesus Christ, Who spoke of the only One True God (τὸν Μονόν (only one) Ἀληθινόν Θεόν – John 17:3; Κύριος ὁ Θεός ημῶν, Κύριος εἰς (one–only/unified) εστί – 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 wholesomeness of life:

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

GOD THE FATHER
Ο ΘΕΟΣ

↓

THE WORD–GOD
Ο Λόγος, Αγία Σοφία

↓

THE HOLY SPIRIT
Ο Παρακλήτος, το Πνεύμα το Αγιόν

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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. However, some of the beginners and those who still seek their way to God have difficulties with understanding, what does it mean to worship the Triune God. Many misconceptions concerning the Christian teachings could be resolved and heresies cleared out, if to accept the words of God as the Absolute Truth, and to comprehend 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). Whatever man is able to know concerning his Creator is given by God Himself:

a) man cannot see God and live; hence, no one has seen God, at any time

b) the only–begotten Son Who in in the bosom of the Father, the Word Who is God,

Lord Jesus Christ, Who is One with the Father, explained:

the one who had known Lord Jesus Christ, he would have known the Father

c) from the time of revelation of the Word–God and now on, the Christians do know Him – God the Father – and have seen Him through Lord Jesus Christ, the Word– God

{Exodus 33:20; John 1:1–18; 10:30; 14:6–13; 17}

Then, Lord Jesus Christ, the Word–God, revealed the Almighty God the Creator, the only One True God (John 17:3; Deuteronomy 6:4–5; Mark 12:29), as the Holy Trinity – the inseparable Unity of God the Father, God the Son, and God the Holy Spirit, the only One True God 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).

Creation of the world began when God said the Word, and through Him everything that exists came into being (Genesis 1; 2; John 1:1–5): in the beginning, it was the Word, and God was the Word (Θεος ης ο Λογος – John 1:1).

Then, the Old Testament people knew that God sends His Word, the Word accomplishes His will, and the Word does not return to Him until His will is accomplished (Psalm 147:15–19; Isaiah 55:10–11).

It was also said: You are My Son, today I begot You (Psalm 2:7–8), and in another text, the prophet spoke of the day, when the people become the possession of God and He would make a choice of them as the Father chooses his son who serves him (in: Malachi 3:17; see also: 1 Peter 2:9; Romans 8:14–17, 28–39).

God fashioned the mind of His people (Isaiah 45:9; 64:8–9) with knowledge and wisdom, which would make them friends of God and prophets (Wisdom 7:24–28) preparing their mind for perception and acceptance of the Word–God Who would open their mind for understanding of the Scriptures and give them the knowledge that is the everlasting life {Luke 24:13–49; John 14:15–26; 15:15–16; 16:13–15; 17}.

For instance,

– David the shepherd, prophet, and king left description of life and death: God sends forth His Spirit, and all living beings are created; when the Spirit of God departs, the creatures of flesh die and turn into the dust (Psalm 103(104):27–30;144(145):15–16)

– Isaiah the prophet (Isaiah) spoke of the Son, the Messiah, the Savior Who would take on Himself the sins of the world, reconcile man to God, and give man the authority to become the child of God; he foresaw the coming of God Who would break the vicious circle of the evil and death, set His creations free, and open the way to the Homeland, to the Kingdom of God, into the new world without memory of the past evil – the world that will be born after the trial of man is complete and the evil is no more.

So, the most of the Isaiah prophecies were fulfilled now; they are the actual life of Christians: the Word–God became flesh, and the promise of salvation is confirmed. Lord Jesus Christ gave to a mortal prisoner the authority to become an immortal and free child of God, to accomplish the breakthrough from the fixed stagnant miserable world of evil and death into the unlimited eternal splendid Kingdom of God. When He, the Word–God, became Man, He broke the wall of ancient prison of evil, which separated man from God; He annihilated the enmity of man to God, and through death on the cross, He reconciled man to God. He gave His
followers the faith, which is stronger than death, and the power to overcome the world of evil; He opened them the knowledge that is the eternal life – the knowledge of God the Father and Jesus Christ. Since, in each generation of the living ones, He, Λογος/Αυτος Σοφια, creates the wise one, servants, slaves, friends, and children of God and enables them to become the dwelling of the Holy Spirit, the living temple of the Living God (Luke 1; 2; John 1:1–18; 3:16–18; 14:1–10, 20–26; 15:1–5; 17; 1 Peter 1:2–5; 2:9–10; 1 John 5:3–13; Ephesians 2:1–22; 3:14–21; Revelation 21:3–4; 22:3–4; Wisdom 7:22–30).

Furthermore, in the time of the New Testament, the people received revelation (John 1:1–18; 5:37–47; 6:44–47; 10:30; 12:44–50; 14:6–7; 17:21) that

a) the Word was God (Εσχεν ο Λογος – John 1:1)
b) the Son is the Word Who came to accomplish the will of the Father
c) the Word is One with God.

There is no other word in human language to refer appropriately to the unity of the Word and God, Who sent Him, besides the word Son – only–begotten and sent by God the Father to accomplish His will–law. When Lord Jesus Christ says about Himself that He is the Son of God Who came to accomplish the will of the God the Father (Matthew 5:17–18; John 1:14, 49–51; 3:16–17; 5:17–30; 6:37–39; 12:44–50; 14:6–21, 23), the Scriptures are fulfilled (Psalm 2:6–7; Isaiah 7:14; 9:2, 6–7; Daniel 7:9–10, 13–14; John 3:35–36; 17; 19:28–30; 1 John).

The people of the Old Testament also knew that the prophets sent by God speak and act by His Spirit: by the Spirit of God, not by the power of men (in: Zacharias 7:12–13; 4:6). When David the prophet and the king asked forgiveness of God for his sin, he also implored God not to take away from him His Holy Spirit (Psalm 50:11).

Thus, the general summary of knowledge given to the Old Testament people:

a) breath of life breathed by God made man a living soul (Genesis 2:7)
b) the Spirit of God is that Who formed man, the breath of the Almighty is that teaches him (Job 32:8; 33:4)
c) by the life–creating Spirit of God all the living live (Psalm 103(104):27–30).

In the Old Testament times, the Spirit of God was understood as the All–consuming Fire, from the midst of which God spoke to His people and gave them the law (Exodus 19:18; 20:18; Deuteronomy 4:11–13, 15, 24; Hebrew 12:18–29).

Consequently, the prophet said (Psalm 17(18):30):

Ο Θεος μου, αμωμος η οδος Αυτου, τα λογια Κυριου πεπυρωμενα, υπερασπιστη εστι παιντων των ελπιζοντων επ Αυτου

O my God, perfect is Thy Way, commandments of the Lord are of fire carried out by fire, protection is to all who hope in Him.


Hence, the people of the Old Testament knew existence of the Word and of the Spirit from the beginning (Luke 24:13–49; John 5:39–47; 2 Peter 1:19–21): they knew about God the Creator, the Word sent by God, and the Holy Spirit, the Divine Fire, from the midst of Whom God spoke to His people, the Omnipotent God the Father sends His Word – His Son, the Word–God.

The Word–God was Incarnated by the Holy Spirit, and became Man Who is called the Son of the Most High, the Only One True God – only–begotten and unchangeable Triune God, is accomplished:

God the Father sends His Word – His Son, the Word–God

the Word–God accomplishes the will of God the Father

the Word–God returns back to the God the Father Who sent Him

The Word–God has in Himself the life That He bestows on the living dead ([the living dead, the withered branch, or the human beast, is the one who has no knowledge of God, and therefore, has no eternal life within]) who then, come to life (Matthew 10:6–8; 18:11–14; John 5:24–30; 15:5–6; 17:2–3; Jude 3–19).

Hence, those who are destined for immortality, live by the Word–God – by observing His commandments–words–law: they prove their faith and love to Lord Jesus Christ; they receive the Holy Spirit, the Spirit of Truth, Who proceeds from the Father, Who comes because of the Word–God, Who takes from the Word–God that has everything the Father has, and Who teaches the Truth of the Word–God, and dwells in and with the people of God giving them immortality (John 14; 15:26; 16:13–15; 17).

In summary,

the one could infer that Lord Jesus Christ explained the Only One True God 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 word 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.

By reading the referred above tests from the Holy Scriptures, the one could come to know that
God is the God of living, His presence in His creations is immortality, and the Christians, who live by God and have the Holy Spirit with and within them, are the asleep {in: God the Spirit, not by the power of mortal men. In this reality, there is no death: the living ones and those who left the Earth reprint the words of God and therefore, is not empowered to become the temple–dwelling of the living God {that opens the eternal life {the wholeness of the mind and its world by giving the abilities to imitate love and mercy of God, therefore, to live, to survive, and to accomplish the purposes for the sake of the kingdom of God.


In conclusion,

– Christianity is knowledge of the Triune God, the only One True God, given only to those who accept the commandments–words–law of the Word–God, who are empowered to receive the Holy Spirit, who live by the words of the Word–God embodying the law/will of God the Creator into the actuality of their life – the ones who worship God in Spirit and Truth (John 1:1–18; 4:23–24; 6:28–63; 10; 12:44–50; 14; 15; 16; 17)

– Christianity is the realm, in which a human being breathes [[see The Breath of Life – reprint in the end of this file]] by the breath of life and lives by the Divine Law, Divine Power, and Divine Energy Whose Unity transforms the mortal creature of dust into a new being capable of everlasting life in the presence of God:

GOD –

The Uncognizable Unknown Supreme Being

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Who revealed Himself to His creation–man as the Omnipotent Spirit, Whom the Messiah identified as God the Father – the Absolute, the Source of Life, Light, Law, Power, and Energy, by Whom His creations live, and Whose acts of creation are perceived by the mind as the Unity of the Law and the Energy and the Power

from Whom come

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The Word–God The Holy Spirit

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and Who man worships as The Holy Trinity, Triune God – the inseparable indivisible Unity of God the Father, God the Son, and God the Holy Spirit, Who is the Creator and the Source of life, and Whose attributes revealed to men are the Absolute Good and the immortality within the eternity

The inseparable unity of the Word of God, the Spirit of God, and God the Father Whose Law is the Perfect Love {Matthew 22:36–40; John 13:34–35; 15; 17}, creates and sustains existence of the world, in which the human mind has to mature–evolve: to cognize love and mercy of God, to acquire wisdom, to comprehend the Absolute Good, and to fulfill the will of God. By the Word of God the human mind is fed, by the Spirit of God it exists, and by the Law/Love of God it matures {John 6:28–63; 14:15–17; 15:26; 16:7–16; Luke 12:49}: reaches the perfection–optimum–readiness for immortality that is for the next phase of existence in the eternal kingdom of God.

The omnipotent almighty Power – Law – that is Love of God, sustains life–existence of the world and all created by God. This Power–Law–Love creates the wholeness of the mind and its world by giving the abilities to imitate love and mercy of God, therefore, to live, to survive, and to accomplish the purposes for the sake of which a human being exists. Without the wholeness of the undivided in its righteousness heart/mind, which knows and loves God and lives by His Law – the Law that opens the eternal life {Deuteronomy 30:11–20; Malachi 4:4–6; Matthew 5:17–18; Luke 1:17; John 5:38–42; 46; 12:44–50}, the mind is not able to accommodate the words of God and therefore, is not empowered to become the temple–dwelling of the living God {John 14:15–23}.

Consequently, without the Word–God,

the mind has no power to acquire wisdom in its Present

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the mind does not have the Future – the life everlasting (John 12:46–50)

At the moment of descending of the Holy Spirit upon the Apostles {Acts 2:1–4}, the new universe – Christian Church, Εκκλησία {see Εκκλησία – the Meaning – reprint in the end of this file] – came into existence.

Christian Church is the spiritual reality without space, time, and other limits of the material world, because it lives by the Holy Spirit, by the Almighty Power of God the Spirit, not by the power of mortal men. In this reality, there is no death: the living ones and those who left the Earth [[(the deceased ones, who have fallen asleep (in: John 11:11–14) and whose spirit departed from the world of the material things]] are unified into one holy nation of God awaiting coming of the new age. God is the God of living, His presence in His creations is immortality, and the Christians, who live by God and have the Holy Spirit with and within them, are the

The Christian Church as the manifestation of the Kingdom of God, arises (is actualized) at any time and any place where two or three are gathered in the Name of Lord Jesus Christ, because according to the promise of God, He is with them (Matthew 18:20; John 14:23, 28; 16:16): the Christian Church is the presence of God, His dwelling with His people (John 14:23; 1 Peter 2:4–10; 1 Corinthians 3:16–17; 2 Corinthians 6:16–18; Ephesians 2:14–22).

The Feast of the Holy Trinity and the following Feast of the Holy Spirit remind the greatest event in the history of mankind: revelation of the Holy Trinity, the Triune, the One Only True God, that was given through Lord Jesus Christ, the Word–God, by the power of the Holy Spirit, and because of the will of God the Father.

Upon the doctrine of the Holy Trinity, the mightiest, indestructible, and invincible – spiritual – temple is built: the Christian Church, that embodies unity of God and His creation – man, redeemed, forgiven, healed, reconciled to God by Lord Jesus Christ.

Love

The faith in Lord God Jesus Christ opens the entrance to the unique wholeness-Universe, in which God and His creation, the human mind, are united in love, truth, and perfection:

— the Almighty God is in His creation sanctified by His truth, consecrated by Lord Jesus Christ, and perfected by the love of God
— the creations of God are one, in one God, and the love of God is within them (John 8:29; 13:34–35; 14:1–27; 15:1–27; 16:1–33; 17:1–26).

Lord God Jesus Christ established the comprehensive patterns of external behavior, thinking processes, and actions, which define the essence of Christianity as the life in God:
– He reveals the power of faith and discloses the potential of a human being created into the image and after likeness of God (Matthew 10:1, 8; 21:18–22; Mark 3:35; Luke 9:1–2; 17:6; John 8:23–25; 12:26; 14:12)

The prayer of unity during the Last Supper of Lord Jesus Christ at the earth (John 17:11, 21–23) does not mean unification of all physical beings into one faceless unit or a particular quantity of biomass and replaceable parts–men–social animals – property–slaves of the rulers. The “perfect communities,” with which the Western theologians overstep the ultimate freedom of Christianity, are the offspring of the infernal dream world created by the heathen slave–owners and Orphic philosophers – Plato and Aristotle. The concept of man–social animal–part–property–slave of the community–state–owner underlies the Plato–Aristotelian utopia; it was adopted, propagated, and eventually made the universal foundation of hierarchical political, religious, and social establishments because it provides the ideal foundation for hierarchies pursuing the worldly power. The Hebrew Prophets disclose the true meaning of “being one” as the wholeness of heart, which is the vessel which God did not use during His life at the earth, because He came to save, not to destroy, and not to judge (Luke 9:51–56; 19:10) – the ability to kill by thought and by word (Acts 5:1–10, 14–15; 9:32–41; 14:8–10; 28:8–9).

According to St. Paul the Apostle, whatever man does for the others, if he has no love, he is nothing (Romans 13:13; 1 Corinthians 16:14), because according to the promise of God, He is with them (Matthew 18:20; John 14:23, 28; 16:16).

In general, mankind might be seen as the realm of the infinite variations of the same universal pattern – the image and likeness of God, which was created to accomplish some purpose – the will of God. Each of these variations (system) is unique, because it differs by the degree of actualization of the maximal creative potency of good that is by the degree of achievement of the purposes it has been created to achieve within particular time–space–complexity settings (e.g. age, land, civilization, nation, society, family).

Love is the cohesive (or system–maintaining) power – the power that unifies and sustains existence of the mankind universe – the realms of living beings created by God.

The concept of perfection in love is one of the central concepts of the Christian teachings. Lord God Jesus Christ defines His disciples as those who have love among them: love leads to the unity with God and in God. His commandment to imitate the perfection and mercy of God the Father Who grants the sun and the rain to all – the righteous as well as the unrighteous (Matthew 5:43–48; Luke 6:27–36) introduces a new vision of perfection in love: His follower must love the others (including the enemies and those who commit evil to the others) as He – God – loves all His creations.

The unconditional love unifies God and His creation into the One – the wholeness of perfection: the perfect being–child of God is free from sin and does not commit evil. If mind lives by God, it perceives evil within the brethren as disease of the soul and body, which can be healed by the omnipotent love of God. Any disease is insufficiency of the vital energy; this insufficiency is the result of sin.

The early Christian theologians envisioned sin as
— the failure to achieve the mission–purposes, which a human being has to achieve by the very existence
— the failure to achieve the mission–purposes, which a human being has to achieve by the very existence
— the failure to achieve the mission–purposes, which a human being has to achieve by the very existence

The acts of healing and resurrection of the dead described by the Gospels portray the process of annihilation of evil/disease/death by the divine creative energy transferred through the contact–touch, word, look, or thought (Matthew 4:23–24; 8:2–3, 5–13; 14–16; 9:5–8, 18–25, 27–30; 12:10–13; 14:35–36; Mark 3:10; 5:22–42; Luke 4:38–42; 5:17–26, 31–32; 6:19; 7:12–15, 21–22; 8:41–55; 13:10–13; John 11:41–44). The Apostles received the power to heal the sick and to resurrect the dead, which was promised by God, as well as another ability (which God did not use during His life at the earth, because He came to save, not to destroy, and not to judge (Luke 9:51–56; 19:10)) – the ability to kill by thought and by word (Acts 5:1–10, 14–15; 9:32–41; 14:8–10; 28:8–9).

According to St. Paul the Apostle, whatever man does for the others, if he has no love, he is nothing: love is the essence of the Ten Commandments (the Law), love does not commit evil, and love is the fulfillment and the ultimate criterion.

In the Gospels, the same word identifies love of God to a human being, love of a human being to God, and love of a human being to other human beings: αγάπη. With the same word, St. John the Apostle refers to God: “God is Love” – ὁ Θεός ἀγάπη (1 John 4:8). In Greek – the original language of the Gospels, the meaning of word αγάπη is the love of soul/mind that is the function of spirit. For the carnal/physical love, or love by flesh only, there is another word: σπακî). For St. John the Apostle (also known as the Apostle of Love), God is the perfection of love without fear and suffering. St. John focuses on the active nature of love: Lord God Jesus Christ revealed God, sanctified man, and gave His earthly life for salvation of the world, therefore, the Christian also should sacrifice his life for

The essence of the concept of love is universal: God–Word is Love – all-embracing, all-forgiving, and almighty; He created the Universe and the world, which He gave into the dominion of man. After man broke the covenant – committed the original sin, man became a slave of sin. Through sin of man, death entered the perfect immortal world. Only the almighty divine Love is able to restore the perfection and immortality of the fallen creation. Lord Jesus Christ – the Word–God, through Whom the world was made – by His earthly life and death, by revelation of the knowledge of God the Father, re–created the human nature: He resurrected the leaving dead, and made it dwelling of the Spirit of God [John 1:1–18; 14; 15; 16; 17].

In brief, Christian love might be envisioned as the summary of the following features

= inclination to God
= the knowledge and desire of good
= the righteous judgment based upon the right discernment [[see The Discernment]] and ability of discrimination between good and evil [one of the general meanings of evil is insufficiency of any kind of good – dignity, love, life, knowledge, good repute/name, food, shelter, health, happiness, wealth, social status, and everything, which might be of value for another – see the concept of evil[241]]
= the desire of good and perfection for all the others
= the desire to act according to the knowledge of good
= an ability to replenish the insufficiency (to eliminate evil in) of the others
= an inability to increase evil/suffering–insufficiency of the others.

Each act of love becomes the unity of three inseparable properties:

a/ the vision of the essence of other being and an ability to discern the insufficiency–evil (if any) in the core of this essence
b/ an ability to perceive insufficiency of other being as the problem/disease, which can and must be decided/healed
c/ an ability to replenish the insufficiency (that is to decide the problem or heal the disease) by imitating love of God as much as it is possible, and providing those in need with the available resources: food, money, kind words, healing of the sick, or resurrection of the living dead – whatever one is able to share and to give, even something the one needs for himself, even his own life.

The very meaning of love makes impossible infliction of harm, suffering, or death to the others. From such a point of view, the old question – is salvation of the Earth worthy of one tear of a child? – has only the answer: no, it is not. There is no good, which might be obtained by inflicting any kind of evil to any being, because the evil is not able to co–exist with the good. God provides the universal criterion of judgment: the bad tree does not bring good fruit [Matthew 7:17–20; Luke 6:43–44].

Consequently, an assumption of existence of good, which people can acquire at the price of evil, is irrational construction: there is no such good.

The meaning of love allows understanding of a phenomenon of “living dead”: those who have no love, they have no life; they are dead because they are able of inflicting evil to their brethren: the ability to inflect evil signifies life by flesh, not by the Spirit of God, yet the one who lives by flesh, not by Spirit of God, is the living dead.

Hence, there is no dualism in the world: man cannot serve two masters, and every choice is finite in its essence – good or evil. The presence of God annihilates evil: evil does not live in the soul serving God, and those who have rejected God can be recognized by their abilities to commit–invent–serve the evil.


= God is the perfect Love without fear and suffering, the Light without darkness, the Truth that sanctifies and gives the ultimate freedom
= God is the God of knowledge, the omnipotent Creator Who grants the illumination of reason – wisdom, and the eternal life – immortality
= to observe His Law, that is to fulfill His commandments–words
= through the observance of commandments, actualization of the words of God, and fulfillment of the will of God, a human being obtains love, becomes the child and the dwelling–temple of God, and enters life everlasting
= although no man has ever seen God, God dwells in those who love, and His love is the complete perfection in those in whom He dwells
= the one who loves is born of God, dwells in God, and knows God; to the contrary, if the one does not love the others, he has not cognized God (John; 1 John).

Love to all creations, the morality established by the two main commandments – love to God and love to the neighbor [Matthew 22:36–40; Mark 12:29–34; Luke 10:25–28], and issuing complete knowledge [2 Peter 1:2–11] of God define the meaning of wisdom, which makes the mind suitable for the purposes of God. From such a point of view, the earthly life might be likened to the kindergarten or preparatory school, where the human mind learns the alphabet of the eternity by fulfillment commandments of God.

The special powers – love and faith – make possible the search for wisdom:
= love as a special state of mind – preparedness to receive the knowledge of God.
= faith as a necessary condition of receiving wisdom and a precursor of the complete and then, perfect knowledge
= love as a special state of mind – preparedness to receive the commandments of God.

The early Christian theologians envisioned the life of mind as “illumination of knowledge… born of love for God” [St. Maximus the Confessor (1985) 36]. The mind has to be purified and prepared for the illumination by knowledge.

In the heathen Antiquity, the meaning of purification included separation of mind from the senses and an ability to discard the information, which the mind receives through the sensory perception. The assumption of a possibility of “purification” from sensory information is both irrational and insufficient, because it promises a possibility to break the wholesomeness of a human being into the confronting pieces (e.g., soul–mind–spirit vs. body–matter–flesh) or to clean a house and let it stay empty until the enemies make it their own dwelling [Matthew 12:43–45].

For a Christian, purification is achieved through learning, comprehension, and observing the words of God (John 13; 14; 15; 16; 17), when the love of God fills the soul, when the mind attains the ability to control own imagination and own thoughts, and when God becomes the only meaning and focus of existence.

The Christian theologians conducted profound investigation of the processes of perception and cognition and defined cognition as an uninterrupted progress toward adequate comprehension of the truth. For example, St. Maximus the Confessor contemplates knowledge as the act of movement, a mind as “wisdom in potency,” and a thought as “the act and manifestation of the mind.” The mind incessantly moves toward the truth of God, and the reason comes to the end of its movement when it rests in God [Selected Writings 195].

In fact, this definition conveys the meaning of evolution: incessant cognition of knowledge of God is the process of perfection and ascent of the mind to its Creator. From another point of consideration, it might be said that the mind has the inconceivably difficult purpose to come into the knowledge of God–Spirit within the material world, where there is no means to cognize the immaterial and unrecognizable. Only faith enables the mind to commit breakthrough and to ascend the original potency of the perfect knowledge, while it is still within the material world of the temporal dissipating structures.

The mind, which loves God and dwells in His love, has the unlimited abilities to cognize the world created by God and given into dominion of men: the omnipotence of wisdom descends unto the mind along with the Spirit of God [Wisdom 9:1–4; 1 Corinthians 3:16].

In general, wisdom is an embodiment of the love of God into the life of mind.

The human mind is the active force created to accomplish the will of God at the particular levels of the Universe – the world given into dominion of man. The meaning of dominion is evolution. The meaning of evolution is unfolding and actualization of the maximal potency of creation of the good. The human mind is the executing force of the evolution: it must lead those who are linked with it to development and actualization of the maximal potency, or completion of their innate good and with the actions adequate to their nature.

However, the dominion over the world might become the actuality, only if the following conditions are met:
ultimately, love and knowledge of something culminate in desire to become similar, to become alike. Lord God Jesus Christ defined the purpose of a human being: imitations of God. Accomplishment of this purpose is possible only with love to God and to the others, and with knowledge of God, otherwise, the anti-evolution – degeneration, perversion, and destruction – is inevitable (Hosea 4:1–6; 6:1–3; Matthew 5:48; 22:37–40; 24:1–51; 25:13).

Hence, the imitation of God becomes the duty of men and the highest reward – rest for their souls (Matthew 5:48; 11:29; Ephesians 5:1–2).

Faith

The Holy Scriptures provide the comprehensive definition of faith – all knowledge, all treasures of wisdom, all fullness of life, all power, and all authority are in Lord God Jesus Christ (Matthew 8:5–13; 9:20–22; 14:29–34; 36; 17:20; 21:22; Mark 9:23; 11:24–26; Luke 5:20; 8:49–50; 17:6; John 3:16; 36; 14:12; 15:4–7; 1 John 2:20–21; 27; 5:12; 1 Corinthians 13:3, 9–13; 2 Corinthians 5:7; Hebrews 11:1, 32–34; Romans 14:23): through faith, the mind learns knowledge of God. The Christian faith is

– the condition of forgiveness of sins
– the condition of eternal life
– the condition of receiving everything asked from God
– the condition of manifestation of the transcendent abilities
– the precursor of true knowledge and the assurance of expectations
– the means for orientation in the earthly life, which is filled with false and evil – figments of imagination, delusion, and misconceptions
– the criterion for distinction the good and the evil; for instance, any action, which is not originated by faith, is sin
– the omnipotence within the world given into dominion of man – everything is possible to the believer.

Only through faith, a human being comprehends own nature, as well as own duties and responsibilities before God and before the world created by God. If there is no faith, there is no knowledge of the meaning–purposes of own existence, yet, each non–purposeful action is sin.

The word of God discloses the direct connection between faith and life: faith saves life and the righteous live forever. Those who have faith look to the unseen eternal things, not to the things that are seen: they worship God in spirit and truth, and God seeks faith in men to fulfill His purposes on the earth (Luke 7:50; 18:8; John 4:23–24; Habakkuk 2:4; 2 Corinthians 4:13, 18).

St. Maximus the Confessor writes that faith is “true knowledge from unproved principles” – “the substance of realities.” Simultaneously, he considers all beings as “the objects of knowledge,” and defines the reason as “interpreter” of God’s virtues. If to recall his definition of knowledge as the act of movement, a mind as “wisdom in potency,” and a thought as “the act and manifestation of the mind” (Selected Writings 130–131, 195), we can infer that he envisions faith as the true knowledge of God and as the state of optimum for the mind/intellect.

Faith is the life of human mind–intelligence–reasoning, the natural property of the human nature and the necessary condition of normal life of a normal human being; faith is the state of optimum – the perfection, which God seeks in each human being. Faith sustains the mind’s ability to focus itself on God, therefore, it is the normal state, in which the human nature realizes own maximal potential and serves the purposes of God. Faith maintains life of the mind and illuminates the way from limpidness of the temporal material world to freedom of the eternity. The reasoning–intellect maintains existence of a human being with the knowledge obtained through faith (“Your faith has saved you” – Luke 7:50), and faith of man might be determined through the acts of man, because faith reveals the essence.

Consequently, for the mind, which loves and knows God, the meaning of existence might be envisioned as transformation–embodiment of the knowledge and love of God into life and evolution of the world. Faith provides the mind with the knowledge of God, enables it to comprehend love of God, and sustains the ability to actualize–embody love and knowledge of God into the systems and realities of the material Universe; therefore, faith is the state of optimum for the mind. Through faith in God, the mind comes to understanding of own nature – the image and likeness of God, comprehends love of God, and learns to discern the image of God in other human beings: faith opens blind eyes of a sinful beast–child of Cain and enables him to see the Light, which transforms the beast – living dead – into the immortal child of God. The evolution of man began with The Ten Commandments, which initiated the process of cognition of God and transformation of love of God into the life of man; the evolution of man and of the world is accomplished through faith.

In summary, according to the Christian teachings, faith is life; it is the life–bearing knowledge of God and the unity of the acquired knowledge with the manner of life: the just one lives by faith (Habakkuk 2:4; Luke 7:50; 1 Peter 1:9; James 2:14–26).

In other words, faith is the state of cognition/knowing God, love to God, living by God, and unity with God.

The concept of faith discloses the meaning of knowledge of God as the main condition of existence of man and of the world given into the man’s dominion. In the contemporary and very limited terms, the term “knowledge” identifies the force, which sustains the wholeness, therefore life, of a system within the set of energy fields accommodating the system’s creation, existence, and dissolution. Consequently, the mind (whose essence is creation of knowledge) might be seen as the link (or as a frontier system) between the realm of God and the material world. The mind cannot be optimal without the incessant contact with the realm of God–Creator, from which the mind receives the divine energy of creation – the source of own existence and the power to accomplish the purposes it has been created to accomplish. Faith is the name for the dimension that sustains functioning of the mind. Within this dimension, the mind

– exists
– receives the knowledge of God and interprets it into the knowledge of life and evolution
– has the optimal conditions for cognition of the knowledge of God, thus for realization of own nature – ability to create
– creates energy formations – thoughts, and embodies them into the formations of the matter – the structures/systems/realities, which compose the material world. The surrounding systems interpret this kind of mind’s creative activities according to the degree of own complexity: as the normal or natural activities and events, or as the transcendent activities and events (the transcendent activities and events are those with the unknown before potential, levels of complexity, and consequences, which are not similar to those assumed to be the natural or existed before).

To maintain existence of any systems mean to maintain the system’s compliance with the main/universal standard/code, which embodies the main law (law is a pattern of energy transformations, which define the meaning of existence–life) of the particular reality. Likewise, the mind is normal

a/ until it complies with its original design – the image of God
b/ until its foundation and framework within which it exists – Στερεωματις77 – is the Word–God, Λογος/Αγια Σοφια

c/ until it conducts its activities in accordance with the Law–commandments–words of God.

Such compliance enables the mind to receive the divine life: faith opens the channel through which the human mind receives the life–maintaining energy from God and through which a human being, ultimately, obtains immortality (John 4:34; 5:17; 6:48–58; 11:25–26).

Faith sustains life of a human being, because it preserves the image of God–Creator within the soul (that is Λογος – through Him all things were created and exist now — John 1:1–3; 4:34; 5:17). With knowledge of faith, the earthly mission of Lord God Jesus Christ might be understood: He restored adequacy of the human soul /mind to its original design nature – that is Λογος/Αγια Σοφια and re–created it into the wholeness perfected by His love. Thus, He freed it from the “indignation” of God (1 John 4:9–10; 5:10–13; John 3:36) that is from annihilation–death awaiting the perverted creature.

When the mind discards faith, it distorts–perverts own nature and activates self–annihilation – generally speaking, without faith, the mind starves to death, because, without faith, the mind is not empowered to receive the divine energy of God – the energy of life.
Faith has own parameters or inalienable properties, for instance, the inner knowledge of God. This knowledge has the levels of complexity, to which the creations of God must comply in order to be able to receive their life—sustaining “food,” or the divine energy, which God defined as the Heavenly Bread, the Flesh and Blood of the Son of Man and the Son of God—the Word–God (John 6:32–35, 47–58, 65).

If the mind is barred of true knowledge of God, therefore, has no faith, the processes of degeneration and perversion start. For instance, the mind slips into the dream worlds created by imagination. When the mind creates own images of the “things not seen” (Hebrews 11:1) and accepts figments of own imagination (own or of the others), and especially, when it fantasizes about God, it switches the focus from eternal invisible non–cognizable God to the temporal manifestations of the discernible, manipulable, and dissipating matter. In such a case, the mind begins to use the inadequate and insufficient energy forms—images or figments of imagination—22 it creates itself or assimilates from the images of the material world, instead of the divine energy of creation accessible through faith, which enables the mind to comprehend the instructions—Word of God. This substitution results in:

- perversion of the life—supporting cycles of energy transformation: instead of the divine creative energy with the highest level of complexity, the mind consumes the energy of the material world with the lowest levels of complexity and becomes unable to function properly (for instance, the simplest analogy: the contemporary design of car’s engine makes it unable to run on the water—it needs gas to run and to work in accordance with intentions of its makers);
- the degradation or degeneration of the mind: the mind loses an ability to accept and assimilate the energy forms with the previous levels of complexity, which the mind accessed when it received knowledge—the Word of God—through faith;
- the mind’s self—confine ment within the limits of the temporal material world;
- unsuitability for the creative activities through which the mind has to actualize evolution; such unsuitability culminates in the failure of the main mission of man (such a failure is sin).

Religions present the concept of faith differently. For instance, the Western theologians developed concept of faith, which is incompatible with the Christian teachings, although their writings contain references to the Gospels and use the Christians terminology. For them (as for the papal establishment) see the definitions of the First Vatican Council (1869–1870) in: Decrees of the Ecumenical Councils 808, and assertions of Thomas Aquinas in: Summa Theologica II–II Q.1 a9 ro1; Q.4 a8; Q.7, a2. ro3; The Trinity Q.3 a3 4.5; Summa Contra Gentiles, book 4, [§1 39]], “faith is above reason”; their faith is obscure due to “the natural defect” of human intellect cognizance of the truth of their faith is above the human intellect, and the truth of their faith is contained in the Scriptures “diffusely, under various modes of expression, and sometimes obscurely” or “(in a certain obscurity”). Thus, to collect their “truth of faith” from the Scriptures, long study and practice is needed, which might be unavailable for some “faithful” [Obviously, for ordinary papal subjects]. In other words, the ordinary faithful must be fed with the “spiritual milk” of images created for them by their “guardians”—doctors of the church; they must be kept in ignorance and fear, and knowledge of the all—forgiving and omnipotent Love of God must not be given to them.

To the contrary, the Christians hold that:

- faith is the optimal state, or the light, of human reason; otherwise Lord God would not seek it in His creations: Lord Jesus Christ, the Son of God—the Word–God, seeks faith on the earth (Luke 18:8; John 9:35–39; 11:25–26), because He is ης πατερος Ἀρχηγον και Τελειωτην—the Author/Chief of faith and the One Who completes, makes perfect, consummates faith [Hebrews 12:2]; it means that by seeking faith on the earth (man is earth—Genesis 3:20), the Lord seeks His very Own possession—human beings—that are His from the beginning and that He wants to collect, to heal, to redeem, and to bring home (in: Luke 15:1–10; John 10:1–18, 27–30; 14; 15; 16; 17; 1 Peter 1; Ephesians 1:3–23; 2)
- a human nature is good, and it does not have any “natural defect,” because a human being was created in image and after likeness of perfect God [Genesis 1:26–27, 31; 5:1–2; 9:6; Matthew 5:48];
- the Holy Scriptures contain the simple and detail instructions for all who have faith in God.

For instance, what is “obscure” in God’s commandments, which reflect the morality (morality is the description of nature/essence—humaneness): the Christians must love God and love our neighbors, must not have other gods, and must not kill [Exodus 20:1–17; Deuteronomy 5:6–21; 30:19–20; Leviticus 19:18; Matthew 22:37–40; Mark 12:29–34; Luke 10:25–28] With the Gospels, the Christians received the complete instructions and the universal criteria for evaluation of everything we encounter during our life—time: they must seek perfection of God, they must keep the Word and accomplish the words—commandments of God, and they must confirm their faith with their deeds [Matthew 5:48; 7:20–27; John 8:51; 14:15–24; 15:7–13; James 2:17–20, 26].

That is why for the Christians, faith is life and light of the mind, which differentiates a human being from a human–beast:

- a human being loves other human beings and if it is needed, gives up the very life for the sake of this love;
- a human–beast, for instance, burns people at the stake, disposes humans in the concentration camps, sends suicide—bombers in the crowded market place to kill as many men, women, and children as possible, murders people of other faiths, slughters Christians, alters genetic codes of man and animals in a search of commercial advantages and profits, makes human–animal embryos for inhumane experiments, including IVF (thus, activates the abnormal mutation, which could trigger off annihilatio n of mankind and the world accommodating its inexistence), and for the sake of profit and commercial advancement, treats the sick with the poisonous drugs, which are developed on animals and in haste, for the sake of commercial profit, are not properly tested and studied, and which kill or trigger other diseases, sometimes worst than the initial disorders...

The one who has faith and who proves it by his thoughts, words, and deeds, this one has accepted the Word—God—Λογος, Αγια Σωφία: the Word–God has become the Στερεωμα—the firmament, the inner structure of his soul–heart—mind [Psalm 17(18):1–2: Αγαπησω Εσε, Κυριε ισχυς μου. Κυριος στερεωμα μου, και καταφυμη μου, και Ρυστης μου] and the foundation—framework of knowledge—by which he lives.

The Christian faith is very simple in the end as it was in the beginning, yet, this simplicity embraces the infinite Eternity.

The Law

In short, Christianity is re—birth—becoming the child of God. It comes through comprehension and fulfillment of the Law of God, cognition of God, love to God and love to other creations of God, deliverance by the Son of God, re—creation of man after the image and likeness of the Word–God, illumination by the Word–God, freedom from sin, and consequent evolution—transformation of the human mind that imitates love, perfection, and mercy of God and dwells in the perfect love without fear [Deuteronomy 30:12–20; Matthew 5:38–48; 18:11–14; Luke 6:36; John 1:1–18; 3:3–18; 8:12, 31–36; 9:5; 10: 13:34–35; 14; 15; 17; James 1:17–25; 1 Peter 1; 2; 1 John; Ephesians 1; 2].

The definition and the history of the Law allow understanding the meaning of evolution as the reality [even as some kind of training facility], which exists above all times, all political, social, and religious establishments, and all conditions and manners of life. This reality opens before each human mind privileged with access to the knowledge of the Law of God and abilities to accept it and to actualize/embODY it into own daily life.

Evolution begins with acceptance—learning of the meaning of the Law, which had to prepare the mind for the Messiah: from the darkness and slavery of the false knowledge obtained with idol—worship and divination—227, the mind is called to the knowledge of God Who is the life and the light of the world He created.

Cognition of the Law opens the road from ignorance, perversion, and death to knowledge, perfection, and immortality, because the Law reveals the essence of man created into the image and after likeness of God, therefore, prepares the mind for the eternity with God—Creator.

Then, the mind makes a choice: it either accepts or rejects the Law and its Creator; by own free will, the mind chooses life or death.

If the mind rejects the Law, it relapses into idol—worship—the heathenism; then, it is destined to die in ignorance, sin, and cruelty, as the Aristotelian social animal/property of its own, or simply, as a human beast.
Those who accepted the Law have to undergo rigorous testing: many of them died and many will die for the freedom to follow the Law of God and to live in accordance with the human nature [for instance, recall persecution of the Hebrews during the reign of successors of Alexander of Macedonia, martyrdom of early Christians in the Roman Empire, the Dark Ages with the terror of the Inquisition in Europe, neo-heathen ideologies of marxism-bolshevism-communism-fascism-atheism-darwinism and ethics-free sciences in the contemporary societies, genocide of the Armenian Christians committed by Turkish/Ottoman Empire in the twentieth century, current genocide of Christians committed by ISIS in the lands under its control (Middle East, Africa, Asia, Europe), and the others – there are legions of them].

At the final stage, the Word–God Lord God Jesus Christ transforms the mind into the living temple of the Living God: it has become the embodiment of the Law ans it is ready to be the temple–dwelling of the Living God. This transformation is accomplishment of the ultimate purpose/mission of man and acquisition of the ultimate freedom of the human reason–intelligence created into the image and after likeness of the Almighty God – φωτισμον.

In the beginning, the institution of the Law was given in the context of four interconnected events (in: Exod. 15:22–25; 16:12–36). God leads them through the desert to the Mount Sinai, where Moses receives from God the tablets of covenant. God reveals His ordinances and commandments to Moses and promises to heal those who keep the ordinances: they would never experience those plagues, which felt on the Egyptians, because He is the God Who heals. Moses brings the Law – the knowledge, which would elevate the chosen people to the holy nation – the kingdom of priests and the model for entire mankind. However, the ignorant, “stiff–necked,” impetuous, and “hardhearted” tribe again and again rebels against God and against Moses and reverses into the idol–worship.

For one of such revolts, the deadly serpents bit many people, and those bitten by the serpents have to die until Moses put the image of the serpent made from brass on his signal staff; those who looked at the brazen serpent, survived (Numbers 21:4–9). These texts disclose how the first time in the human history, quenching of thirst, liberation from the death–carrying serpents [that is false knowledge of idol–worshippers, sin, and lack of faith in true God] and healing from the deadly poison carried by the serpents were associated with faith in God, observance of the law and commandments of God Who delivers and heals His people. The staff of Moses allows foreseeing the Cross. Death entered the world of man through temptation by the serpent–sin, disobedience to the will of God [the will of God is the absolute law for man], and the tree of knowledge of good and evil. The reconciliation with God, healing, and coming into possession of own inheritance – the eternal life – would also come through the tree: the Cross, on which death and resurrection of the Son of God and Son of Man according to the will of God would annihilate the sin–poison of the arch–evil/serpent, heal the sinners, and re–create the human soul–heart–mind into the image and likeness of the Word–God – new creation in Christ and by Christ (Exodus 15:23–26; Numbers 21:4–9; John 3:14–16; 6; 10; 17; 19; Acts 1; 2; James 1:17–25; 1 Peter 1; 2; 1 John; Ephesians 1; 2).

The people who lived by the food for a body have to learn that man lives not by bread alone but by each word of God. Moses discloses the main meaning of the Law – the essence of normal human nature: the Law is in the heart of man to accomplish it; it is not somewhere outside, or behind the sea (Deuteronomy 8:1–5; 30:11–14).

At this point, the ancient Israel receives two kinds of the law, which some people, still, are not able to discriminate:

- the universal unchangeable Law, which determines the essence of man – the human heart/mind
- the laws of particular temporal settings – in this case, in transitional period (life in the desert) and then, in the time of preparation to the Messiah, when originally, the people of ancient Israel were supposed to live happily in the Promised Land without exiles and dispersing.

Yet, the free will of the people changed their original destiny.

The universal Law reveals the connection between God and man and among man and his tribesmen: love to God and love to the neighbor were given as the foundation for all other laws and frameworks of knowledge. The Holy Scriptures disclose the meaning of this Law as the unchangeable attribute of the Almighty God: the earth and the heavens will perish, yet He is the same without change, and not one iota and not one point of His Law will be left unfulfilled (Psalm 101:102):26–27; Matthew 5:17–18).

Consequently, the overall contents of the ordinances and laws given through Moses regulated the entire life of ancient Israelites:

- the essence of inner man (heart/mind) is defined as love and service to God
- the overall attitude toward the others is love, that is an ability to refrain from any actions, which might lead to evil (insufficiency and deprivation of any kind of possession, vital reserves, means needed for prosperous life), thus, prevention of personal and social conflicts resulting in violence, social unrest, and wars
- the bodily conduct is regulated in a way of preservation of own life and health (rules for handling food, hygiene, contact with the sick, treatment of people, animals, and plants, dealing with polluted and contaminated things) and securing normal reproduction and birth of healthy offspring (abstinence from incest, fornication, adultery, sodomy, and perversion).
For instance, the main purposes of the laws are

- preservation of normal human nature, e.g., all contacts with the surrounding idol–worshiping nations were strictly forbidden to prevent contamination with false knowledge and inter–breeding with the physically and mentally corrupted and degenerated beings who practiced incest, sodomy, other perversions, human sacrifice, and divination (Exodus 34:12–17; Leviticus 18:1–30; Deuteronomy 7:1–26; 11:8–32; 18:9–14), and who, therefore, were in the advanced stage of adverse mutation, which triggered off their extermination from the Earth and their coming into oblivion

- evolution of the mind of the people who are to become the harvest of the Lord. God likens His kingdom to a small seed of the mighty tree, which grows up and becomes dwelling for the birds of the sky: the seed is the word of God, soil is the human heart, and the kingdom of God grows within the human heart and becomes the essence of his soul–mind–heart making him able to love God with all his heart, soul, mind, and understanding (Matthew 9:37; 13:1–23, 31–32; 22:37–38; Luke 10:25–28; 13:18–19; 17:20–21).

At the next stage of evolution, the Law guides the mind to acquisition of human wisdom. Practical definition of human wisdom is simple: survival and development of human intelligence–reasoning, and achievement of the purposes the human mind was created to achieve. From such a point of view, wisdom might be defined as the state of empowering in possession with an ability to act for making a free choice of the thoughts, actions, and deeds, which would secure

- physical survival within the world of the matter – own and co–related living beings
- access to the knowledge triggering off development–evolution and the mind and the world given into dominion of man
- accomplishment of the purposes man has been created to accomplish (to cherish, toil, and dominate in love and righteousness the world and all living beings given into the dominion of man)
- preparation to the next phase of existence in the eternal kingdom of God.

In summary,

the laws received through Moses (Exodus 19:3–6; Deuteronomy 7:6; John 1:12–17; 1 John 3:1–5; Romans 3:19–31; 5:12–14; 10:4–13; Galatians 3:16–29):

a/ postulated the definition of the normal human nature and definition of sin as the cause of death

b/ established the way to protect human nature from degeneration resulting in suffering, disease, and premature death by regulating every kind of bodily behavior, which could influence and harm reproduction and survival of body and mind in the time–range from establishment of the chosen people of Israel as the kingdom of priests and the holy nation, to the moment of transformation into the children of God

c/ served as the guardian and as the guide to the righteousness by which man should live before coming of Lord God Jesus Christ.

The apparent severity of the laws of Moses (capital punishment for almost all serious violations) was intended to secure physical survival of the nation, which began its ascent from the lowest point – slaves of the idol–worshipers for whom human sacrifices were the daily reality – and initially, because of hardheartedness, was accustomed to language of coercion and brutal force more than to mercy and compassion inseparable from normal human nature (cf. in: Matthew 19:8). Extermination of sinners and perverts was intended to protect the fellow tribesmen from corruption and offspring from mutations and deadly diseases, which follow the “sins of the fathers.” At this stage of mankind’s evolution, the laws of human society employed the means, with which the Nature protects continuity of existence: prevention of abnormal mutation through death–extermination of beings with degenerated/perverted nature.

As St. Paul the Apostle writes, for the people of the Old Testament, the law fulfilled the role of guardian (Galatians 4:1–7; also see: 1 Peter 2:25): he compares the protection by the law with protection by the guardian over a child and heir until the child–heir reaches maturity and can be trusted with inheritance allotted to him by his Father (also, in: 1 Peter 1:3–5, 14; Romans 8:15–17; Galatians 3:29).

The laws given through Moses were intended to prepare the human body for acceptance of the Holy Spirit, to fashion the human clay into the lamp ignited by the Divine Fire – the Holy Spirit. The Word–God came to re–create the human clay, which the Law prepared and which God preserved for His works, into a new creation destined to become the dwelling–temple of the Living God and inherit the life everlasting in the presence of God. Lord Jesus Christ, the Word–God, has cast the Divine Fire, the Holy Spirit into the inner heart–mind creating a new being, an immortal child of God who worship God the Creator, Who is the Spirit, in Spirit and Truth – by the Word–God, Lord Jesus Christ, and in the Holy Spirit: the one who lives by the Word–God and is guided, instructed, led by the Holy Spirit (Isaiah 64:8; Psalm 17(18):28; Luke 12:49; John; Revelation 21; 22).

Furthermore, the one who follows Christ also is a spiritual heir of Abraham: Christianity is continuation–fruit developed from the beginning–seed (Genesis 12:1–3; 15:18; 17:1–8, 19–21; 18:18–19; Isaiah 41:8–10; Acts 7:2–7; Romans 4:3, 15–17; Galatians 3:7–9, 29).

Consequently, the Apostles, who identify themselves as the slaves, servants, and messengers of God,

- recognized Lord Jesus Christ as the main corner Stone on Whom the human temple of God is built (James 1:17–18, 21–25; 1 Peter 2:4–10; 2 Corinthians 4:6–7; Ephesians 2:10, 20–22)

- elaborated the new meaning of the law – the law by Whom the human heart–mind lives and evolves for the eternity (The Gospels and The Epistles of the Apostles; esp., John 14:15–27; 15; 16, 17; James; 1 Peter; 2 Peter; 1 John; 2 John; Romans; Galatians; Ephesians; 1 Timothy; 2 Timothy 2:11–26; 3; 4:1–5; Titus; Hebrews).

Hence, the Christians

- do not observe the laws of Moses that regulated outwardly appearance and sustained the meaning of purity and righteousness for the Old Testament people (laws of cleaning, purification, male circumcision, sacrifice of living beings (birds, goats, lambs, etc.) in temples for purification from sin and as the gift to the temple priests, strict observance of Saturday, dress code, capital punishment for adultery, sorcery, apostasy, etc.).

- live by the words–commandments–law of Lord Jesus Christ, the Word–God, in inner peace given by God, according to the apostolic traditions, which are built by the Holy Spirit upon the words of Lord Jesus Christ, and which sustain life of the Christian community.

Consequently, for the Christians,

a/ the righteous judgment has the Word–God as the only foundation

b/ the meaning of the righteous judgment is evaluation of compliance with the law–commandments–words of Lord God Jesus Christ

c/ the righteous judgment might sustain the vision of the Future: the consequences of the inner essence.
The Judaic Civilization and the Christian civilization are connected as the root and offspring as the beginning and the end are connected: both are the manifestations of the law of God given through the Word–God

— Who in the times of the Old Testament is revealed as the Glory of God, as the Holy Wisdom of God by Whom everything comes into being, as the Sun of Truth, and the Promise of fulfillment

(Exodus 33:20–22; Isaiah 6:1–10; 60:1–5; Proverbs 8; 9; Malachi 3:17; 4:1–2; Wisdom 6:12–20; 7:7–30; 8; 9:10; 11; 12:1; 15:1–3)

— Whose work and completion of the act of creation

of the new beings–servants–children–priests destined for the eternity with God, are revealed as the grace, mercy, and perfect love of God that culminated in Redemption, because of which His followers within the cursed/downgraded earth
declared by the indescribable foundation – Στέρεωμα – upon His words and are enabled to take the path needed to complete their evolution

with the complete knowledge of God and wisdom

that they receive because of the Word–God and from the Holy Spirit, so their observance of the commandments of God would be the victory over the world of the evil, which are revealed within the root of the original sin


Isaiah 42:16; 43:9–21; 55:8–13; 56:1–2, 8–9; 57:14–19)

Although the root of Christianity is the Judaic civilization, the Christian civilization is established at the different complexity level; it might be described as the ascent to the highest point, to zenith of the way to the perfection, which a human mind can be empowered to achieve within the temporal world. By acceptance of Lord Jesus Christ, the Word–God, through faith and love to Lord Jesus Christ, the Son of God, and by observance of His law–commandments–words (John 15:15–16; 17:3–8), the Christian mind is lifted up, to the threshold of the eternity, at the level incomparable with any glory any knowledge and with any of earthly values, by which peoples lived before coming of Lord Jesus Christ:

to everyone who comes to Him,
Lord God Jesus Christ

a/ reveals the human nature as the divine nature of a child of God:
a new being destined to be the living temple of the Creator,
the carrier of the Name of God and of the Holy Spirit, the Divine Fire of God
b/ grants the knowledge that is the everlasting life
c/ opens the Way to home, to His eternal kingdom

(John; esp., John 10; 14; 15; 16; 17)

Furthermore, St. Paul the Apostle writes that Christ is the end of the law (Romans 10:4). Some have interpreted these words of the Apostle as the reason for rejection of the law and even The Ten Commandments due to new – Christian – faith. However, they disregarded

1/ the warning that the law of God is the eternal law revealed through the prophets and that Lord Jesus Christ came to fulfill the law and to actualize the revelations given through the prophets (Matthew 5:17–18; 26:47–54)

2/ inseparable connection of the Judaic civilization – the root, and the Christian civilization – the offspring, which both are established → initiated by the Word–God, Who speak of Himself as of

the Alpha and the Omega,
the Beginning and the End,
the First and the Last,
the Holy One and the True One,
the One having the key of David,
the One opening that nobody is able to close,
the One Who is the Root and Offspring of David

(Revelation 1:8, 11, 17; 3:7; 22:16)

3/ St. Paul’s statement that by faith we establish the law, not destroy (Romans 3:31).

Hence, the Apostle’s words should be interpreted in compliance with the words of Lord Jesus Christ, because the Word–God leads His Own ones to the right understanding of the law and proper self–positioning within His kingdom:

a/ the law is eternal
b/ each iota of the law will be fulfilled
c/ the kingdom of God is within the heart of man
d/ the eternity with God is accessible only for those
who, with their faith, love to God and to the creations of God, by their observance of the law–commandments–words of God,

overwhelm the world of the evil and arrange their life in compliance with the law of God –

The Ten Commandments and words–teachings of Lord Jesus Christ

John 12:48–50; 14; 15; 16; 17; 1 John 1; 2; 3; 4; 5:1–4; Revelation 21:1–8; 22; Deuteronomy 30:9–20)

The history of transformation of the attitude toward the Law of God illustrates some aspects of the evolution. During the period from giving of the Law until the next revelation – teachings of Lord God Jesus Christ, the mind is changed: from the initial rejection it comes to acceptance and appreciation of the Law in such a
degree that the knowledge of the Law becomes the object of love and desire, the highly sought precious treasure, the source of life, consolation, and wisdom valued more than earthly riches, and even more than life (Psalm 118(119); Proverbs; Ecclesiastes; Wisdom; Books of Maccabees).

For instance, in Psalm 118(119), the prophet beseeches God to grant him vision, so he would see the wonders of the Law; he professes his love of the Law and connects seeking/observation of the commandments of God with the righteousness, regaining life (coming to be alive — εἰς ἄνευ μικροτο — Psalm 118(119):93, salvation, expansion of his space, liberty, and wisdom, which exalts him above the enemies, elders, etc.

Then, during the trials and tests of the ancient Israel, the time came when those who kept the Book of the Law in their houses and observed the laws of Moses were executed, and the entire families were exterminated for refusal to violate the regulations instituted by Moses (1 Maccabees 1:41–69; 2 Maccabees 6:1–29; 7:1–42).

Then, the last stage of evolution begins: the life of mind unfolds as the cognition of God, imitation of God, coming into possession of wisdom, transformation into the living temple of the Living God, and acquisition of ultimate freedom. Lord God Jesus Christ tells that He came to fulfill the Law and the Prophets; moreover, He warns that the earth will perish, yet, nothing from the Law will be left unfulfilled. The Christian law unfolds as unreserved love to God, to the brethren, and to righteousness, for which Christ is the end—accomplishment of the Law and ultimate freedom (Matthew 5:17–18; 48; John 2:19–22; 3:3–21; 10; 14; 17; Romans 10:4; 1 Corinthians 3:16–17; Galatians 5:1, 13–14; Ephesians 2).

Earthly evolution of a human being comes to completion with development of an ability to live by the main law, which Lord God Jesus Christ gives His followers: love (John 13:34–35; 14; 15; 17). St. John the Apostle writes of God as of the Love — the Perfect Love without fear and suffering (1 John 4); St. Paul the Apostle summarizes the meaning of Christian love as the perfect mercy, tolerance, and rejection of the common tradition to judge and to condemn the others (1 Corinthians 13).

So, the judgment belongs to God. It will be actualized in the Judgment Day. The duties of men are to know their own sin and imperfection, to learn to observe the commandments of God, to forgive those who sinned against them, to deal with the others in the same manner they would like to be treated, to refrain from judgment by appearances, and do not throw the stones of insults and labels into neighbors, because the Lord and Savior came to save the world, not to destroy/judge it. However, benevolence toward the sinner should not lead to acceptance of the sinful manner of life. Also, men have no duty to open their house to their enemies and to allow corruption of their children (Matthew 5; 6; 7; 10:28; 18:10–17, 21–35; Luke 6:20–49; 9:52–56; 12:4–5; John 3:16–19; 7:24; 8:15–16; 1 Corinthians 5:9–13; Ephesians 5:1–17; Leviticus 18; 19:16–18).

In summary, the Holy Scriptures define the Christian attitude and actions concerning enemies, sinners, those who abused people, inflicted on them harm and suffering, and those who are fornicators, idolaters, perverts, and the evil ones:

— the words of our Lord God and Savior in Gospel According to Matthew (Matthew 5:44–48) concerning equal treatment of the good and the bad ones at the earth; these words disclose the features of perfection of God the Father, which His sons must imitate

— the prayer of Moses for his idol–worshiping tribe (Exodus 32:1–14)

— the prayer of Abraham to spare the men of Sodom who where evil and exceedingly sinful before God (Genesis 13:13; 18:20–33).

Hence, Christianity unfolds as the ascent from the outward appearance — cleanness of a body to the inner righteousness, the purity of the inner man — heart–mind

Christianity is the universal spiritual reality, because its source is God the Creator of all and everything, it is intended for the entire earth, its power is given by the Spirit of the Almighty God (Zacharias 4:6), and its place is within heart of man. Christianity is not restricted by any of the material/physical attributes that mankind has, for instance, such as sex, race, nation, social or any other division, even death itself. However, it has impenetrable boundaries: only by the will of God the Father and through Lord Jesus Christ, the Word—God, the one may enter the spiritual gathering — Εκκλησία (see Εκκλησία — the Meaning — reprint in the end of this file), the Church of God — by becoming a Christian and a people of the Christian civilization (in: Matthew 8:11–12; 22:33–32; 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 13–9; 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).

There is no small soul before God, and today’s sinners might repent, to turn to the good and eventually, to enter the Kingdom of God as well as their righteous brothers do (Isaiah 1:4–20; Ezekiel 33:11–16; Luke 23:33–43; John 3:16). Until the end of times, the righteous and the sinners have to grow together, so their fruits will be complete. All that the Christians are allowed to do is to speak and to reveal the inner feelings concerning actions; then, if the perpetrators do not listen, to consider them as the outsiders and do not be associated with them by any means (Matthew 13:24–30; 36–43; 18:10–17; 1 Corinthians 5:9–13; Leviticus 19:17–18).

For the Christians, mercy is above law and sacrifice: mercy exults over judgment, and nothing makes man so close to God, Who is the Father of all mercies, as mercy and benevolence toward all the others (Matthew 5:7; 6:10–15; 9:13; 12:7; Luke 6:35–38; James 2:13; 2 Corinthians 1:3–4)...
The referred above texts of the Holy Scriptures allow inference: the Prophets make a clear distinction between the temple as the structure (the Solomon’s temple is a place of worship to the name of God) and another temple, which will be built by the Spirit of God, not by the hands of men. This temple will come to existence through the Man – who will be called the Son of David, yet, Who is the Son of God. He is likened to the cornerstone on which the temple will be built, and to the stone of stumbling through which many will stumble, fall, and be broken.

This prophecy contains two lessons:

1. it warns about the people who are wise in their own eyes and in the world matters according to the tradition of men and principles/elements of the world, yet, who are unable to recognize God in the Man of sorrows wounded for the sins of the world (Isaiah 53:1–6; Matthew 21:42–44; Colossians 2:8–9)

2. it introduces the new world, which contradicts the laws of the material establishments of men, yet, which is the only true reality the human mind has to discover and enter.

At the next stage (the New Testament), the meaning of the temple of God is revealed: a human being is the temple—dwelling of the Living God built by God for Himself, and the Kingdom of God is within man. God reveals Himself — the Word—God — within human flesh: men have seen the glory of God, their hands touched Him, and His presence is the kingdom of the perfect. The Gospel according to John conveys the first reference of God to the human body as to the temple ( מקדש). When Lord God Jesus Christ began His mission, the people called Him the Son of David. However, God asked them: if David, by the Spirit of God, called Him Lord God, how Lord God can be the David’s son? St. John the Apostle refers to Lord God Jesus Christ as to “the Root and the Offspring of David” as it was foretold by the Prophet (Zacharias 6:12–13). St. Peter the Apostle explains that the chosen and precious Cornerstone – Jesus Christ is the Corner—foundation; and the believers are the living stones built into spiritual house—dwelling ( מקדש): they became the holy priesthood through Jesus Christ. St. Paul the Apostle asks: “Do not you know that the temple of God ( מקדש) you are and the Spirit of God dwells ( מקדש) in you?” (Luke 17:21; John 1:1–5; 9,14, 18; 2:19–21; 14:23; 1 John 1:1–4; 1 Peter 2:4–10; 1 Corinthians 3:16–17; 6:19; 2 Corinthians 6:16; Ephesians 2:14–22).

Therefore, not by the power and might of man, but by God Himself is built, this temple is not a building—structure made from stones; this temple—dwelling of God and His Own possession is a living human being. The reference to man is also changed. If the Old Testament’s Prophet writes about the people to whom God refers to as to οικουμένη: the God’s Own property (Malachi 3:17), then, St. Apostles use two words: οικος/οικεοι – the dwelling/household, and מקדש – temple. The new references reflect the results of mission of Lord God Jesus Christ (Matthew 3:11–12; Luke 12:49; John 3:16–18; 6:54–57; 7:39; 9:1–15, 32, 39; 10:17–18; 11:1–44; 1 Peter 2:3–9; 1 Corinthians 3:16–17; Ephesians 2:14–22):

– a human being is re—created and illuminated by the Son of God; for instance, when Lord God Jesus Christ heals the man who was born blind, He reiterates the act of creation (Job 10:8–9): He makes clay and from clay creates eyes of the man who was born blind; through this act, the people should recognize in Lord Jesus their God—Creator Who gives light and life

– a human being is resurrected from the living dead by annihilating of sin and baptizing by the Fire – Holy Spirit of God; when Lord God Jesus Christ resurrects the dead body of Lazarus, which four days was in grave[ see Lazarus of Bethany and Judas Iscariot – reprint in the end of this file]]. He reveals Himself as God Who holds the power over life and death; His crucifixion and death on the cross declares the destiny of man: to die by flesh for own sin and perversion, yet, to be restored to life everlasting by the power of God

– a human being is transformed – by the Flesh and Blood of the Son of God – from the mortal creature of flesh into the immortal child of the Spirit, the holy priesthood, dwelling—temple and possession—household of God.


– the revelation and cognition of the Word—God – the Light, Path, and Truth Who sets man free and leads him in the new Universe of knowledge and perfection in which man learns to imitate his perfect Creator; this Universe is the wisdom of God bestowed by the Spirit of God

– the resurrection of the living dead, giving light to the universe, and the ultimate freedom of righteousness granted to the slaves of sin

– the annihilation of sin and birth by the Spirit of God (John 3:3–7): the sleeping one (καθευδων) awakes, and the living dead stands up from the dead (αναστάσις έκ των νεκρων) he who was the darkness becomes a child of the Great Light who shines by the radiance of Christ, and he who existed in the shadow of death and darkness becomes the living temple in which the Fire – Holy Spirit of God dwells forever

– building of the living Temple of God – a human being fashioned by God into His Own child destined to the eternity

– descent of the Fire – Holy Spirit of God to the Earth, the annihilation of the corrupted world and its creatures perverted by the evil, and the consequent annihilation of death.

So, the greatest thing, which characterizes mankind, is that in spite of the evil and death, only God defines the ultimate destiny of man:

1/ during the first act of creation, God created the light 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

3/ the third act of creation will establish new earth: God promised to create all anew – the world, in which He will dwell with His people, and where it will be no place for death and suffering (Revelation 21:1–7).

The Holy Bible not only portrays the destiny of mankind; the Holy Bible reveals the universal code of evolution, which has to be actualized by each human mind wherever and whenever it lives. Each human being is born to learn own lessons and accomplish own purposes, to struggle with idolatry and perversion, to learn the good and love, and to fight own Armageddon: to win or to fail in the battle with evil. The destiny of every human being is ascent to God: the road of a prodigal son back to the house of his Father. Probably, in the time of our homecoming, the Prophet’s question (Psalm 143(144):3) will be answered. So, we will learn, at last, what we – human beings are – 1 John 3:1–2, and realize, that Christian teachings was granted as the Light in the darkness, the wisdom needed to find the road, which in spite all difficulties, losses, and grief of the earthly life leads us into our homeland – the Kingdom of our God, Creator and Father.
CHRISTIAN THEOLOGY

...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.

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, priests, scribes, and then, the Pharisees that adopted knowledge of the heathen nations (for instance, such as Philo of Alexandria 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, invented “tradition” of Kabbalah [{Heathen Philosophy and the Western Civilization}], and, therefore, accepted figments of imagination of heathen diviners 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. 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 imaginative 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, 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 mind, 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 6 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 laws/commands/words of God into the world that accommodates existence of men, and therefore sustains 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
– 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

Ο ΛΟΓΟΣ, ΑΓΙΑ ΣΟΦΙΑ

THE HOLY SPIRIT

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 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 μην, 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 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 4:6–8 Revelation 22:19–19).

With the Ten Commandments, God the 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 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 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, received the sacred wisdom along with life, good, and blessing as the gift from God (in: Deuteronomy; esp., Deuteronomy 28:9–29:30; 1–2, 15–20; Wisdom 7:15–21; Ecclesiastes 3:18–24).

Lord 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 likened 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; 2:21–22; 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).


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 (Deuteronomy; esp., Deuteronomy 4:2; 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 imaginaton 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 imaginaton that is the images and criteria of the material world arranged with temporary stabilized matter that sustains temporary existence of a 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 1; 3; 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 Omniscience, 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 them to 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 there, 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 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/Αμα Σοφια – the Word–God {John: 1:1–3; και Θεος ην α Λογος – and God was the Word: John 1:1)}, the Holy Wisdom, Who is the One with the Father

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 3:11–17; Luke 12:49; John 1:1–18, 29–34; 1 Peter 1; 2; Peter 2:10–13; Romans 8; Ephesians 2:1–10; Hebrews 12:29). By carrying two natures – the nature of God and the human nature – the nature of 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 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)

- 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: 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, in the earth downgraded/cursed 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 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; 6:34–45; Acts 26:16–18; Deuteronomy 10:20; 11:16).

For the Christians, dualism of the heathens, which was adopted by the Kabbalists, Manicheans and Thomas Aquinas for his political theology, is the worst heresy that leads soul to death, the mind to degeneration, and society or establishment, which accepts dualism 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 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 His mission, 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 Omnificent Love of God was consummated: 26
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 – Στερέωμα 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

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 any significance [in: John 6:63]. As the realm of God the Spirit, Christianity 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.


Neither forceful conversion nor hypocrisy based on deceit or political or other considerations, neither unreserved obedience to the self—deified leaders/popes/etc., nor 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 to God needs to read the Gospels and the Epistles of the Apostles, to have faith, to live according to the law/commands 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


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 preserve 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 The Mind]], cannot be open for the evil; otherwise, the immortality and eternal life of man would be impossible.

Evil might influence the mind at the lowest levels: the material world, which perceives the meaning of the power of the Acrophoria Opyava Sensory Faculty — sensory perception, with which the mind “scans” and perceives parameters of the matter, and Ίωμα — Ογονομε — Ογονομος — 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 δεινη ουευ) 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.”
St. Paul the Apostle defines Christian faith as the substance of all expectations and the evidence of the unseen (Hebrews 11:1); those who have faith see the unseen and eternal (2 Corinthians 4:13–18).


To believe in Lord Jesus Christ – the Word–God is to accomplish the work of God: the one believing has come from darkness and death to light and life; he is not judged, and his future is resurrection for the eternity with God (John 1:1–18; 3:3–21, 36; 6:28–29, 40; 11:25–27; 12:44–50; 16:27; 17).

Through faith, the mind learns love and knowledge of God – the knowledge that is the eternal life (John 17:3).

According to the Christian teachings, faith is life: the life–bearing knowledge of God and the unity of the acquired knowledge with the manner of life; the just one lives by faith (Habakkuk 2:4; Luke 7:50; 1 Peter 1:9; James 2:14–26).

Faith gives comprehension of the essence of all events that compose life of the soul–heart–mind. The Holy Scriptures provide the simple and detailed instructions for all who have faith in God. It might be also said that faith defines process of human evolution, because faith allows obtaining completeness of knowledge of the Word–God and prepares for the eternity with God. In brief, faith is the state of cognizance/knowing God, love to God, living by God, and unity with God: life. [in: John 6:27–29; 44–48; 8:31–32,34–36; 14; 15; 16; 17; 2 Peter 1:1–11].

**Concept of Faith**


The Christian faith is:

– the condition of forgiveness of sins
– the condition of eternal life
– the condition of receiving everything asked from God
– the condition of manifestation of the transcendental abilities
– the precursor of true knowledge and the assurance of expectations
– the means for orientation in the earthly life, which is filled with false and evil – figments of imagination, delusion, and misconceptions
– the criterion for distinction the good and the evil; for instance, any action, which is not originated by faith, is sin
– the omnipotence within the world given into dominion of man – everything is possible to the believer.

Only through faith, a human being comprehends own nature, as well as own duties and responsibilities before God and before the world created by God. If there is no faith, there is no knowledge of the meaning–purposes of own existence, yet, each non–purposeful action is sin.

The word of God discloses the direct connection between faith and life: faith saves life and the righteous live by faith. Those who have faith look to the unseen eternal things, not to the things that are seen: they worship God in spirit and truth, and God seeks faith in men to fulfill His purposes on the earth (Luke 7:50; 18:8; John 4:23–24; Habakkuk 2:4; 2 Corinthians 4:13, 18).

St. Maximus the Confessor writes that faith is “true knowledge from undemonstrated principles” – “the substance of realities.” Simultaneously, he considers all beings as “the objects of knowledge,” and defines the reason as “interpreter” of God’s virtues. If to recall his definition of knowledge as the act of movement, a mind would understand faith as the true knowledge of God and as the state of optimum for the mind/intellect.

Thus, faith is the life of human mind–intellect–reasoning, the natural property of the human nature and the necessary condition of normal life of a normal human being; faith is the state of optimum – the perfection, which God seeks in each human being. Faith sustains the mind’s ability to focus itself on God, therefore, it is the criterion for distinction the good and the evil; for instance, any action, which is not originated by faith, is sin


The concept of faith discloses the meaning of faith as the main condition of existence of man and of the world given into the man’s dominion. In the contemporary and very limited terms, the term “knowledge” identifies the force, which sustains the wholeness, therefore life, of a system within the set of energy fields accommodating the system’s creation, existence, and dissolution. Consequently, the mind (whose essence is creation of knowledge) might be seen as the link (or a frontier system) between the realm of God and the material world. The mind cannot be optimal without the incessant contact with the realm of God–Creator, from which the mind receives the divine energy of creation – the source of own existence and the power to accomplish the purposes it has been created to accomplish. Faith is the name for the dimension that sustains functioning of the mind. Within this dimension, the mind

– exists
– receives the knowledge of God and interprets it into the knowledge of life and evolution
– has the optimal conditions for cognition of the knowledge of God, thus for realization of own nature – ability to create
– creates energy formations – thoughts, and embodies them into the formations of the matter – the structures/systems/realities, which compose the material world. The surrounding systems interpret this kind of mind’s creative activities according to the degree of own complexity: as the natural or normal activities and events, or as the transcendent activities and events (the transcendent activities and events are those with the unknown before potential, levels of complexity, and consequences, which are not similar to those assumed to be the natural or existed before).

To maintain existence of any system means to maintain the system’s compliance with the main/universal standard/code, which embodies the main law (law is a pattern of energy transformations, which define the meaning of existence–life) of the particular reality. Likewise, the mind is normal until it complies with its original design – the image of God, and until it conducts its activities in accordance with the Law of God. Such compliance enables the mind to receive the divine energy: faith
opens the channel through which the human mind receives the life-maintaining energy from God and through which a human being, ultimately, obtains immortality (John 4:34; 5:17; 6:48–58; 11:25–26).

Faith sustains life of a human being, because it preserves the image of God-Creator within the soul (that is Λογος through Him all things were created and exist now — John 1:1–3; 4:34; 5:17; 10:30). With knowledge of faith, the earthly mission of Lord God Jesus Christ might be understood: He restored adequacy of the human soul /mind to its original design nature — that is to Λογος and re-created it into the wholeness perfected by His love. Thus, He freed it from the "indignation" of God (John 3:36; 1 John 4:9–10; 5:10–13) that is from annihilation—death awaiting the perverted creature.

When the mind discards faith, it distorts own nature and activates self-annihilation — generally speaking, without faith, the mind starves to death.

Faith has own parameters or inalienable properties, for instance, the inner knowledge of God. This knowledge has the levels of complexity, to which the creations of God must come in order to be able to receive their life-sustaining "food," or the divine energy, which God defined as the Heavenly Bread, the Flesh and Blood of the Son of Man and the Son of God — the Word-God (John 6:32–35, 47–58, 68).

If the mind is barred of true knowledge of God, therefore, has no faith, the processes of degeneration and perversion start. For instance, the mind slips into the dream worlds created by imagination. When the mind creates own images of the "things not seen" (Hebrews 11:1) and accepts figments of own imagination (own or of the others), and especially, when it fantasizes about God, it switches the focus from eternal invisible non-cognizable God to the temporal manifestations of the discernible cognizable and dissipating matter. In such a case, the mind begins to use the inadequate and insufficient energy forms — images or figments of imagination it creates itself or assimilates from the material world, instead of the divine energy of creation accessible through faith, which enables the mind to comprehend the instructions—Word of God.

This substitution results in — perversion of the life-supporting cycles of energy transformation: instead of the divine creative energy with the highest level of complexity, the mind consumes the energy of the material world with the lowest levels of complexity and becomes unable to function properly (for instance, the simplest analogy: the contemporary design of car’s engine makes it unable to run on the water — it needs gas to run and to work in accordance with intentions of its makers)

— the degradation or degeneration of the mind: the mind loses an ability to accept and assimilate the energy forms with the previous levels of complexity, which the mind accessed when it received knowledge — the Word of God — through faith

— the mind’s self-confinement within the limits of the temporal material world

— unsuitability for the creative activities through which the mind has to actualize evolution; such unsuitability culminates in the failure of the main mission of man (such a failure is sin).

Applied Faith
The one’s faith might be identified and understood through the one’s actions (John 3:16–21; 6:28–29; 8:37–47; 13:34–35; 14:12; James 2:14–26; 1 John 3; 4; 5):

faith is expression of the inner — true — essence of a human being

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the actions of the believer reveal the actual faith and disclose his actual beliefs

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the actions of the believer reveal who the believer is: either of God or not of God

and whom he, in fact, serves: either God or the arch-enemy and murderer of man

Therefore, the one’s might be understood through the one’s way of life, attitude toward difficulties, abilities to overcome stresses and trials, relations with the others, and abilities to create good for the others: only actions and deeds manifest the true essence of the one’s faith and his steadfastness, devotion, and loyalty to God in Whom he trusts, as well as his image of God Whom he serves.

For instance, in the Epistle to the faithful ones in the lands of Pontus, Galatia, Cappadocia of Asia and Bithynia (currently, territories of Turkey), St. Peter the Apostle reminds that the people of faith are much more precious than gold, yet, they must undergo the grieving in manifold trials. Although gold will perish, it still must be melted by fire in order to be purified from admixture, so its natural beauty and value will be revealed even within the perishing world of death. As soon as the power of God Guards the faithful ones through faith, the faithful are tried similarly to perishing gold, so their true essence can be revealed and they can be empowered to receive the incorruptible and undefiled inheritance kept in Heaven (1 Peter 1:3–25).

Purified gold will perish along with the world in which the matter-gold has the higher value than human life [[people kill for gold]]. Eventually, the world of death will vanish along with its values and criteria of judgment, which elevate gold and other material things above human life and happiness, yet the one whose beliefs and loyalty to God have been tested and proved will enter the eternity.

Then, the most significant "manifold trials" proving the faith might be difficulties, disappointments, and grief; for instance, through betrayal by the loved ones and friends, loss of those who are the earthly love and light, loss of wealth, health, unjust judgment by sinners, offenses and attacks by enemies and those who carry hatred and death within their mind, misunderstanding, and so on. All these trials not only reveal the one’s inner strengths and weaknesses; they are intended to make the one wiser and stronger, to open the eyes and the ears of heart so the one would become able to see the actual essence and value of all that the people hold as valuable or even precious things, to choose the actual treasures, to find the True Way, and to follow the true Light (John 14:6). The Apostles conveyed the example of perception for the righteous one who has to go through the trials, with which the one’s faith is tested (e.g., in: 1 Peter; 2 Peter 1:2–10; 2:3–15; Romans 8; Hebrews 11; 12): all trials, suffering, tests serve the one’s development. Thus, if the one has patience, devotion to God, and abilities to overcome own weaknesses and to withstand attacks of the spiritual and material evils, he shall be crowned with the perfection of completion: he shall become a son of God — the one destined to reign through the eternity (Matthew 13:45–48; 16:26; Luke 17:20–21; James; 1 Peter; 2 Peter; 1 John; Romans; Ephesians; Galatians; Hebrews 11; 12; Revelation 21:6–8; 22:1–5, 10–15; Wisdom 2:23–24; 3:1–9).

Different religions present the concept of faith differently. For instance, the Western theologians developed concept of faith, which is incompatible with the Christian teachings; although their writings contain references to the Gospels and apply the Christians terminology. For them, "faith is above reason"; their faith is obscure due to the "natural defect" of human intellect; cognition of the truth of their faith is above the human intellect, and the truth of their faith is contained in the Scriptures "diffusely, under various modes of expression, and sometimes obscurely" and "in a certain obscurity". Thus, to collect their "truth of faith" from the Scriptures, long study and practice is needed, which might be unavailable for some faithful (obviously, ordinary papal subjects). In other words according to Origen and his followers, the ordinary faithful must be fed with the "spiritual milk" of images created for them by their "guardians" — doctors of the church; they must be kept in ignorance and fear, and knowledge of the all-forgiving and omnipotent Love of God must not be given to them.

To the contrary, the Christians hold that

a/ faith is the optimal state, the light of human reason; otherwise Lord God would not seek it in His creations. Lord Jesus Christ, the Son of God — the Word-God, seeks faith on the earth (Luke 18:8; John 9:35–39; 11:25–26), because He is the πατέρας Ἀρχέγονος καὶ Τελεωτήν — the Author/Chief of faith and the One Who completes, makes perfect, consummates faith (Hebrews 12:2). It means that by seeking faith on the earth (man is earth — Genesis 3:20), the Lord seeks His very Own possession — human beings — that are His from the beginning and that He wants to collect, to heal, to redeem, and to bring home (in: Luke 15:1–10; John 10:1–30; 15:27; 17:6, 16; 1 Peter 1:17–25; Ephesians 1:3–23)
b/ a human nature is good, and it does not have any “natural defect,” because a human being was created in image and after likeness of perfect God (Genesis 1:26–27, 31; 5:1–2; 9:6; Matthew 5:48)

c/ the Holy Scriptures contain the full and detail instructions for all who have faith in God.

For instance, what is “obscure” in God’s commandments, which reflect the morality [morality is the description of nature/essence – humaneness]: the one must love God and love his neighbors, the one must not have other gods, and the one must not kill (Exodus 20:1–17; Deuteronomy 5:6–21; 30:19–20; Leviticus 19:18; Matthew 22:37–40; Mark 12:29–34; Luke 10:25–28)? With the Gospels, the Christians received the complete instructions and the universal criteria for evaluation of everything they encounter during the life-time: they must seek perfection of God, they must keep the Word and accomplish the words–commandments of God, and they must confirm their faith with their deeds (Matthew 5:48; 7:20–27; John 8:51; 14:15, 23–24; 15:7–13; James 2:17–20, 26). That is why for the Christians, faith is life and light of the mind, which differentiates a human being from a human–beast:

– a human being loves other human beings and if it is needed, gives up the very life for the sake of this love

– a human–beast, for example, burns people at the stake, disposes humans in the concentration camps, sends suicide–bombers in the crowded market place to kill as many men, women, and children as possible, alters genetic codes of man and animals in a search of commercial advantages and profits, makes human–animal embryos for inhumane experiments, including IVF (thus, activates the abnormal mutation, which will trigger off annihilation of mankind and the world accommodating its existence), and for the sake of profit and commercial advancement, treats the sick ones with the poisonous drugs, which are developed on animals and in haste, which are not properly tested and studied, and which kill or trigger other diseases, sometimes worse than the initial disorders.

Thus, from the practical point of view, the one’s faith is evaluated by his abilities to steadfastly and unwaveringly follow the commandments of God and to live according to the law of God – love to God and love to the others – whatever the circumstances of his life are and whatever difficulties he has to overcome.

The one who has faith and who proves it by his thoughts, words, and deeds also proves that he has accepted the Word–God – Λόγος Αιωνίος: the Word–God has become the Θεραπεύων – the firmament, the inner structure of his soul–heart–mind and the foundation – framework of knowledge, by which he lives.

**Seeking and Finding Faith**

So, for the one who has faith, the way into the eternity is open.

What about those who did not come to faith yet?

How the one can obtain the faith in God?

Faith begins with an ability to admit that the visible perceivable reality is just a surface: the ability to see beyond the limits of the material world, to perceive the presence of eternal God the Spirit and the Creator behind the splendor and harmony of life manifested through temporal material things.

Faith in God the Spirit and materialism, belief in the eternal indestructible matter are not compatible:

— the many, especially the arrogant and proud ones with access to weapons, armies, hierarchies, and other means of coercion and intimidation, are confident in the power of their earthly possessions; they identify themselves as the elite and the power of this world because of their social, political, economical, and other advantages: they live only by perceivable material things, think in the terms of the physical power, and rely on the power of coercion – social, political, and religious hierarchies, weapons and armies

— the blessing and abundance of the spiritual life – worship God the Spirit in spirit and truth, knowledge and wisdom bestowed by the Holy Wisdom, the Word–God, are given freely to the humble and meek one who knows that he is a creation of God Who makes and fashions him according to His will, that he (as Isaiah the prophet writes in: Isaiah 45:9–12; 64:6–9) is in the hands of God like the clay is in the hands of the Potter.

The comparison to the lamp of clay points to understanding of the purposes of the human reasoning/intelligence: to carry the Light and Wisdom of God and to embody them into own life and life of the world – both created because of the will of God. Consequently, the mind that pursues such purposes focuses on God the entire being –

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is devoted to comprehension of knowledge of God

↓

creates thoughts, words, and plans of actions/deeds for accomplishment of the commandments/words of God

↓

is empowered to perceive the Light in Whom the mind sees the earth and the eternity

↓

becomes the carrier of the Light and Wisdom of God

↓

achieves the completion of a child of God the Father of lights

{Psalm 17(18):28; 35(36):9; Matthew 5:14–16; Mark 4:21; John 1:1–5; 9:5; 14:6;

James 1:17–18; Ephesians 2:8–10; Revelation 21:1–4; 22:5}

For the one who holds physical survival as the main priority and the world of the matter as the only reality of existence, for the one who is rich with the possessions of this world [e.g., confidence in knowledge of the material things and the power of coercion, wealth, social and political status], who relies on the armies, weapon, power of coercion and deceit, there is no reason to seek the Christian faith, as well as there is no hope to find it.

There is no human mediator between God the Father and His creations: only through Jesus Christ, the Son of God, the Word–God, the one comes to God. Furthermore, coming to Lord Jesus Christ is the will of God the Father, Who knows His chosen ones before the beginning of times: only through Lord God Jesus Christ man comes to his Creator – God is the Beginning and the End (John 6:65; 14:6; 17; 1 Peter 1; Romans 8:28–30; 11:36; Revelation 1:8; 21:6; 22:13).

Thus, for the one who seeks understanding of the meaning of existence and its purposes, the starting point of the road is the particular desire to understand the human nature; with understanding of the human nature, the one discovers the presence of God the Creator within own soul–heart–mind. None is capable of such understanding if God Himself does not give it; none is able to take the one’s hand and to bring him to God. Only own free choice and own life – thoughts, words, deeds – bring the one to God.

Then, the only thing what the one believing can do for the others who seek the road to God is to convey them the Gospels and, when they are ready to become the Christians, to baptize them in the Name of the Father and of the Son and of the Holy Spirit, as it is commanded by God (Matthew 28:18–20; Mark 16:15–16).

Then, they take their own phase of the road to God, and their own work–preparation for the eternity begins.

Only if God wills so, the one comes to Lord Jesus Christ, and through Him – to God the Father; only by the will of God the one is renewed becoming the irst fruit of certain creations, which as a seed in the soil, begin their development in the temporal world of the matter and evolve into the new creations capable to enter the eternity with God.

If there is no faith within the one’s heart–mind yet, but there is a desire to become the believer – the one has come to the beginning of the road to God.
If the desire to find God is true longing of the soul–heart–mind (e.g., Proverbs 2:3–12), the one should pray — ask for understanding, and everything needed shall be given to him, because the Lord said:

Ask and it will be given to you, seek, and you will find, knock and it will be open.
For each one that asks receives, and the one that seeks finds, and to the one knocking it will be opened
[Matthew 7:7–8; Luke 11:9–10]

From the practical point of view, to seek God means firstly, to read the Gospels that convey knowledge of God; to knock means to accept the words and commandments of God as the foundation for own thoughts, words, and deeds.

If the one begins to observe the commandments of God, especially, the main ones: to love God with all his soul, heart, mind, with all understanding and strengths, and to love the others as he loves himself (Matthew 22:37–40; Mark 12:29–31; Luke 10:25–28), by the grace – mercy and love of God (John 1:17–18), and because of the Absolute Good of God – all embracing all-forgiving Perfect Love without fear and suffering, the one will receive the guidance of God Himself, as He promised to His followers, along with encouragement, healing of the soul, and salvation (Isaiah 42:16; 43:1–13; John 1:1–18; 3:16–21; 6:44–69; 10:27–30; 12:26, 44–50; 14; 15:26–27; 16:7–15, 27; 17; 1 Peter; 2 Peter; 1 John; Romans 8).

Hence, he will be healed from sin, spiritual blindness and deafness; he will be given the understanding and the inner vision, which are the features of a child of God who is born of God the Spirit, and which differentiate a child of God from man of flesh (John 1:12–13; 3:3–21; Romans 8:1–39).

Then, he will discover that the Kingdom of God is within his own soul–heart–mind; this discovery shall encourage his self-identification as of the one who has been transformed

from
a slave of sin and death
↓
into
a child of God who is loved by God and welcomed in God’s household
similarly to the prodigal son
who was welcomed back into the house of the loving and all-forgiving Father

In summary,

the one could infer that awakening of faith in the mind of the unbeliever might be likening to healing of the blind and deaf one and to setting free the prisoner of darkness enslaved by sin (Psalm 106(107):10–20; Isaiah 6:9–11; Matthew 9:2–13; Mark 2:9–17; 4:11–12; John 8:31–36; 9):
– the mind, which is immersed into the material perceivable by senses world composed of the material things, opens the “eyes” for seeing the immaterial Light that leads to the eternity
– the call of God breaks through deafness of the mind and empowers the one to take the path to God:
  a/ to be healed and to be set free from chains of sin and ignorance
  b/ to come out of the tomb: out of the world, in which cognition of the evil is possible and which, therefore, is controlled by the ultimate evil – death
  c/ to begin following God and to enter the world of the living.

For the beginning, they should

open their mind to assumption that there could be something else
behind the surfaces of the material things
↓
acknowledge a possibility that they have been either deprived of knowledge of God or indifferent to it
↓
feel a desire to find God
↓
begin reading of the Gospels and Epistles of the Apostles of Lord Jesus Christ
↓
keep in mind that the Lord said:
Ask and it will be given to you, seek, and you will find, knock and it will be open.
For each one that asks receives, and the one that seeks finds, and to the one knocking it will be opened
[Matthew 7:7–8; Luke 11:9–10]

Then, the blessing of God – the faith as the substance of all expectatons and the evidence of the unseen (Hebrews 11:1) will become the state of the mind opening to the one the road into the eternity with God...

The faith is ignited within the heart–mind of the one who seeks God with the sincere desire to find the path to the Creator and to obtain everlasting life in His kingdom, who understands that God is all of man, who has ceased the works of the evil and began to do the works of the good, who follows the ways of righteousness and justice pleasing to God, who seeks knowledge of God and wisdom as the greatest treasure that the one can have. Then, the Holy Wisdom, the Light that is the Truth and the Way and the Life of man, illuminates the darkness of the creation of earth/clay making him capable of becoming the child of Light – a child of the eternal God (John 1:1–13; 9:5–7; 10:30; 14:6, 23). That happens if the human reasoning/mind reaches the optimal state: faith. Then, if faith, which is the state of the direct connection with God, is ignited, the phase of human evolution that must be done at the earth – within the temporal world of the material things, is initiated.
The phenomenon of Christian faith facilitates understanding of the meaning of earthly evolution — the work that the human mind must accomplish during the time at the earth, if it desires to enter the everlasting life with God. Faith is the beginning of the eternity, because it connects the creation with eternal God the Creator, and as such, faith does not have limits and temporal restrictions typical for everything that is a part of the temporal restricted world.

For instance, for the Christians who live today and for the Christians who lived centuries ago the world is no different: they all have the same greatest treasure — the same love and blessing of God (John 17:17–26) coming through the faith, because they believe in Lord God Jesus Christ, although they have not seen God in the same way as His disciples did. They also have the same evils rising against them, and the same spiritual — absolute — weapon: faith in Lord Jesus Christ and the Word of God (In: John 1:1–18; 34–51; 17:6–20; 1 John 1:1–4; Ephesians 6:10–17; Hebrews 11: 12).

Christian faith is very simple in the end as it was in the beginning — accept Lord Jesus Christ, the Word—God, believe in Him, love Him, live by Him through observing His commandments, do His works, endure difficulties and trials that mold invincibility of the human spirit—soul—heart—mind, prepare himself for becoming the living temple—dwelling of God, learn the knowledge of God that is the everlasting life, and become a child of God — yet, this simplicity embraces the infinite Eternity (Matthew; Mark; Luke; John; Revelation 21:6–7; 22:1–5; Wisdom 2:23–24; 3:1–9).

The Law Applied: Road to God

...And where I go you know, and the way you know ...

...I am the Way and the Truth and the Life...

(John 14:4, 6)

It is the final hours before Lord God Jesus Christ completes His will at this world and gives it a chance of salvation: He is going to leave the world, to come back, to the Father, from where He — the Word—God — came. Everything had been said, and everything had been explained (Matthew; Mark; Luke; John); now, it is the time of departure. Again, He reminds His disciples and through them all generations of His followers: you know the Way, you have the Door, follow Me, observe My commandments, and you enter the life everlasting (John 5:24–30; 6:28–58; 63; 8:31–36, 51; 10:1–18; 27–30; 12:44–50; 13; 14; 15; 16; 17).

The main purpose of each human being born into this world is immortality with God: we all are created and born in the Earth to evolve into the children of God and to go further, into the Kingdom of the Father; we are destined to claim our divine inheritance and to dwell with God in His world forever. Those who want to accomplish the purpose of existence at the Earth and to live, have to overcome the difficulties of the road (that is hostile conditions, darkness of ignorance, predators seeking to enslave the mind and body and to kill the soul, and other dangers) and to reach the destination — the Kingdom of God.

God provided us with the guidance and knowledge, which is intended to facilitate our sometimes intolerable difficult journey: with His help, we learn

— where we can find the Light that would illuminate darkness in which we all have to make the first steps
— the means of protection from the predators
— the rules, which we have to observe if we want to protect our mind and body from diseases, corruption, degeneration, and avoid failure (the failure is the state of being lost in the endless darkness without God).

Any traveler begins his journey with preparation: he has to know how to reach his destination successfully. So, he collects knowledge of the road and how to pass it safely and timely (e.g., location of airport or train station, schedules, ticket prices, luggage requirements, and so on), he knows his own condition and the supplies needed (the traveler’s guide, food, water, etc.). In general, the wise traveler is prepared to overcome all difficulties and obstacles he might encounter: he has knowledge of the road, the main points he has to come through, and what he needs to accomplish everything desirable.

So, what are the main points, the main realms, which we have to pass through during our travel? Moses named two of them when he received the Law — The Ten Commandments. The essence of them, or the two greatest commandments on which the Law and the Prophets depend, are love to God and love to the neighbor (Leviticus 19:18; Deuteronomy 30:19–20; Matthew 22:36–40). It means that, firstly, we have to cognize two states and to make them the reality of our existence: love to God and love to other creations of God.

The third is given by Lord Jesus Christ: faith in (that is acceptance of) the Word—God and observance of His commandments make a human being the dwelling of God, and we must love each other as God loves us (John 13:34–35; 14:15–27; 15:9–17). Again, the basic condition — love to God and love to each other — opens the final realm in which we discover the Kingdom of God within our soul—heart—mind and learn to imitate God (Matthew 5:48; Luke 17:20–21), firstly, by loving the others as God loves us. In this realm we are re—born and regain our original divine nature — the image and likeness of God. Coming into this state is the successful completion of our earthly journey.

In brief, faith and adherence to the Word—God, observance of His commandments, and love to Him and to all His creations open the mind for knowledge of God; the knowledge of God is the eternal life (John 17:3).

To love something means to know this something we love. The first step to the Kingdom of God is knowledge of God.

Is it possible to know God?

Many centuries theologians asserted that faith is above reason; the logical inference from this assertion is impossibility to know God.

In fact,

1/ faith is the optimal state of human reason, the natural condition in which human being receives guidance and assistance of God—Creator
2/ knowledge of God is the foundation of human reasoning, life of the mind, the essence of conscience, and the source of human wisdom.

Lord Jesus Christ, our God, Savior, and Teacher, tells: you search the Scriptures, and all of them are about Me; all will be taught by God (John 5:39, 46; 6:45–46; 14:26). From the beginning, those who are to become the children of God come to understanding that search for the knowledge of God is the first sign of wisdom to come, and the knowledge of God is the most precious possession of a human being, more precious than life of a human body (Deuteronomy 6:4–9; 30:10–20; Proverbs 2:1–9; Ecclesiastes 8:5–7; Matthew 10:28; John 17:3).

So, God already provided us with the source of knowledge, which is the guidance to life: this knowledge was written down with the simple language of nomads, fishermen, and shepherds, yet, it enables generations to accept the most precious gift: the ability to cognize God. Our ancestors had the special name for the Holy Scriptures, the Holy Bible — the Book of Life; indeed, this Book contains the knowledge of life; it gives knowledge of the Light that darkness is not able to overcome (John 1:1–5; 3:16–21; 9:5; 12:44–46).

Although those who open the Holy Bible first time might not believe yet, and might not comprehend the meaning right now, if they want to obtain the life everlasting, for the beginning of their journey to God, they need two things:

— the first, to ask God (Who they do not know, yet Who they want to find) to give them understanding
— the second, to continue reading until the words of the Book of Life fill the mind, become the contents of the memory, the foundation for judgment, and the light for discerning the true meaning of things. God promised that all those who ask will be given, and to all those who knock will be opened (Matthew 7:7–11).
The truth is that a human being lives by the Word—God, by knowledge of God, in the same manner as a human body lives by bread and water (John 6:32–58, 63; 17:3–8). Knowledge of God is the foundation of the world in which we live, the essence of the nature, the contents of the human heart–soul–mind, and the state in which all those who want to live must dwell.

Many reject this truth because they are unable to reconcile evil we see around us with the foundation of our faith – knowledge that God is the Absolute Good and, in the presence of God, evil does not exist. However, they do not take into consideration the purpose of this world into which first human beings were exiled after the original sin – rejection of the warning of God that the price of the forbidden knowledge is death and the choice to accept lies of the brute as the truth (Genesis 2:16–17, 3).

This world is similar to the classroom, to the training ground on which a human being has to accomplish his intention: to cognize the good and the evil. It means that we all are free in our search of the meaning of existence:

— some of us see it as acceptance of the good, create the good, and benefit the others
— some of us see it as acceptance of the evil, commit crimes, deceive the others, and bring evil upon the others

God does not intervene with our freedom of choice. If He wills, He assists those who ask His help and firstly, beg for the complete knowledge and wisdom to overcome the power of the evil, to cognize the good, and to choose the good as the only way and the means of existence, so, they would be able to come into the Kingdom of God after completion of earthly life as those who completed training/battle come home.

**The First Stage**

There is no possibility to enter the world of God, His kingdom, for those who are not prepared (Revelation 21:1–8; 22:14–15); observance of God’s commandments—law makes His creation ready for His Kingdom.

**The First Commandment**

The first step, the beginning of preparation, is simple: it is acceptance of the first commandment, which should become the foundation of perception, reasoning, memory, imagination, consideration, contemplation, making opinion, judgment, and all mental processes, which have the collective name of intelligence–thinking and which are the basis on which the greatest gift of God – wisdom – comes.

For all those who want to live, the first step into the life everlasting is acceptance of the first truth:

“I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of bondage. Thou shall have no other gods beside Me”

(Exodus 20:1–3)

The current inhabitants of the Earth live in other conditions: in many countries physical slavery became the shameful memory of the barbarian Past; the land of Egypt is different; many people are convinced that they are free to live their life according to their choice. However, the bondage of ignorance and sin and subjection to the evil still are the destiny of those who live in darkness, without God.

The main obstacle at the road to any knowledge is inability to believe that this knowledge might be needed. Probably, inability to believe is the real meaning of terrifying warning of God: many are called, but the chosen are few (Matthew 22:14).

So, the first step at the road to God is taken if we learned the first of The Ten Commandments (Exodus 20:1–3) and accepted as the absolute truth that

— there is One God – our Creator and Almighty God Who released us from the bondage of sin, ignorance, and evil
— only our Almighty God has the absolute power and authority over the world and over us, the creations of God; we have only One God, and we have no other gods beside our Lord and Creator. There is no one else who would have any authority over the world and over us.

Acceptance of the first commandment opens an entrance into the world in which a human being lives by each word from the mouth of God, in which perfection and mercy of God are the highest manifestations of the Absolute Good and therefore, the Highest Ideals, which a human being created in image and after likeness of God should imitate.

In this world, the physical life, life of human body, is not the main value; life of the human spirit is the only true actual life worthy of living.

In this world, a human being becomes the child of God born of the Spirit of God, the candle ignited by God Who is the Fire, the vehicle for carrying the breath of God, and the temple–dwelling of the Triune God (John 14:15–17, 23; 17:17–26). In other words, in this world, the initial bond between God–Creator and Father and a human being, His creation and child, is re–established: a human being re–discovers God and His Kingdom within own soul–heart–mind, and God admits a human being home.

**The Second Commandment**

Those who chose to continue the road to God, should perceive, comprehend, and accept the second of The Ten Commandments as the way of living:

 Thou shall not make to thyself an idol, nor likeness of anything, whatever things are in the heavens above, and whatever things are in the earth beneath, and whatever are in the waters under the earth. Thou shall not bow down to them, nor serve them; for I am the Lord thy God, a jealous God, recompensing the sins of the fathers upon the children, to the third and fourth generation to them that hate Me, and bestowing mercy on them that love Me to thousands, and on them that keep My commandments

(Exodus 20:4–6)

The second of The Ten Commandments opens the ability of differentiation between the actual absolute power of the Almighty God and the power, which exists only in human imagination, yet, which men made the actuality of daily life. This imaginary power has a name: “Idol.” The idol–making activities are the features of the mind, which does not believe in God; they either indicate latent processes of perversion or point out to existing degeneration and abilities to commit crimes. Crimes, degeneration, and perversion are inalienable properties of the world built by evil imagination and living by false and deceit.

All living beings and other creations and creatures are made by God, and their powers are conditional, allotted to them in accordance with the will of God, for accomplishment of their purposes. Their properties, features, and manifestations (e.g., energy and power of the Sun, life–sustaining property of water, air, plants, life–
sustaining or destructive power of elements, etc.), their powers to sustain or to terminate beneficial conditions of life (e.g., subtle wind that refreshes stale air or tornado that destroys houses and kills their inhabitants), the consequences of their existence and influence on other creations are the properties of their nature – that is for what they have been created. Everything in the world is created by the divine energy of God, lives by the energy received from God, and dies, if either the energy of God is withdrawn or the ability to perceive and to utilize the energy for continuation of existence is no more.

In other words, the Universe, which is opened for our perception and cognition, has only One God Who is the only authority, center, focus of life, and source of energy, power, and life for His creations. All creations of God exist by the will of God: we all

— breathe, think, create, and live by the will of God
— are empowered by His energy, and accomplish the purposes of existence because He gives the energy of life, the will, abilities, and wisdom to live
— have nothing of our own or our making; we even create by “the borrowed spirit.” It means that the human mind is able to actualize its nature – to create – only if it lives by God. Mind is able to create something good and anew only if it receives from God the energy–power–wisdom to perceive–comprehend–know

− that is perfect–complete and might be unconditionally accepted
− that is perfect–complete and might be unconditionally accepted

Those, who have no God, live by imagination; they amass images–dreams, ascribe to them the features and powers existing only in their imagination, and accept them as reality. Then, they call the mass “knowledge,” while it is collection of irrational figments of imagination, embody it into their laws, politics, culture, education, and attempt to live by it. However, false knowledge leads to perversion, degeneration, and ultimately, death — all of them, indeed, are the actuality of current existence.

In brief, the first commandment leads to the comprehension that

— our God is the only God and the Almighty God
— only God possesses the absolute power – the power of life
— in the world created by God, nothing has divine or any other true power.

The second commandment elaborates the knowledge, which must become the foundation for perception of the nature of things and entire world around us, for thinking and judgment:

a/ there is only One God
b/ idol–making and idol–worship lead to slavery, suffering, disasters, diseases, and death of the mind and body.

The ancient pagans deiied everything and sacrificed living beings, including humans, to everything – the sun, the stars, the rivers, the ocean, the stones, the trees... However, the worst kind of idols is the invisible, yet, the most blood–thirsting ones: phantom of absolute power, wealth, any kind of superiority over the others, and deification of those who have access to the power of coercion. Worship to these idols are behind mighty empires, wars, heresies, the Inquisition, totalitarian states, atheism, Marxism, Bolshevism, Communism, Nazism, all other “isms” and ideologies of death, crimes, deceit of all kinds, and other evils, which humans commit against humans and against the nature...

Knowledge of the first two commandments opens understanding of the world in which we live:

a/ understanding of the first commandment removes the obstacles for many of those who seek God. Especially for those who ask: how the world might be so evil and men commit so vicious crimes against humanity, if the world is creation of God? One of such obstacles is impossibility to reconcile seeming contradiction between

— the faith in exclusive and unique – absolute – authority of good and perfect God
— the very foundation and the daily life of all human establishments based on idol–worship and false knowledge

b/ the second commandment places the human establishments constructed with human imagination at the right place, out of the actual reality by which the human soul–heart–mind should live.

Indeed, it looks like the foundation of the world is the hierarchy of power–authority over men. Kings, rulers, party leaders, popes, heads of imaginable and unimaginable political, social, religious hierarchical establishments, and all other pretenders justify their claims on the authority over their subjects–members–admirers–etc., by ascribing to themselves possession of the absolute power, which often is elevated at the rank of the divine power with consequent deification of those who are able to exercise it. The highest point of this authority is the power to murder, that is to deprive of life.

However, there is nothing “divine” it this kind of the authority: it is based on the access to the power of coercion, on the power of the matter/flesh over the matter/flesh. The power of coercion is exercised with weapons, media, forcefully regulations of the manner of life, through armies, police, surveillance, media, education, civil and religious establishments, etc.; there are legions of them. All of them have coercion and deceit as the main weapon; all of them have similar patterns of influence: modeling of thinking, behavior, and perception by coercion and deceit.

They might act through

— direct physical impact
— persuasion
— propaganda, especially with intentionally crafted false “scientific” knowledge, which, in fact, is figments of imagination – the lies intended to deceive and to subdue the mind and to force people to act in the way beneficial for the deceivers
— social or religious beliefs, norms, rules, laws, criteria of evaluation, official and unofficial values intended to influence opinion–making,
— education, etc.

The power of coercion is imposed by political, law–creating, religious, social and other official and unofficial hierarchies of power, authorities, and values. False values and the entire culture of idol–worship that is death might be forced upon the people through habitual respect and imitation of behavior and thinking of the elder members of the family and people recognized as wise benefactors of mankind, celebrities, and models for imitation – politicians, philosophers, researchers, educators, priests, artists, etc.

Any kind of coercion implies the ability to enslave and to make human beings physically obedient through fear of deprivation of the life–sustaining resources, freedoms and liberties, dignity, good repute, social or political status (place at the hierarchies of power and authority), family members, friends, and ultimately, life.

Each level of hierarchy has its limits of abilities of deprivation, or it might be said that those under its authority live within a particular range of insufficiency based on the power to deprive of life–sustaining knowledge, means, and possessions.

The most advanced (by the abilities of enslaving) establishments pretend on possession of the comprehensive or absolute power – over body, mind, and soul, which keeps a human being in their claws even after death. Such kind of authority demands deification of the head of the hierarchy with inseparable pretenses on the divine status that is on the place of God. Historically, this kind of authority was ascribed, for instance, to the “sacred” kings–priests of the heathen antiquity, to the “divine emperors” of pagan Rome, and to the popes–prefects of the Inquisition.

Our Lord God and Savior Jesus Christ commanded the Christians to separate the power over human body from the power over human mind–soul–heart living by God, and be not afraid of physical death [Matthew 10:28–31].

So, what gives a Christian the power to discriminate between the absolute power of God and the pretenses of those who are able to kill a body, yet who are incapable of creating life and have no real power over the human spirit? The power that enables a Christian to retain the freedom of spirit, freedom of thinking, and freedom of choice between the good and the evil, is in knowledge and observance of the commandments of God.
Those, who comprehend the meaning of the first and second of The Ten Commandments and who believe in the unique almighty and absolute power of One God, are ready to make the next step: they must confirm their comprehension by their actions. The second commandment names the actions, with which a human being confirms understanding that our God is the only One God and there is no other gods beside Him. These actions should prove that the foundation of the reasoning is the knowledge that

— there is only One God
— there is no other gods
— idols are figments of corrupted and evil imagination, which must be avoided by any means, even for the price of own life.

And I think of incompatibility of two worlds – the world living by God, and the contemporary world of daily life through which I have to pass to reach home:

— around is the heathen – idol-worshiping – world, which is destined to vanish in the fire of annihilation, and which might be described with one phrase summarizing the heathen Greek theological thought: the world is full of gods
— within is the world in which the Lord my God is the only One God, and there is no other gods.

Those, who make the first steps at the road to God, encounter the uninterrupted war between these two worlds: the battlefield is the human mind, and the price of failure is death for the defeated ones and for their children up to the fourth generation (Exodus 34:6–7). If a human being wants to live and to give children a chance to life, the second world full of idols must never be accepted as the possibility of existence; its foundation within the human mind — idol-making and idol-worship — must be annihilated...

The Third Commandment

The third of The Ten Commandments:

...Thou shalt not take the name of the Lord thy God in vain;
for the Lord thy God will not cleanse him that takes His name in vain...

(Exodus 20:7)

After learning of the first and the second of The Ten Commandments, the mind is prepared to comprehend the meaning of the prohibition: do not take the name of the Lord God in vain.

What is the name of God – τὸ ονόμα Κορού τοῦ Θεοῦ?
The Greek word ονόμα is a compound word: it contains roots/parts of at least three words: on, or γόνος — being, νομός — law, ομοιόμενον — group, cluster, knot. If applied to God, the meaning of ονόμα exceeds the usual function of "name" — the human identification. The logical block "the name of God" refers to the Being/living Law that originates the particular group/cluster/unity (e.g., the universe, the earth, mankind) existing because of this Law. The name of God refers to the entirety of the attributes of God, including the Absolute Good, the Absolute Power, Omnipotence, the Highest Holiness, the almighty and all-forgiving and perfect Love, the Source of life, the Highest Wisdom, the Glory of God, the Light of the world, the Fear and the Sanctification, the Sanctuary, the Father, the Teacher, the Supreme Judge, the consuming Fire, the Beginning and the End (Exodus 3:13–14; 19:18–24; 33:18–22; 34:5–7; Deuteronomy 4:24; 32:3–4; Psalm 144(145); 145(146):5–10; Proverbs 2:6–9; Isaiah 8:13–14; 40:10–26; 66:1–2; Matthew 10:28; 23:8–10; Luke 12:49; John 1:1–18; 11:25–42; 17:4–6; 1 John 4:8–19; Hebrews 10:30–31; 12:18–29; Revelation 21:5–7; 22:13).

For those who believe in God and who belong to His kingdom, the name of God is sacred, because it is the reference to the greatest Holiness recognized as the Absolute. The Lord's Prayer (Matthew 6:5–13; Luke 11:1–4) tells: αὐχεναστήστε τὸ ονόμα Σου — the name of God is hallowed (Matthew 6:9; Luke 11:2).

The name of God must be mentioned only in the prayer, with faith and love, when a human being
— asks God's help
— expresses love to God by thanksgiving and praise for all blessings and gifts received from the Creator
— worships God in spirit and truth.

Any other forms of reference to God are in vain: the mentions, which do not express the love and faith in God, are empty and disrespectful; they are abomination to God. Those who take the name of God in vain are condemned: they will not be cleansed of their sins and iniquities; consequently, they will remain under the power of evil and perish with the evil.

Since the first time, when Enoch, the grandson of Adam, began to hope to call upon the name of the Lord God (Genesis 4:26), the mind has been striving to obtain the highest state of perfection. Although it was destined to live within the world of the matter, in the world that exists because of the human choice to cognize the good and the evil, the good–loving mind began the road back, to the house of the Father, from which human beings have been exiled. Knowledge of the name of God allows finding of this road and secures the safe passage through the difficulties and obstacles. The name of God not only reminds us Who is God; the calling on His name initiates connection with the Creator: it works as the password opening the closed door.

Within the mankind's universe, the highest state of perfection is imitation of God. This state comes when
— the name of God fills up the mind
— the heart is the vessel that carries the law of God
— the soul is taught by the Holy Spirit
— love to God and love to the others became the meaning of existence
— observance of the commandments of God is the manner of daily life

The entrance into this state is opened when the mind comes to the greatest understanding that God is able to call upon the name of God incessantly, when it perceives the name of God as the highest treasure, when it unconditionally accepts that the name of God
— is holy because He, Who man calls by this name, is the Holy Life that creates, bestows, and sustains life
— is sanctified, worshiped, and glorified because He, Who man calls by this name, is the Holy Lord of hosts Whose creations proclaim His glory
— is loved because He, Who man calls by this name, is the almighty life–creating Love of God, the Absolute Good, and the Light without darkness
— is blessed because it refers to the Perfect Righteousness, Highest Justice and, in the same time, the Highest Mercy
— is horrifying because it refers to the omnipotent Law that creates life and annihilates the evil in all its embodiments and manifestations including living beings, which became the servants of evil and inflict the evil on the others
— is terrifying because of the omnipotence of Him, Who man calls by His name (Exodus 3:13–15; 20:7; Deuteronomy 30:15–20; 32:3–6; Psalms 98(99):1–5; 102(103); 144(145); Isaiah 6:3; 40:10–26; 45:18–25; 46:8–13; John 17:6; 1 John 1:5).

God protects those who have known the name of God and learned to call upon the name of God with love and faith. God hears them and delivers them; He saves them and gives them life everlasting even if they must go through suffering, humiliation, poverty, lethal man–made diseases, persecutions, condemnation, capital punishment, and other horrors, which human beasts devised and apply to subdue, enslave, and murder those destined to live under the authority of evil establishments.

So, what awaits those who call upon the name of God with faith, love, and reverence, who have confidence in the promise that they will be heard and hope that they will be saved? They are loved by God as His children and as His Own possession; they receive knowledge and understanding that
— they belong to the Lord God, and their place in the House of the Father is prepared for them
— they know the name of God
they are purified and illuminated and completed by God, because they received from the fullness of God
they comprehend the meaning of the good, justice, and mercy
they are heard in their prayer, because God is with those who call upon Him in truth
God is with them in the time of suffering and affliction
their sins are forgiven, they are cleansed of their iniquities, and they have the promise of salvation
they are saved in the time of disaster and trouble and they are comforted in their needs
they are given life everlasting, although they have to come through death of a body
they become able to create the good and to do everything – by thoughts, words, and deeds – in the name of God (Exodus 3:14–15; 34:5–7; Psalm 51(52):8–9; 53(54):6–7; 78(79):8–9; 90(91):14–16; 99(100):3–5; 108(109):21–22; 112(113); 123(124):6–8; 142(143):11; 144(145):18–21; Malachi 3:17; John 1:12–18; 14; 15; 16; 17; Acts 2:21; 1 Peter; 2 Peter; 1 John; Romans 8; Ephesians; Colossians; other Epistles).

For those who believe in God and follow His Word, it is impossible to mention His name in vain, because they love God and know the omnipotence of the Absolute Power that might come to their rescue when they call upon the name of God. They know also that even if it is no chance to avoid suffering and death now, if it is the God's will to test them by difficulties and grief, ultimately, God will deliver them and recompense their suffering in His Kingdom. Then, their faith will be fulfilled and they come to the completeness of perfection (Matthew 7:7–11; 10:28–31; Luke 18; 1 John 4:16–18; Hebrews 11; Revelation 21:3–4; Psalm 90(91):14–16).

Today, within the world that worships false gods and which is filled with physical and spiritual pollution produced by the servants of evil and their ungodly establishments, many lost faith and with it, understanding of the name of God and that it signifies. Moreover, many people developed hatred to God; they attempt to eradicate His name from daily life.

It looks like a historical trend:
— in the beginning, in the time of Moses, it was forbidden to mention the name of God in vain
— then, during the course of history, along with progressing dehumanization of the societies, many totalitarian regimes made any mentioning of the name of God forbidden
— now, in so-called “democratic” societies, the reference to the name of Christian God is “politically incorrect,” that is unwelcome. For instance,
  — the display of The Ten Commandments is forbidden in the courts of justice
  — the references to God are “politically incorrect” for the politicians, trigger persecution of the journalists, and are avoided by the media
  — the new heathens seek all possible means to make the Bible forbidden book. They attempt to forbid mentioning of the Holy Scriptures, and, until they succeed, they “edit” the Bible's texts, especially, those with definitions of sin and perversion and references to gender, as well as with mentioning of the destructive power of the Law, which annihilates servants of evil and perverts. It looks like they are inspired by the accomplishments of

a/ the papal Inquisition: in 1229, the Inquisition of Toulouse made the Bible forbidden book for the Catholic laity; the Bible was replaced by prayer books and images created by the papal theologians; many centuries, the laity (papal subjects) had to obtain special permission to read the Bible
b/ the Bolsheviks–Marxists–communists: in post–1917 Russia, the Bible was forbidden, many Christians and priests were executed, exiled in Siberia, and placed in concentration camps – Gulag; reading and possession of the Bible was a crime.

Well, at least today, the contemporary heathens – spiritual heirs of the Inquisition/Bolsheviks–Marxists–communists/pagans of Rome have some work to do before they eradicate the Bible and knowledge of God from life of those under their control: still, the Christians and Bible–readers are not
— publicly burned alive as William Tyndale was in 1526, for translation of the Bible in English
— placed into concentration camps or executed as in the time of Bolsheviks
— crucified as they were in the pagan Roman Empire.

And I think of the consequences of the processes of misinterpretation and eradication of the Christian teachings, therefore, rejection of the greatest remedy available to those who would like to be cleansed of evil and to be healed of the most lethal disease – the slavery of sin: calling upon the name of God in prayer for deliverance.

If to evaluate the progress of mankind by embodiment of the good, it becomes evident that the proper definition would be irreversible dehumanization.
If to judge by the results — general conditions of existence, quality of life, and overall health of mankind, it becomes evident that the proper definition would be degeneration, or anti-evolution. To make things worse, not many are aware of the unlimited possibilities, which the greatest power of the Lord God—Creator of the universe opens to those who beseech His help and call upon His name in disasters and troubles.

With each day and with each new disaster, the contemporary societies look more and more like the dying of thirst man in the desert. He came close to the oasis, yet, he fell on sand because he has no power to move forward; he does not believe that water exists because he forgot its taste. In his pre-death delusion, he had chosen death as the only way to stop suffering and accepted death as the reality and as the only possible future; he does not want to believe that it is possible to reach life—giving water, although it runs before him.

For some people, false pride makes it impossible to admit own errors and recognize that they followed delusion covered under the mask of knowledge. Ultimately, the human mind, which rejected God, comes to the point of no return: it becomes unable to think about God and to call upon the name of God. Such a mind loses the innate ability of right judgment, because due to the preferences and frequent choices of the evil, it has lost ability to differentiate between the good and the evil. This loss makes impossible to surmount the committed evils and to turn to the good, because there is no comprehension of the consequences of own actions and therefore, the mind is unable to acknowledge the detriment inflicted on the others and to repent. What then, expects those who lost abilities to call upon the name of God and to seek His help?

There is a horrifying logic behind the power of annihilation, which is the fate of the evildoers – those who rejected the Law—commandments of God and who, thus, decided to live by the lawlessness of beasts: the logic of death, the mystery of lawlessness (2 Thessalonians 2:7–12)...

The Fourth Commandment

The fourth commandment completes the responsibilities of a creation–man before the Creator–God:

…Remember the Sabbath day to keep it holy…
…For in six days the Lord made the heaven and the earth, and the sea
and all things in them, and rested on the seventh day;
therefore, the Lord blessed the seventh day, and hallowed it...

(Exodus 20:8, 11)

With the fourth commandment, positioning of the human universe within the realm of God is completed.

On the Sabbath day, any kind of work was forbidden; even the manna had not to be collected, food must not be prepared, fire must not be burnt in dwellings, fruits must not be harvested. By the fear of death this commandment was enacted; for instance, for gathering of the sticks in a desert, a man was stoned (Exodus 16:4–5; 14–31; 34:21; 35:2–3; Numbers 15:32–36; Deuteronomy 5:12–15).

The fourth commandment became one of the main identifier of the Hebrew's manner of life: wherever the Jews lived, in all countries into which they were exiled, they were known by their observance of the Sabbath day (as well as by avoidance of swine meat).
Strangely enough, but the ancient Jews observed the law of Sabbath more strictly than other commandments, especially, concerning idols, otherwise, they would not be made servants of the enemies (the nations whose idols they worshiped) and exiled from the Holy Land [Deuteronomy 28:36–68; 29:22–28; Isaiah 1; 2:6–9; Jeremiah 7; 8:1–3; Zacharias 7:11–14; Wisdom 1:16]. Probably, because the evident physical rest was the easiest way to exhibit adherence to the Law and to accentuate own righteousness.

Then, the fourth commandment became the manifestation of the opposition of the Pharisees to the teachings of Lord God Jesus Christ: they blamed God for healing His creations on the Sabbath day, and they wanted to kill Him for His works of mercy [Matthew 12:1–14; Mark 2:23–28; 3:1–6; Luke 14:1–6; John 5:1–27, 10:32].

So, if God–Creator established the seventh day as the day of complete rest, and it was later connected with deliverance from slavery in Egypt [Deuteronomy 5:12–15], why His Son — the Word–God Who has the absolute authority over the world, Who is the One with the Father, Who came to accomplish the will of God the Father and to fulfill the Law and the prophets, and Who is the Master of the Sabbath (Matthew 5:17–18; 28:18; Mark 2:28; John 4:34; 10:30; 12:49–50) — heals a man and tells him to take his bedding and to carry it home on the Sabbath day?

The Ten Commandments were given to the nation, which lived in Egypt almost four hundred years, in the midst of idol–worshipers who defiled figments of their corrupted imagination (idols) and sacrificed humans to idols made of stone, wood, silver, and gold. The people lived in physical slavery — under the authority of idol–worshipers, and in spiritual slavery — in ignorance, lawlessness, under the power of false knowledge and sin. They did not know their God–Creator. They did not believe the words of truth, because they did not know the truth.

For those who live by the matter–flesh, only the material means of persuasion would work. So, to become the holy nation of priest, the “stiff–necked” and disobedient people with ruthless heart, “wicked…evil congregation” had to be forged and cleansed by the fire, hardship, and death of those who rebelled against God and openly violated the Law until they learn to observe the Law and prove by their behavior that they are ready to proceed with accomplishment of God’s will; then, they will be come into the new land where the new covenant may be established [Exodus 32:22–28; 33:1–4; Numbers 14:27–45; 15:29–41; Deuteronomy 7:6; 8:2–18; 9:10:20–22; 11:16–19; Mark 10:5; Luke 1:26–79; 2:25–32].

Consequently, the people have to be convinced by physical manifestations of the power of God; for instance, such as — wandering in the desert in thirst and hunger until, by the words of God, they would be given food and water, so they would discover that man lives not only by bread but by each word from the mouth of God — fear to come close to the mountain, which was set on fire because God decided to make His presence observable for the people who before then lived under the influence of sorcery and magic of Egyptian diviners and believe in false gods — instant extermination by the fire and plague of those who rebel against God and disobeyed His prophet — and so on (Exodus; Numbers; Leviticus; Deuteronomy).

All that has been done to make people to understand that the Law of God is the life of man: the Law defines the human nature and the terms of human existence; the Law brings blessing and life for those who live by the Law and curse and death for those who reject and violates the law [Deuteronomy 11:26–28; 30:15–20].

The observance of the Law (that is life according to the human nature) purifies the body — house of the spirit; it clarifies perception, gives wisdom and understanding of righteousness with which man is able to discern the image and likeness of God–Creator within himself; it enables the mind to perceive knowledge of the created things and comprehend their nature. The observance of the Law is so important for the mind and body that those who turn away from hearing the Law make even their prayer abominable [Proverbs 2:1–9; 28:9].

The seventh day, the rest of the Lord, came after God–Creator’s works were completed and He saw that everything He created is good [Genesis 1; 2:1–3]. Physical rest, the rest of the body in the day sanctified by God, introduced the meaning of completion; it was needed to open the heart for understanding of the spiritual foundation of the Law and to prepare to worship God, Who is the Spirit, in spirit and truth [John 4:23–24].

At due time, when the chosen people evolved and became ready to perceive the knowledge of God, which is intended to transform a human–beast into the human–child of God, the meaning of the Law was revealed at the higher level. Those who accept the Christian teachings understand that the Word–God is the beginning and the end — everything for His creations: Lord God Jesus Christ is the Beginning of life, the Law that lives in the heart of man and speaks through mouth of man, and the summary of all written by the prophets; He – the Almighty, o θεός των θεσμών, is also the End—Fulfillment of the Law [Deuteronomy 30:11–14; John 1:1–4, 16–18; 5:39; Romans 10:4, 8–13; Revelation 1:8; 21:6; 22:13].

So, the mandatory rest of a body on the Sabbath day prepared the human mind for ascent at the higher level, at which the spiritual Sabbath would become the most desirable state of the human spirit.

Now, the Sabbath lives within the soul–heart–mind of the Christian–child of God. Although someone might have to work physically in all days, including the seventh day (that for the Christians is Sunday, day of resurrection of Lord Jesus Christ), the spiritual Sabbath is the holy rest of the human spirit. As any aspect of the spiritual life, the Holy Sabbath is the ultimate freedom and joy of heart abiding in God; it is the inalienable possession of man, which none of earthly authorities is able to take away.

The spiritual Sabbath unfolds as the quietness (or stillness) of the soul–heart–mind in God, when there is nothing to seek, and nothing is wanted, because everything is given and accepted and completed; it comes with understanding of the perfection of God, comprehension of the consummate completion of His creations, and acceptance of the peace given by God. The meaning of the peace of God is unity with God. Unity with God is life in God, by God, and with God, when God Who we know as the Holy Trinity — God the Father, the Word–God, and the Holy Spirit (see The Creed, in Foundation of Religion, in this file) — comes to dwell with His creation [See Concept of the Holy Trinity in Introduction to Christianity, in this file]. Such life is the true meaning of the Sabbath, the accomplishment of perfection, which might be obtained only with God. The Prophets foresaw this coming of God when they wrote about the life–giving water in desert, the blessed bread of life rained from the heaven, the rain that animates and feeds the human soul—mind—heart (that is awakes the scorched earth and gives it life), and the river of the living water — fulfillment of all and everything is in Lord God Jesus Christ [Exodus 16:4; Deuteronomy 32; Psalm 62(63):1; Hosea 6:1–4; Zacharias 10:1; John 6:27–63; 7:37–39; 14; 15; 16; 17; Revelation 21:6].

And I think of the end of earthly existence, which many identify with the physical death, when the human spirit returns to God Who gave it. In this new phase of life, would we not discover that we just took another turn, made one more step, and still, are going through the never–ending way of cognition that awaits those who are God’s Own? Indeed, would the Omnificent and Absolute Power of life—creating Love that is God ever cease to create the good in its highest manifestation: life? Could it be then, that the spiritual Sabbath, so desirable now, is a rest on the long way, similar to the life–sustaining slumber during which the health is restored and the new power for the next days is given?

Yet, all that is possible to know today is written by St. John the Apostle: the Word–God still works as His Father does, and the new world will come soon [John 5:17; Revelation 21:5; 22:1–13].

The First Stage: Summary

The first four of the Ten Commandments define the attitude and the responsibilities toward God. However, they are more than stipulation of proper behavior. They define the only state of human soul–mind–heart, which is natural for a human being–creation of God: this state is love to God. The summary of the first–fourth Commandments penetrates the Holy Scriptures — they all about God (John 5:39):

— in the Old Testament

\textbf{thou shall love the Lord thy God with all thy mind, and with all thy soul, and all thy strength} \hfill [Deuteronomy 6:5]
St. Matthew the Apostle uses the word ρευματα, with the root ρευμ-, which originates meaning to hang, to depend, and to execute by hanging. This word visualizes the actual connection of the commandments with their Source – Almighty and Perfect Love Who is our God and Who is perfected–accomplished–completed in us (ο Θεός αγαπή εστιν ... τετελεσμένη εστιν – 1 John 4:8, 12). Then, referring to the Perfect Love, St. John the Apostle uses the word τετελεσμένη with the roots τε(λ) (the end, ending) and τε(λ) (polished, completed, accomplished by action/work/deed). The same roots are in the last word, which Lord Jesus Christ spoke in the end of His earthly suffering — τετελεσται — “completed” (John 19:30): the will of God–Father, the salvation of the world, has been completed.

So, the texts of the Gospels point to the Perfect Love–Source of the Law and revelations given through the prophets: this Love would be hung on the cross for the salvation of the world; the Perfect Love, God, Who is the Beginning and the End, Who gave the Law, accomplished it for the sake of salvation of His Own fallen creatures, and made His followers acceptable (completed and perfected them) for the dwelling of God revealing to them and explaining the Triune, the one Only True God.

If we learn to observe the commandments, we might come to understanding of the words of Lord Jesus Christ in His last hours at the Earth:

— if anyone loves Me, he will keep My word, and My Father will love him, and We will come to him, and We will make an abode with him (John 14:23)

— they may be one as We are One: I in them and You in Me, that they may be perfected — τετελεσμένοι — into one... that the love with which You loved Me may be in them, and I in them (John 17:22–26).

Love to God enables us to observe His words—commandments; love to God begins transformation of a human being into the dwelling–temple of Living God (John 2:19–21; 1 Corinthians 3:16; 6:19–20; 2 Corinthians 6:14–18; Ephesians 2:18–21); love to God leads us from the death, which is the only just judgment we deserve for all that we have done to the others, to the world, to ourselves, and to our God to the life that began on the cross on which the Perfect life–giving Love is crucified–hung, so we shall not die, but enter the life everlasting.

Love to God is the beginning of the way, in the end of which we become that what we have been created to be – the children of God...

The Second Stage

...and thou shalt love thy neighbor as thyself...

(Leviticus 19:18)

With observance of the first four from The Ten Commandments, we learned to love God. Now, we are ready to continue the journey home, to the Kingdom of God. The second stage we have to pass, the second realm we have to make our own, or the second state which we have to enter, is love to a neighbor.

Who is a neighbor?

In the Old Testament, it is τον πλησίον — someone near, near by, close to (the root πλησ– originates cluster of words with the meanings of contact, proximity, similarity, immediate, approach). Consequently, Moses speaks of “thy people” and “children of thy people” (Leviticus 19:18): the “neighbors” or “thy people” include – the sons of Abraham – the fellow tribesmen who live near by – people of another nation who would accept the laws of Moses (in the current terms, immigrants assimilated into the society and living by the laws of the society) and then, would be permitted to live among the chosen people or even would be allowed making sacrifice and be admitted to the assembly of the Lord (Numbers 15:13–16; Deuteronomy 23:3–8).

The definition of “neighbor” was given in the time, when the chosen nation expected fulfillment of the promise of God to accommodate them in the land of Canaan. The meaning of accommodation included gradual extermination of the native inhabitants. Definitely, Moses did not include in category of “neighbors” the people of idol–worshiping nations. Moreover, their establishments and customs had to be discarded, their daughters had not to be taken as wives to sons of Abraham, idols and places of worship had to be ruined, gold and silver counted as accursed and not coveted or taken. Moses conveyed the will of God: prohibition of all contacts with the heathen nations {ο Θεός αγαπή εστιν … τετελεσμένη εστιν

The meaning of any evil is deprivation and insufficiency. Consequently, as a brief introductory statement, it might be said that prohibition of any kind of deprivation is the core of – the Law that regulates interrelations among people – the issuing laws of Moses, rules and norms that regulate the life of the tribe.

The fifth–tenth Commandments [Exodus 20:12–17; Deuteronomy 5:16–21] and their explication in the laws of Moses are intended to exclude evil from the daily life of the chosen nation: they prohibit any kind of deprivation, and any action, which would result in deprivation of the neighbor of any of his possessions, therefore, which would lead to insufficiency. Life, good repute, property of any kind, honor, respect – everything that is of value for the neighbor must not be taken away from the neighbor.

In the New Testament, the meaning of “neighbor” becomes all–inclusive: we must love all, including enemies and those who hate us, those who sin against us, and those who deprive us of something valuable. We must help, assist, and alleviate the burden of needs, suffering, and grief of all who we encounter – in the same way we ourselves wish to be assisted and loved. By non–discriminating benevolence, kindness, willingness to help, and mercy we must imitate perfection and mercy of God the Father (Matthew 5:21–48; 7:12; Luke 6:27–36; 10:25–37; 14:12–14).

Consequently, — it is not proper to stone the woman taken in adultery – only someone who is without sin would cast the first stone, yet, there is none without sin {John 8:2–11
— it is not proper to divorce the wife who lost love of her husband: Moses gave a commandment concerning a letter of divorce because of the ruthless heart of men (σκληροκαρδιαν): everyone who dismises his wife (if not for her adultery) makes her to commit adultery, and anyone who marries divorced woman, he himself commits adultery; it is not proper to set apart that God yoked together [Matthew 5:31–32; Mark 10:2–12]

— it is not the business of man to judge the others; firstly, we must judge ourselves and to purify own heart, mind, and hands; then, no sinners would exist, and no judgment would be needed [Matthew 7:1–5; Luke 6:37–42; Isaiah 1:2–20].

With a few words of the Word–God, the entire edifice of human justice is overthrown. Those who love the others are not able to sin against the others: they became unable to inflict harm, to betray, to deprive of anything of value, to humiliate, to ridicule, to make suffer. Then, if there is no sin and evil, no judgment is needed.

Indeed, love is the fulfillment of the law (Romans 13:10) and therefore, the ultimate freedom from evil and sin...

**The Fifth Commandment**

...Honor thy father and thy mother, that thou may be established and originate (ου γενηται), and that thou may live long on the good land, which the Lord thy God gives to thee ... [Exodus 20:12]

The first of the Commandments, which define relations among the people, is devoted to the parents. Life begins with parents, family is the natural foundation of the society, and obligation to father and mother is the starting point of any civilization, which accommodates normal human existence — that is existence in accordance with the human nature. God establishes the direct connection of “honor thy father and thy mother” with

a/ life—sustainability – γενηται (the ancient compound word that conveys very complex meaning including abilities to be born/established, and to originate—create; seemingly, close to the current meaning of sustainability), which English translations of the Bible either miss or mention as “It may be well with you”

b/ longevity

c/ dwelling on the good/beneficial/profitable land.

Other texts of the Holy Scriptures elaborate the fifth Commandment:

– whoever smites his father or mother must be put to death (Exodus 21:15–16)

– to be obedient to father and do not despise mother because of her old age (Proverbs 23:22)

– to sneer at mother is sign of folly (Proverbs 15:20).

Lord God Jesus Christ reiterates the responsibilities before the parents: “honor your father and mother,” and “the one speaking evil of his father or mother, by death let him die.” The Lord also rebukes the Pharisees and scribes that they annulled the commandment of God by their own tradition, when the people tell their parents “Gift [to God] is whatever you would gain from me,” they avoid responsibility to sustain them. So, they honor God by their lips, yet, their heart is far from Him (Matthew 15:3–8; Mark 7:9–13).

If applied to the parents, the meaning of “honor,” includes respect, devotion, obedience, loyalty, concern for well—being, sharing possession, and above all, support in the time of need and any kind of assistance, which would be beneficial to the parents, especially in their old age. It is not enough to love father and mother from a distance, or in the depth of heart; God’s Law requires definite behavior: respect, politeness, and material support in all needs. The consequences of such behavior also are definite: life—sustainability, longevity, and life “on the good land” (Exodus 20:12).

Why the Law connects honor and love to the parents with the ability to sustain life, longevity, and prosperous and comfortable life “on the good land”? Parents — father and mother — start a family: they not only become one flesh (Genesis 2:23–24) from which the new life emerges; they are the wholeness, which must not be put apart by men (Matthew 5:31–32; Mark 10:2–12), because the family secures continuation of existence of mankind. A family is the core of the society, the seed of civilization, and foundation of the state and social order. In the parents’ house a child should come to understanding and learn

— meaning of the good and evil

— how to discern the good and the evil

— criteria of judgment and evaluation, firstly, own words and actions

— such irreparable features and virtues as love, faith, ability to evolve, human dignity, individuality, free and independent judgment, the meaning of responsibilities for own behavior, respect to the others (starting with own parents), loyalty, concern for the others, ability to share the very own possession with the others, and other kinds of behavior, which compose the meaning of the all—encompassing word “humaneness.” The child’s abilities to discern good and evil and to choose the good, understanding of the meaning of responsibility, and ability to assume responsibility for own thinking, words, and actions would summarize the parents’ efforts and determine preparedness of a child to social life.

In general, any society is a reflection of the family values. If a family fails to bring up a human being, the society receives a human beast. It is not a coincidence that

— the totalitarian regimes (which build own foundation from the slaves who betray and kill without hesitation and who serve any power without any reservation) consider family as the worst enemy and attempt to break the parents—children ties with all means possible

— the worst crimes against humanity are committed by those who were deprived of family, were abused and mistreated by parent(s), were neglected or lived in orphanages and other charitable institutions with the abusive and ruthless personnel

— the weak families produce consumers—beasts incapable of development. Yet, a society with majority of consumers—beasts is doomed to degeneration and decay.

Now, it is particularly clear that the contemporary societies filled with crimes, heresies, religious, social and political corruption reflect the degradation of the main human institution: the family. This might be confirmed not only by increase of teenage out—of—wedlock pregnancies, sky—rocketing rate of divorce, quantities of single—parent families, plagues of abortions, STD, crimes, suicides, violence, political and civil unrest and cynicism, and overcrowded nursing houses and charitable institutions for the elders filled with unwanted and forgotten parents. In fact, many traditional social, religious, and political institutions came to the verge of collapse because of their own degeneration as well as because of corruption of those who they should serve, educate, protect, and defend.

This degradation began in the antiquity, from Plato’s mind play named philosophy, and its continuation by Aristotle. The state politics devised by Aristotle on the basis of Plato’s speculations diminished the role of the family and introduced the mandatory public education with some definite purposes. Among them, for instance, are such as

a/ to fashion social animals—men after the typical model convenient for control and usage

b/ to provide the polis (city—state) with obedient subjects, which are ready for manipulation and use according to the needs of the rulers

c/ to secure stability without any unrest, hostility, and civil/other disobedience threatening the rulers.
Consequently, in the Aristotelian establishment
— role of the parents is diminished and restricted to the biological reproduction
— the Absolute Good is labeled as impractical for men, therefore, as not wanted or non–existing, and replaced with the definite practical good at the ύπαρξις – market place's level, that is with the set of values, which reflect needs of the hierarchy of slave–owners
— the authority of the state is elevated at the highest rank; ultimately, the state becomes the main deity in the pantheon of idols designed to keep mind and body of subjects under the total control
— responsibilities before the hierarchies of power take the place of the human virtues
— gods, rites of worship, and the meaning of good and evil are defined by the state
— mythical “democracy” (public gathering at ύπαρξις, assemblies, show of elections of the representatives, councils, etc.) masquerades tyranny of the elite
— and so on...

As any slave–owners, Plato and Aristotle assumed that the power of coercion, manipulation by opinions, and mandatory public education would fashion human beings into typical/standard replaceable manageable social animals–parts–property of the polis, therefore, would secure social stability and prosperity of the polis. However, the end of all political establishments built on the Plato–Aristotle’s model was, is, and will be the same: destruction through degeneration, revolution, and assimilation by other states (that is defeat in war or other forms of assimilation).

The reasons of failure also are the same: destruction of the family and substitution the slogans and lies for the family values and human virtues that are the foundation of morality that defines life and evolution–development of human societies. Slaves and free men differ not by physical freedom and confinement, nor social or religious status, nor the place at the social and political hierarchies. Two inseparable sets of attributes differentiate a slave and a free human being; both of them are the foundation without which the abilities to evolve and to create become unobtainable:

freedom of conscience and freedom of choice of good and evil

responsibilities for own thinking, words, and actions

There is no freedom without responsibilities for own thinking and actions; there is no possibility to actualize the nature – to create the good and the new without virtues–knowledge of good; there is no human being without freedom of conscience and without human virtue; there is no chance of survival for the societies and establishments which are not founded on righteousness and virtues.283.

Family is the setting allotted for nurturing the free thinking mind, independent spirit, and responsible behavior; family secures continuation of existence of mankind, and family values preserve the societies from unrest, violence, degeneration, and bestialization. If a child honors and loves his parents, he is able of learning to honor and love all the others. So, the child has a chance to come to the Love, on which all the Law and the Prophets hang [Matthew 22:36–40]: the road to the Love begins in the family...

The Sixth–Tenth Commandments

Thou shall not kill.
Thou shall not commit adultery.
Thou shall not steal.
Thou shall not bear false witness against thy neighbor.
Thou shall not covet thy neighbor’s wife;
thou shall not covet thy neighbor’s house;
nor his field, nor his servant, nor his maid,
nor his ox, nor his beast of burden, nor any of his cattle,
nor whatever belongs to thy neighbor

[Exodus 20:13–17]

The sixth–tenth commandments define the relations among the people; their essence is love to the others: the one who loves other human being will not deprive him of any of his possessions, connections, anything that is dear to his heart and may define the meaning of his life.

The commandment “thou shall not commit adultery” crowns responsibilities before the family; the others define responsibilities before the neighbor. All of them name the reasons of all crimes and foretell their consequences — suffering, grief, distress, injustice, social and political unrest, corruption: they expose the points through which the evil enters the world of men.

From all the possible definitions, which would identify the utter corruption and hypocrisy of the Pharisees who were expected to observe the Law, yet, who in fact, substituted their lies and customs for the Law of God, became unable to recognize the Messiah, and wanted to murder Him — Lord God Jesus Christ has chosen “evil and adulterous generation” [Matthew 12:39; 16:4].

So, why adultery is such a crime?

The marriage of man and women forms the wholeness, the unique setting for reproduction of the society, state, civilization. Dignity of marriage secures dignity of family’s derivatives – society, state, nation, civilization. By committing the act of adultery, people violate the marriage vows and commit the act of betrayal: adulterous husband betrays his wife, and adulterous wife betrays her husband.

Betrayal is abomination to God: betrayal is the worst sin from the sins against love. Even if the victim forgives the adulterous spouse and the family apparently still lives (for instance, “for the sake of children”), the original wholeness is broken and it cannot be restored. That is why adultery is the only acceptable reason of divorce [Matthew 5:31–32; Mark 10:2–12].

Betrayal triggers the chain reaction of evil, which affects the entire society, nation, state, and civilization, because betrayal destroys the family. Destruction of the family culminates in the destruction of all its derivatives (society, nation, state, civilization) and everything with which the adulterer is connected. Betrayal annihilates the very ground for love and perfection. None of those who committed adultery and did not repent might ever be trusted: those who betray the family are well prepared to betray everyone and everything. Betrayal sustains the oppressive regimes; it is main component of foundation on which slavery and corruption flourish. In fact, betrayal is present in violation of any of The Ten Commandments: it indicates rejection of God and disregard of the interests and well–being of the others.

The Summary

Generally speaking, the entire history of mankind might be seen as the description of violations of the Law of God and the consequences; for instance,

— the destruction of all empires begins with the adulterous and covetous rulers; it moves forward through political assassinations, institutionalized deceit and corruption
assassinations, false accusations of political and other competitors, thievery, fraud and deceit resulting in deprivation of the others, injustice, and fear to be deprived of life and life–maintaining resources sustain the power of coercion by which the oppressive regimes and tyrants live.

from the very beginning, wars became the expression of envy of kings (and then, other rulers/leaders/heads of the hierarchies) and the means of acquisition of new lands, slaves, and other valuables stolen from the conquered nations.

The history of ancient Israel (the Books of Kings, Chronicles, Books of Isaiah, Jeremiah, Daniel, and Maccabees) reveals the corrupting influence of the ancient kings that violated the commandments of God and the consequences:

starting with the disobedience of Saul
↓
through the indiscipline of David who took Bersabee and by the sword of enemies murdered Urias, her previous husband
↓
through the multitude of wives–daughters of other nations who corrupted Solomon’s heart and brought him to idol–worship
↓
through the chain of kings – idol–worshipers and violators of the commandments of God, who persecuted the prophets sent by God, yet, accepted lies of diviners
↓
through the lower and lower the chosen nation went under the rule of corrupted kings, guidance of defiled priests, and evil imagination of false prophets who divined for money
↓
until
↓
the chosen nation was rooted out from the Promised Land and sent to the Babylon exile
↓
then, scattered over other lands to serve other nations in humiliation and distress.

The history of ancient kings [[see The Vineyard and Its Lessons]] confirms the warning of Samuel the Prophet, with which he attempted to prevent the ancient Israel from the deadly mistake to disregard God and to become as all other nations: to have a king, mortal man, who would represent them and to lead their battles (1 Kings 8:4–22; 10:17–19). With this choice, the original design of the holy nation of priest was abolished, and the hierarchy of earthly power became inevitable choice for all human establishments.

What is wrong with the hierarchy, if obedience and respect to the authorities are the Christian virtues (1 Peter 2:13–25; Romans 13:1–10)?

Slave by body might be freeman by the spirit (John 4:23–24, 8:31–36; 2 Corinthians 3:17; Galatians 5:13): until submission to the earthly authorities or “the masters/owners” requires violation of the Law of God, submission is not true slavery. The true slavery is submission to sin and worship defiled leader/slave–owner/idols15; this slavery leads to death of reason and assassination of the soul.

With their choice to disregard God, the chosen people of the Past have discovered the main pattern of total ruin, and diligently applied it toward all and everything that they encountered in their religious, social, and political life.

All hierarchies of power by their nature act through the power of coercion, therefore, require submission of the majority to the will of the minority–ruling person/group. The earthly rulers always attempt to take the place of God in the heart and mind of their subjects and to become the main model for imitation, because the optimal state of any hierarchy of power is imagined as the absolute power: complete enslavement of all those who are the foundation of the hierarchy, which is accomplished through control of the behavior, thinking, conscience.

All hierarchies of power might be described with two main features: slave–owners and slaves; difference is in the details, particularly, in the limitations of liberties and rights of the subjects. For instance, “sacred kings” of the heathen Antiquity and the medieval popes pretended to possess the power over destiny of their subjects in the after–life; the manifest power of current presidents of “democratic” states, which do not restrict freedom of conscience, is limited to the power of deprivation of life and other material resources, for example, waging wars. However, the foundation is the same, and ultimately, democracies as well as tyrannies prepare ground for totalitarian establishments.

In brief, it might be said that the main purpose of any hierarchy of power is the absolute power; the absolute power does not exist without its foundation: absolute slavery. Slavery is abomination to God, because where the Spirit of God is, there is freedom (2 Corinthians 3:17). It means, for instance, that when the slaves of Egypt freed by God and intended to evolve into the holy nation of priests, have chosen the mortal king instead of God, they, by their own choice, entered another form of slavery.

Then, crimes of the kings and crimes of suffering of the people were inseparably linked. With time, kings (and consequently, all heads of the hierarchies of the power) became the embodiment of the destiny of the state/system they ruled/controlled: the more iniquities and violations of the Law people committed the worst kind of rulers they received and the heavier the burden of their enslavement became. The more corrupted rulers the people had the more corrupted the people became and the more evil and crimes they committed. This infernal link began to define the very fabric of the society and eventually, formed common patterns of disintegration and collapse of the societies and states.

The contemporary history is not different. Gradually, the institutions of power, social and religious establishments aspiring for the absolute power have been transformed into the devices for corruption and extermination of men. The higher level of the hierarchy of power men occupy the more evil they commit, the more evil they plant in the mind of their subjects and servants, the more hatred they evoke, and the more crimes and suffering follow.

However, all hierarchies of power based on enslavement of men harbor within themselves the core of own annihilation: slavery.

Slavery initiates destruction–ruin/death of any establishment, which it sustains, because

a/ slavery is death of reason, therefore, any establishment founded on slavery has no chance to develop and prosper enough to sustain well–being of all its members/subjects, whichever money it accumulates and whichever weapons it produces
b/ slavery is not consistent with the human nature: revolution or another kind of civil unrest/war is the natural end of all oppressive establishments.

The ancient empires and kingdoms knew the wrath of slaves’ rebellion: even the fear before idols of the Inferno was not able to curb hatred of slaves toward their owners – slavery and false gods are responsible for destruction of the heathen Antiquity. The similar processes are at work now.

The unspeakable evil and bloodshed of the relatively recent Past – religious wars, persecution of “heretics,” revolutions that thundered during last eight centuries in the countries, which supposed to live by the Law of God, because they identified themselves as the Christian nations, yet which have learnt the plague of the Inquisition and the power of the “hierarchical” papal church (England, France, Germany, and other countries), still live in the memory of people and in books and movies.

However, on the ruins of old kingdoms and empires the new ones were built and then, destroyed: totalitarian states of the twentieth centuries are the complete logical embodiment of the ideals of the heathen philosophy, starting with the phantom of “absolute” power of a ruler, within the settings known as “the Western civilization.”

Their design is based on the patterns actualized by the following phenomena:
— the Inquisition
— the self-ascribed papal right to define the meaning of good and evil
— defilement of the popes (and then, other heads of other hierarchies) as the “divine”/defiled persons who are above human laws and, therefore, are entitled to overthrow the Law of God.

These establishments became the embodiment of denial of the Law of God. They grew into the greatest slave–owners in the history of mankind. Among their worst crimes are transformation of men into the slaves and establishment of total control and total surveillance based on betrayal. In an attempt to obtain the absolute power over their subjects and to deprive them of any freedom of conscience, thinking, choice, they fashioned the majority of population after Judas Iscariot and transformed it into the informers who, without hesitation betrayed to authorities own parents, brothers, sisters, friends, co–workers. The scale of their victims is unknown — even today: the precise number of men, women, and children murdered and tortured to death by the Inquisitors, Fascist, Nazis, Bolsheviks, Communists, and others of a kind is not known. In addition, the multitude of victims of the first and second World Wars are counted on millions estimated from 56 [Trager] through 80 [Wikipedia] million men, women, children.

The evil of these establishments is unprecedented, and the very fact of their existence signifies aggravating degeneration of mankind. Although some of them disappeared from the face of the Earth, their poisonous inheritance of the neo–heathenism, beliefs in racial/national supremacy, so–called “liberation” and other movements with underlying ideologies of neo–Marxism, Bolshevism, Communism, Socialism, etc., false ideals and slogans of beehive democracies, attractiveness of tyrannical oppression seen as an embodiment of the “absolute/world power” — still lives. On this ground, the institutionalized hatred to God and denial of His Law actualized through ecumenism and globalization movements penetrated many state and social institutions of so–called “free democratic” countries, and revealed the latent before, yet, irreversible processes of degeneration of human nature and destruction of the world, which humans were created to dominate and cherish in love and perfection.

The contemporary civilizations and countries in all continents and parts of the world are in the constant state of war — apparent (military) and hidden conflicts of interests fueled by the lust for power and riches, insufficiency of resources, pollution, overpopulation of some regions as well scarce population in other regions of the world, poverty, illiteracy, injustice, and other evils created by the previous and current generations. Everything became contaminated and defiled by human greed, vice, corruption, and degeneration in such a degree that strict observance of the Law of God is considered as mental disorder: the very mention of God the Creator became strange to the ear of God's creations — men.

Erosion of faith and family values is accompanied with denigration of other traditional values, especially those, which unify the people into the self–sustaining system/wholeness — business enterprise, state, nation. Loyalty, devotion to the mutual purposes, mutual respect, patriotism, national pride, respect to those who serve in truth and dignity, who defend and protect, who fulfilled their duties of obedience to their rulers and died in the wars — all of them faded and disintegrated as the old pictures in family album forgotten in a damp basement.

In general, the current societies are well prepared for the unconditional acceptance of ideologies — the current version of the heathen cults of the arch–evil, which accommodate anger, hatred, violence, which cover crimes again peoples and societies by the names of their gods, and which places of worship spread evil, because they became the places where men contemplate death of other men and crimes against other societies and nations.

The establishments, which are intended for protection of the main human institution — family and its derivative — society, underwent transformation into the enemies of family and society. The political, social, and religious organizations, including schools and churches, the public officials, leaders of the different levels of hierarchies of power convey the messages of evil and corruption, because their policies, rules, norms, laws, words, and actions (in a course of their business, occupation, responsibilities, personal life opened to the public) are not founded on the Law of God.

In return, hatred, envy, betrayal, infidelity, and cynicism describe the feelings toward the rulers/leaders of all levels and all establishments — state, political, military, religious, social, commercial, etc. These feelings, ignorance in the matters of faith, lack of knowledge of the Law of God, and unfulfilled expectations explain anti–social behavior, mental disorders, and crimes of the ordinary members of the society.

Human and especially woman's dignity, innocence of children, understanding of the uniqueness and preciousness of each person are forgotten. Value of a human being is measured in the terms of market; for instance, such as sources for organ–harvesting, buyers of IVF (artificial insemination techniques similar to those for the artificial reproduction of meat cattle intended for slaughter), consumers of the drugs, vaccines, and cosmetics developed on the rodents and other laboratory animals and on chimeras (e.g., human–avian, human–plant, human–swine cells), targets for applications of expensive medical tests and procedures, which are prescribed for the sake of profit, not because they would improve health and alleviate suffering of the sick, and so on.

Figuratively speaking, population of the developed countries is transformed into the cattle, which is produced, kept, and slaughtered for the profit: the people are formed into herds of consumers of all kinds of poison — spiritual, mental, and physical, which destroy conscience, mind, and body, and which are distributed through all channels, including entertainment, media, markets, commercialized medicine, politics, religions, education, science, commerce.

Deforestation and pollution have reached unprecedented scales. People have polluted and poisoned rivers, seas, oceans, lands, destroyed natural habitat of many living species; their crimes against the nature explain scarcity of plentiful before fishes of the sea and beasts of the land, plagues, abnormal mutations of the plants, insects, sea creatures, animals, and humans. All of them are the signs of the coming death: the Earth is dying along with her inhabitants, including degenerating mankind, and who can stop it, if men discarded the Law—foundation of life, lost wisdom and forgot its source — God?

Scientists, researchers, analysts in vain seek the reasons of the crises and explanation of the current world–wide economical downfall, impoverishment, and other problems in an attempt to prevent them in the Future, to stabilize the world economy, and to improve life and health of the world population. Until they recognize that all the current problems are the consequences of violations of the Law of God, they cannot be successful. Uninterrupted military conflicts, lack of reasoning, denigration of human values, false pride and hatred to other states and nations, and other consequences of violations of the Law of God — The Ten Commandments — formed the problems of the Present; they will result in annihilation of mankind in the Future.

Isaiah the Prophet diagnosed the current problems many centuries ago; he also warned of the end (Isaiah 1: 2:6–9, 12, 17–21; 9:18–20; 13:9–11; 59:1–18) and gave advice how to avoid it (Isaiah 1:16–20; 58:6–12).

However, the time is different now: the violations of the Law, evil and iniquities of men overflow the measures and the end is determined, although only God knows the time of the Last Judgment [Matthew 23:34–36; 2 Peter 3:1–15].

All that is left is a chance of salvation

for a chosen few (let it will be all of us!),
for those human beings who during the last days left before the end would come to love and know God and would obtain their salvation yet not for the entire world, which men transformed into the Inferno for humans, animals, and all living creatures, into the edifice of evil built on the ruins of the temple of God


Although the people and especially their rulers, habitually disregard Moses’ warning given in the times of the Old Testament [Deuteronomy 28; 29; 30], and the reminder given by Lord God Jesus Christ [Matthew 5:17–18; Luke 16:17], the Law, by which the world lives, has not been canceled. The current state of the world affairs — poverty, diseases and plagues, military conflicts, social unrest, religious, social, and political corruption, crimes against men and against the nature, chain of man–made and natural crises — might reveal the powers of annihilation at work to those who seek understanding of the Present and knowledge of the Future.
I give a new commandment to you, that you love one another as I loved you, that also you should love one another.

By this all will know that you are My disciples, if you have love among one another

(John 13:34)

This is My commandment, that you love one another as I loved you

(John 15:12)

The third stage of the road to God unfolds as cognition of the Christian love; this is the last stage of the earthly journey, the last realm we have to pass, and the ultimate lesson we have to learn, if we want to become the children of God and to return home, into the Kingdom of God.

The two greatest commandments of love are well known: with them, the human civilization began. In the time of the New Testament, God again tells us about love (John 13:34–35; 15:12–17).

Why God speaks of a “new commandment,” what is the difference, and why this love distinguishes the followers of Lord Jesus Christ from all other human beings?

To love a neighbor as we love ourselves is not enough. Our love to the others must be perfect in its completion: we must love each other in the same way as God loves us (John 13:34; 15:12).


God explains us the meaning of the perfect love:

— the one who loves his enemies, he imitates mercy and perfection of God the Father (Matthew 5:44–48; Luke 6:27–36)

— he who loves Lord God Jesus Christ, keeps His words and observes His commandments (John 14:15–17, 21)

— the one who lays down his life for his friends has the greatest love (John 15:13)

— he who loves God and observes His commandments, dwells in love of God the Son as He, God the Son, dwells in love of God the Father (John 15:10)

— love to God gives a human being the knowledge of God the Father and God the Son – the Word–God; this knowledge is the eternal life (John 17:3)

— a human being, who loves God and in who God dwells, comes to completion by the perfect love and returns to God: through Lord God Jesus Christ a human being is unified with God and dwells with God in the eternity (John 17:21–26; Revelation 21:1–7).

— to him who loves God and observes His commandments, the Holy Spirit of God is sent from the Father, in the name of the Son: the Holy Spirit of truth, comes to a human being, dwells in him and with him, comforts, teaches, and gives understanding of the words of God. The knowledge of God, love to God and understanding of His words given by the Holy Spirit, enable a human being to fulfill the commandments of Lord God Jesus Christ and to do the works of God, so, God the Father will love him, and He and His Son, the Word–God, will come and make their dwelling with him (John 14:21, 23; 17:24–26).

Love to God and observance of the commandments of God transforms a human being into the dwelling of the Holy Trinity: this transformation is the meaning of salvation, the purpose of every human being born into this world, and completion of the earthly journey.

And what is about the others?

The Old Testament’s commandments, which are intended to prevent deprivation of the others of all their possessions and valuables, therefore to prevent evil–insufficiency of any kind, is not enough. We must learn how to supplement and to heal insufficiency of the others by our love, how to create the good, which would benefit the others, so our love would complete/perfect all – those who create and give and those who accept and evolve – into the unity with our God Who is the Perfect Love.

In summary,

the Christians, perceive and learn the perfect love through love to God, imitation of God, observance of His commandments, knowledge of God, and love to the others in whom we recognize the same image and likeness of God that lives within us: everything begins with love and is completed by love – the greatest good of men.

Only those human beings will have life everlasting and enter the Kingdom of God

who learned to love God

who observed commandments of God

who cognized the love of God


Hence, the Christian’s road to God

— begins with observance of the Law of God – The Ten Commandments, which define the nature of men through the responsibilities before the Creator and before other men

— unfolds before those who understand that Lord God Jesus Christ, the Son of God, is the only Truth, Light and Life of the world, and the Way to God the Father

The Completion

...I am the Way, and the Truth, and the Life.
No one comes to the Father except through Me...

(John 14:6)

The essence of the road to God is perfection in love; this road has three stages:

1/ perfection in love to God

2/ perfection in love to the others

3/ Christian love, when a human being
— becomes the child of God
— receives the authority to do the works of Love
— becomes the temple–dwelling of the Holy Trinity
— obtains the peace of God
— is ready to return home, in the Kingdom of God
because he has accomplished the purposes of existence and his earthly journey is completed

The first and the second stages restore the normal human nature and transform a human beast into a human being.
Through the observance of The Ten Commandments, a human being
a/ is healed: the healing power of God revives the heart of stone, wipes out dullness and moral blindness (Isaiah 6:9–10; John 12:37–41), and restores clarity of perception and understanding. In a human being who observes the Law of God, the power of God heals soul–heart–mind; as a result, he converts into the normal human state – righteousness and wisdom, which are the indications that the image and likeness of God are within
b/ learns to love God with all heart, soul, mind, and strength
c/ learns to love the others.

In summary,

the observance of The Ten Commandments opens the road to the eternal Life, leads a human being close to the Kingdom of God, and prepares a human being for acceptance of the Word–God Who would give him the authority to become the child of God and place in His Kingdom (Matthew 5:17–19; 19:16–26; 22:36–40; Mark 12:29–34; Luke 10:25–28; 18:18–27; John 1:1–18; 14; 15; 16; 17; Revelation 22:1–5).

The third stage — perfection in Christian love — is opened to those who had accepted that Lord God Jesus Christ is the Way, and the Truth, and the Life, and no one comes to the Father except through Him (John 14:6).

When love to God becomes the essence of a human being, the power of eternal Spirit–breath of God (Genesis 2:7) is again ignited within His creation (John 3:3–7; 6:63; 14:15–17; 15:26). Then, the human being becomes able to discern within the others the same image and likeness of God that is within his own soul–heart–mind: the human being becomes able to love the others as he loves himself and as God loves him.

Love to God and love to the others evoke abilities to discern the true Light – the Light of God (John 1:4–5, 9; 8:12; 12:46) that illuminates everyone who seeks the road to God within the darkness of this world of the matter allotted for cognition of good and evil.

The Gospels explain the meaning of perfection in Christian love and provide instructions how to achieve the most important purpose for the sake of which a human being lives. The model of Christian behavior is our Lord God and Savior Jesus Christ. Imitation of His love to His followers and observance of His commandments transform the human heart–soul–mind into the temple of the Living God: through the Word–God – Lord Jesus Christ and by the power of the Holy Spirit, the original human nature is recreated within mortal flesh and a new being, a child of God, is born into the life everlasting.

How to discern the presence of immortal God within a mortal man? The child of God is recognized by the power to create the good and to accomplish the will of God. The Gospels and other Books of the New Testament describe some visible manifestation of this power which is revealed through the actions of Lord Jesus Christ and His Apostles (e.g., Mark 16:15–18; Luke 6:19; 10:19–20; Acts 5:1–16; 1 Corinthians 12; Romans 8). By this power, the Old Testament’s prophets spoke and confirmed that they are the messengers of God. This power is the work of the Holy Spirit of God revealed through those who became the living temple–dwelling of the Almighty Trinity.

Hierarchies of coercive power and human establishments founded on human pride, riches, and power of weapon have nothing in common with the actual power by which the world was created and is sustained – the power of the Spirit of Almighty God (Zacharias 4:6). Before this power, the mightiest armies and greatest empires and multitudes of nations are as nothing, and when actualized through a human being, this power is not concerned with the might measured by the values of men. This power sustains the invincible human spirit, makes a frail human flesh able to withstand the power of coercion of those who kill the body, and enables a lonely and weak human being to defeat the world of evil (Matthew 10:28; John 16:33; 1 John 5:1–5).

The ability to perceive this power differentiates those who serve God and those who serve the earthly masters. When this power works openly,
— those who see the results of its work, identify them as supernatural phenomenon or confirmation of “the unlimited abilities of man” and begin to chase it through rigorous exercises and special training and techniques, which give only temporary deceiving illusion of the power over the matter, which dissipates along with the matter
— those who carry it and who are able to discern it, humble themselves before its Source–God and praise God for His mercy, because even to feel the presence of this power within the others is the greatest joy and reward of the righteous.

For the Christian–child of God, the greatest sign of this power is the ability to love God and to love the others as God loves His creation – a human being. This ability is revealed through acts of creation of good and perfection of the others, which very often are hidden within the ordinary acts of assisting, serving, and carrying for the others.

For instance, a human being, who is granted the power to heal, applies this gift without any reward or recognition, sometimes, without knowledge of those who need to be healed. The very act of manifestation of this power through the healer is the greatest reward and the greatest joy for the healer. Another act of a kind is mercy and benevolent help to those in need: everyone has something to share with those who have none – water, food, money, shelter, knowledge...

The acts of mercy reveal the meaning of love (and especially love to those who have less because of their violation of the Law or sins of their ancestors) as the power to replenish insufficiency, enrich understanding (for instance, to replenish the vital energy, which is weakened in the sick, to sustain body by giving food and water to the hungry, to awake the power of reasoning in the ignorant), and as the result, to awake within the others the hope and the power to evolve and to reach their state of the optimum.

Hence, any act of assistance committed for the sake of good/development/evolution of the others belongs to the realm of the works, which Lord God Jesus Christ mentioned in His last hours (John 14:12):
he that believes in Me, the works which I do that one shall also do, and greater than these he will do, because I go to My Father

This act discloses one of the purposes of the Christian love among each other: the increase of the quantity of those who would evolve into the children of God. This act also explains why a human being, in his beneficial works for enemies and evil people in the same manner as for friends and good people, must

- imitate mercy and perfection of God Who sends His life-sustaining rain and sun-light to all — the righteous and the unrighteous (Matthew 5:38–48; Luke 6:27–36);
- be merciful and kind to all — friends and enemies, servants and rebels, the evil and the good, the righteous and the sinners until the time allotted to their choices culminating in perfection in good (or corruption in evil) passes and they, as the fruits of harvest, are complete and ready to stand before the judgment of God.

If to know, for instance, that the acts of healing and mercy committed by the power of the Holy Spirit replenish insufficiency of the others and increase the good within the world, and if to evaluate the world by the suffering and crimes of men, it is possible to assume that the quantity of those, who are the children of God living within this world now, is small...

If to recall the time of destruction of Sodom and Gomorrah, when Abraham implored the Lord to spare the entire city for the sake of ten righteous (Genesis 18:17–33), the only hope for the world is to know that the mercy of God has no limits. By the new commandment to love each other as God loves His creations, by forgiving the crucified criminal, and by giving up His life for the salvation of the world (Matthew 26:26–28; Mark 14:22–24; Luke 22:17–20; 23:32–43; John 3:16–17; 10:10–18; 13:34–35; 15:9–13, 17), Lord God Jesus Christ teaches us the true and only perfection that a human being must seek relentlessly until he lives: perfection in love. Such perfection might be seen, for instance, as the mercy, which replenishes insufficiency and satisfies the spiritual and bodily hunger of the others — friends as well as enemies, so all of us might grow up in truth and understanding and ultimately, evolve into the children of God.

The One Coming to Christ

...come to Me, all those laboring and being burdened, and I will give you rest... (Matthew 11:28)

The one who set his mind on comprehension of knowledge of God with the purpose to become a follower of Lord God Jesus Christ — a Christian — begins with a simple preparation: the silent prayer to God — within own mind, unnoticed and unknown to those who might be a part of daily life, who might be apparently far from the one as the East is far from the West (Psalm 102(103):12; Matthew 6:16–18; 10:16–39; 15:8–9; Luke 12:51–53; 21:16–19; Ephesians 6:18).

To begin the road to God, the one does not need to obtain a particular social status or wealth, to belong to a particular race or nation, to go into particular places of worship, to wear special clothing, to seek court’s approval, incite unrest, to follow special rituals and innovations of men. God is the Spirit and He seeks those who worship Him in spirit and truth: God sees and judges the inner man – his soul-heart-mind (1 Chronicles 15:9–13; 1 Corinthians 10:12–13; 1 Corinthians 6:1–8; Colossians 2:2–23; Isaiah 58:2–14; Zacharias 7:4–10).

The soul-heart-mind of man might become either the temple of the Living God or the nest of the evil and den of the robbers: the outcome is the result of the one’s own choice, thoughts, words, and actions. The road to God begins in the one’s own spirit, in the depth of own soul-heart-mind, and through Word-God, Lord Jesus Christ, Who is the Life and the Light and the Truth of a human child of God (cf.: Matthew 15:19–20; 21:12–13; Mark 7:6–9, 21–23; John 1:1–5, 9–13; 2:19; 8:12; 14:6; 1 Corinthians 6:12; 7:17–23; 12:13; 2 Corinthians 3:6; Ephesians 6:18).

The one can arrange the initial phase of preparation as three-fold daily activity:

a/ to begin with The Jesus Prayer, which should be read in the beginning and in the end of everything – the new day, when the one awakes, and in the evening, when the one goes to sleep, before starting and in the ending of the work, studies, and so on... Whatever fills the days of life, whatever has the beginning and the end, should begin and end with prayer to the Word-God Who is the Beginning and the End, Who is the Holy Wisdom of God and Head of all powers and all authorities over the human soul-heart-mind as well as over the entire universe, Who is the precious corner-stone, on which the Ecclesia — Church of God — is built, and without Whom man is enabled of nothing (Matthew 18:20; John 15:4–6; 1 Peter 2:4–6; Ephesians 1:17–23; 2:1–22)

b/ to continue with The Lord’s Prayer and to pray of giving the Holy Spirit

[[The Prayer of giving the Holy Spirit until baptized:

Lord God Jesus Christ, have mercy on me, a sinner, and lead me into Your Church, so, in Your Name, and by the great mercy and love of God the Father, I will receive the greatest treasure – the gift of the Holy Spirit and the life everlasting in Your Kingdom]]


c/ to devote the time left after the daily necessities (job, family duties, household chores, and so on) to reading the Holy Bible:

1/ start with the Gospels; first, The Gospel According to John, then the others — According to Matthew, Mark, Luke — they all lead to the same Door and convey the words of the same Good Shepherd (John 10:7–18)

2/ continue with the Psalms and the Books of the Old Testament – Genesis, Exodus, Leviticus, Deuteronomy, and all the following (especially, the Books of Isaiah, Ezekiel, Daniel, and Malachi), which explain many events from the Past, the Present, and the Future

3/ finish with the Acts and Epistles of the Apostles (firstly, 1 John, 1 & 2 Peter, James, Jude, Romans, Ephesians), then, Revelation.

The Jesus Prayer opens the mind to the Word-God Whose grace (John 1:17) will instantly (Joel 2:32), although might be unnoticeable in the very beginning, start to work and to transform the heart–mind of the one who with faith and hope seeks God. The Name of Jesus Christ is the seed of the Kingdom of God that having
being planted into the heart–mind grows into the mighty tree – the invincible empire of free human spirit that is loved and led by God Himself (Psalm 33(32): 7–8; 118(119); 138(139): 1–18; Matthew 13: 2–23; Mark 4: 1–32; John 14: 26; 17: 1–26; James 1: 17–25).

Only through Lord Jesus Christ a human being comes to His Creator (John 14: 6): the starting point and the ending point of everything is the prayer to Jesus Christ Who will come and heal and forgive and illuminate and lead into His marvellous Light – the eternity with God – the one who opens his heart–mind to the Son of God, the Good Shepherd and Savior.

The Lord’s Prayer – to God the Father – and the prayer of giving the Holy Spirit should be read in the beginning and in the end of day, before the meal, at any time when the one needs guidance and help in the daily needs and troubles, or when the one perceives the presence of God.

The Holy Bible is the greatest treasure: it conveys the words of God leading into the eternity. Even if, at the beginning, something is not perfectly clear, the one should continue reading: as it was with all preceding generations, God will answer, open the mind for understanding that His law defines the greatest good of man, and give the knowledge to everyone who seeks Him with faith and hope (Deuteronomy 6: 4–8; 30: 9–14; Proverbs 2: 3–11; John 14: 15–26; 16: 13, 24–27).

As soon as the heart–mind advances in learning and understanding the words of God, the one should begin to observe them, especially, The Ten Commandments and the words of Jesus Christ conveyed by the Gospels (esp.: Exodus 20: 1–17; Matthew 5: 6; 7; Luke 6: 20–49; 10: 25–37; John), and to embody them into own words and actions. At this stage, the Epistles of the Apostles should be studied as the practical guide, because they will teach how to establish life appropriate for a Christian and how to develop the Christian virtues, which, in the Present, the Many either forgot or never learnt.


At this stage (the choice of the church – for instance, in the US: American, Greek, Russian, Ukrainian, or any of other Orthodox Churches – and the particular place of worship), the one should be careful, because in the current time and within the godless societies, some churches have been transformed into the establishments, which operate more as social/political clubs than the temples of God. Furthermore, in contradiction to the words of God (e.g., Malachi 2: 7–9), some priests became more concerned with material possessions, political advantages, and fulfilling of own immoral desires more than with the true value of human soul seeking God. Such priests

– cover their earthly ambitions with lofty words
– confirm their “sainthood” and pretenses on top hierarchical positions with academic degrees in theology and philosophy earned in the papal educational institutions
– propagate ecumenism as “the will of God Who desires the unity of all” ([ecumenism is based on the sacriﬁcious idea of unification of Christian Orthodox Church with the papal establishment, this idea and issuing propaganda with slogans of unity and “brotherly love” between the Christians and Catholics cover the war for eradication of Christianity]]
– spread heresies, especially, by calling for compromises in the questions of faith, by forgetting the reasons of the Great Schism and the history of Christianity, by discarding the crimes against God and against Christians committed by the papacy and the papal subjects, by justifying the idea of modernization/adjustment to the current times (that is descent at the level of the godless and corrupted societies, acceptance the sin as the norm, the black as the white, and the will of men as the will of God)
– in contradiction to the instructions of St. Paul the Apostle, propagate acceptance of all and total unification (even with those who do not wish change their manner of life founded on heresy, sin, and disgrace – e.g., in: 2 Peter 2: 12–22; Romans 1: 21–32; 1 Corinthians 5: 9–13; 6: 1–20; 2 Corinthians 6: 14–18; Galatians 5: 14–26)
– corrupt and deceive many.

The litmus (or acid) test is the position of a particular church and its priests toward unification with the papal establishment (therefore the ability or inability to identify the Orthodoxy220 – ancient cult of snake–worshippers, on which Plato–Aristotle’s philosophy is built – behind the Aristotle–Aquinas’ political theology that is the ofﬁcial doctrine of the papal church of Rome, Vatican) and acceptance of idol–worshippers (although they might be deceived and earnestly believe that they worship true God) as the fellow Christians, before their ignorance is healed and before they are baptized as Christians.

Nevertheless, whatever the one might encounter, he should never accept ignorance, vice, deceit, and imperfection of men as the obstacle to his own coming to Christianity. Christianity is the peace in God (John 14: 27), yet, in the same time, it is the never–ending spiritual battle with the evils (Ephesians 6: 10–18), which manifest themselves through corruption and ignorance those who have rejected God and chose to follow heresies and false teachings of men. From the beginning of Christianity, for everyone who seeks true knowledge and wisdom, the evil is always the part of the universal test (in: Luke 4: 1–12), and heretics, false teachers, and sinners are the part of trial (Matthew 7: 15–24; 24: 5, 11, 24; John 8: 31–47):

– the spirit of anti–Christ was already unleashed in the time when St. John the Apostle still lived (1 John 2: 18–19; 4: 3; 2 John 7)
– St. Peter the Apostle warned against false prophets and false teachers who introduce deadly heresies (2 Peter 2: 1–22)
– St. Paul the Apostle warned against the grieving wolves who would not spare the flock after his departure (Acts 20: 29–30)
– St. Jude the Apostle wrote of dreamers who live by their lusts, pollute the flesh, and have no Spirit of God within them as of the waterless clouds, fruitless autumn trees, and animal–like ones (Jude 1–19).

Then, one more thing to remember: wherever the Spirit of God is, there is freedom and peace (John 8: 31–36; 14: 15–26; James 1: 25; 2 Corinthians 3: 17–18; Galatians 5: 13–26). In Christian Church, there cannot be coercion in the religious matters, forceful conversion, hypocrisy, and assertion of unreserved submission to men who pretend on superiority and especial status in the church: to self–deified men who sacriﬁciously pretend on the place of God and, in contradiction to the Holy Scriptures, present themselves as mediators between God and men, while there is only One Mediator between God and man – Lord Jesus Christ (Matthew 15: 7–9, 14; 23: 2–35; Mark 9: 33–35; John 14: 6; 1 Timothy 2: 5–6; 2 Thessalonians 2: 3–12).

Such coercion and false pretenses are sacriﬁce and crime before God, because they

1/ are the attempts to interfere with the will of God Who is the only Leader (Kar’hynttis – Matthew 23: 10) of every one of His creations

2/ take away the precious gift of freedom, which God the Creator bestows onto every one of His creations (John 8: 31–36; 2 Corinthians 3: 17)

3/ deceive God’s creations and masquerade the earthly ambitions of those to whom St. Paul the Apostle refers to as to the sons of perdition and ravenous wolves not sparing the flock (Acts 20: 29–30; 2 Thessalonians 2: 3–4).

A Christian lives in the peace of Lord Jesus Christ, by the perfect law of freedom explained by Lord Jesus Christ and given by the Holy Spirit, and in the Church that is the God’s Own. Therefore, the one should never give up independent unbiased reasoning, which only knowledge of God sustains: meekness and humility before God does not mean transformation into the unreserved slave of men who make enslaving and preying on the others the source of own earthly wealth and earthly advancement. Trust in God does not include unreserved trust in men and spiritual self–enslavement to men, whoever they are, whichever sainthood they ascribe to themselves, whichever power of coercion they possess, and even whichever miracles they create (e.g., Matthew 24: 4–5, 11, 24; 1 Corinthians 7: 23; 2 Corinthians 3: 17).

Therefore, if the one desires to accomplish the ultimate purpose of man – to save his soul and enter the eternity with God, the one’s mind should be tuned to the words of God, not to human fantasies born by corrupted imagination and earthly ambitions. The one should set the words of God as unassailable core of own thinking, reasoning, and judgment; he always should compare all the sermons, “apostolic/pastoral” encyclicals of the “fervent supplicants for all before God,” uttering, and especially, actions of clergy and the people, which he might encounter when he becomes a member of a particular religious establishment, with the words and commandments of God (e.g., in: Matthew 7: 21–23; Luke 10: 25–37; John 13: 34–35).
The Word–God granted the universal criteria of judgment and evaluation of all world's affairs, events, people, and their words and deeds: the Christians have

1/ the universal criterion of judgment given by Lord Jesus Christ – evaluation by the fruits, that is by the good for all and every human being as the ultimate result (Matthew 7:12–20; 15:7–9).

2/ the universal criterion of evaluation of actions and words by which they recognize the essence – love to each other (John 13:34–35; Matthew 7:12).

If the words and actions of man lead to the good of each person (not to the abstract common good, with which politicians of all times and all establishments staving with Aristotelian Polis sacrifice many for the sake of the privileged few) and reveal love to the others, they are accomplished in Christ.

For instance (Mark 7:20–23; Luke 6:45; 1 Corinthians 12:3), the Christian’s heart does not originate evil and does not train itself in blasphemies against Lord Jesus Christ. The Christians do not accept the heretical assertion that the church cannot imitate the mercy of God to the relapsed sinners. The Christians do not justify executions and betrayal of the heretics and different-minded as, for example, Thomas Aquinas the main theologian of the papal establishment has done.

In summary, although the Christian has no right to cut the corrupted tree or to uproot the poisonous weed (Matthew 13:24–30, 36–41), for instance, to kill heretics and to destroy the heretical establishments masquerading under the name of Christ, he has freedom to reject the evil fruits (heresies and false teachings, and corrupted “priests” along with their deeds and crimes incompatible with the Christianity), so they would not poison his mind and conscience, and they would not corrupt his body.

All those who are coming to God know that the inner peace, freedom, love of God, wisdom, and the eternity await the one who decides to begin the road to God, follows the Light, lives by the Truth, and accomplishes his journey victoriously, according to the commandments of God (John 1:1–18; 14:6; 1 John 5:1–5; Revelation 21:6–8; 22:1–5, 10–15).

Let the road of everyone of us be completed in truth and love to God and to the others...

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Note:

The explication of the terms, theological doctrines, and concepts mentioned in the Text are in The Absolute, The Works of God, The Mind, The Discernment, the basic file Selections & Reprints, and other files, which may be downloaded through the Library Pages of the websites:

Sunday’s Thoughts – https://alicealexandrasofia.net

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THE MIND

Supplement 2
Excerpts from THE INVINCIBLE EMPIRE
[[edited, re–formatted; notes added]]

1. The Universe and Survival of Man...1
2. Concept of Time...8
3. Concept of Hierarchy...10
4. Philosophizing. Concept of Symbolism...15

1. The Universe and Survival of Man

...Since the pagan Antiquity, the image of the Universe was connected with the stream or flow of energy: the flow immeasurable and inconceivable that has neither beginning nor end. In its movement (or in what the mind reflects as the movement) the universal energy creates the field–singularity – the Universe.

The Universe emerges and floats within the stream of the universal energy – the divine energy of creation, which uninterruptedly constantly sustains and re–creates each of the tiniest particle/subsystems, as well as the Universe as the whole. The discernible boundaries of the Universe reflect the cognitive abilities of the mind at the specific levels of development. In spite of all insights, hard work of imagination, and elaborated mythical allegories, the nature, purposes, and ultimate destination of this energy flow still is unknown.

There are attempts to describe the essence of the Universe with the laws of transformation of energy.
For instance, the energy

- enters the singularity or the energy field, which accommodates the Universe
- goes through transformations–embodiment into the information–matter formations
- is released during consequent dissolution of the material structures, which had been used for the particular sets of the energy transformations
- moves out.

Plato summarized the images of his predecessors with a description of the flow of interconnected and correlated beings in the constant process of re–generation and change: the change originates the being or life, and the inactivity results in the destruction. Socrates correlated the transformation/change with wisdom [Plato Theaetetus 152d–153a, 157a; Timaeus 92c].

In 1965, Russian biophysicist Trincher asserted: an increase of information triggers off the evolution [Trincher ref. in: von Bertalanffy (1968) 152]. Contemporary interpretation of the Plato’s image depicts the Universe and any purposeful living system as the “Undivided Wholeness in Flowing Movement” [Bohm 11].

The Plato’s insight concerning the continuous evolution could be the remnants of the system of knowledge, which man received from God at the moment of creation. It has the common basis with the statement that a human being grows up “with the power of thought” (2 Esdras 7:71).

Some researchers suggest that 2 Esdras, or Jewish Apocalypse, was presumably written around A.D. 100 [Metzger and Coogan 196]. If so, Ezra the prophet could refer to the law of evolution revealed by Lord God Jesus Christ (John 5:17: My Father is still working, and I am working): God constantly creates, sustains/re–creates the Universe, and directs it toward evolution.

The words of Lord God Jesus Christ about the uninterrupted creative work of God disclose the essence of the Universe as the constant process of creation – actualization of the potency of the divine energy of creation, during which human beings must labor as the tenants at the vineyard and bring the fruits of their work to the Owner. Prophet Isaiah named Israel “the vineyard of the Lord of hosts”; God refers to Own mission as to the coming of the Son of the Owner, Who has to remind the unfaithful tenants about their duty to bring the fruits of the vineyard to the Owner (in: Isaiah 5:7; Matthew 21:33–39; Mark 12:1–8; Luke 20:9–14; John 5:17).

The description of the connection between the thoughts of men and the condition of the Earth, discloses which kind of fruit is expected from humans: as soon as the Earth is in danger because of “men’s wicked thoughts” (2 Esdras 9:20–22), the good thoughts serve life, the optimization–perfection, and the evolution.

The traditional image of the Universe links inseparably the meaning of existence with the purposeful wholeness, which actualizes the movement and transformation of energy.

Obviously, when the Creator of the multitudes of the material systems, realities, and everything that people acknowledge as the treasures, riches, etc. needs the additional matter, He creates it without asking assistance of men. Therefore, the purpose of a human being within the Universe might be seen as the specific transformation of the universal energy – embodiment of the love and knowledge of God into the thoughts, words, and deeds, which accomplish the purposes of evolution: the fruits–good of men are their thoughts, created knowledge, and deeds, which realize the evolution.

Consequently, a human being and the Universe constitute the inseparable unity:

- the Universe is the arrangement that accommodates manifestations of the divine energy of creation
- a human being performs the specific kind of transformation of the divine creative energy that creates the universal energy–essence of the entire Universe and each of its particles: the mind creates thoughts, which activate and realize the evolution.

From a particular angle of consideration, the evolution might be described as the constant increase of complexity of transformations of the universal energy; through these transformations, the potency of the divine energy of creation is actualized at the different levels of complexity. The increased influx of the divine energy of creation increases the good in the world and the goodness of the world; it means that a human being should cultivate the fruits of own life – the good thoughts and deeds, which increase the good – as offering to God.

Following the Holy Scriptures, St. Maximus the Confessor, St. Gregory Palamas, and other Christian (Greek Orthodox) theologians created the concept of the Universe, which – in the contemporary terms – might be described with the following assumptions [[from 1 through 9]].
1. The divine energy comes from the Only One True God — the undivided Trinity and the Unity of God the Father, God the Son — the Word—God, and God the Holy Spirit — the Spirit of Truth Who proceeds from God the Father (John 1:1–3; 3:16; 4:24; 10:30; 12:44–50; 14; 15; 16:7–16; 17; 1 John). The mystery of the Holy Trinity is incomprehensible by men, who are able only to reflect the derivatives—creations of the divine energy as

- the universal energy — the energy of creation for the material Universe
- the universal law

2. The divine energy of God creates the universal energy flow, which along with the universal law and the universal force is the essence of the Universe. The act of creation is the act of transformation/embodiment/actualization of the universal energy — in accordance with the universal law/will of God and by the universal force/power of God — into the multitudes of the energy, energy—information, and energy—information—matter systems, realities, worlds, dimensions in pursuit of different purposes, therefore, with different levels of complexity. The universal energy, the universal law (the universal law is the supercomplex pattern/code, Ωυς, that defines the essence of every nature and determines the energy pattern—code or the essence of any being, which might exist within the Universe []), and the universal life—creating/sustaining power/force are the undivided whole that creates and sustains existence of every being, creature, thing at any hierarchical/complexity level of the Universe:

- the energy creates with the law and by the power/force
- the law determines transformation of the energy and applies the power/force for its realization
- the power/force transforms creates from] the energy according to the law

Everything created by the universal energy carries the same — universal — pattern: the wholeness—life—existence of every creation of God is maintained with the unity of energy, law, and power/force

3. Each being — system, reality, world, as the creation of the universal energy
- is immersed into, penetrated and pervaded with the universal energy, from which it appears as the energy formation created within the focus of the forces that compose a particular energy field; each particular energy field is a singularity, where the universal life—creative force actualizes transformations of the universal energy at the particular level of complexity and sustains existence according to the universal law/main pattern/code of creation
- exists until it conforms to own nature — complies with the law/truth/pattern of life—maintaining activities determined by the universal law
- has the freedom of movement/cognition and freedom of choice [actions, information, knowledge, etc.], which it needs to pursue and accomplish the purposes it had been created to accomplish with the optimal terms, conditions, resources, and results

4. Each particular time—space—complexity point of the Universe is an energy field where the universal life—creating force produces the system—creative—maintaining—driving forces [[for instance, the known by men force of gravity, or still unknown stream of the energy, which carries human thoughts throughout time—space dimensions]], which actualize transformations of the universal energy into the energy derivatives with the level of complexity determined by the universal law and sustain existence of the created energy formations. The complexity of the derivatives of the universal energy, law, and force stipulates the system’s

- nature
- purposes of existence
- level of complexity
- degree of optimization/perfection.

Which exactly form (energy, energy—information, or energy—information—matter) and appearance the universal energy accepts manifests within the particular system, reality, or world depends upon the level of complexity of the derivatives of the universal force and the universal law. For example, such a form/appearance might be a human body, pine—tree, butterfly, analytic information recorded on disks stored in a consulting firm

5. A system at a particular time—space—complexity point
- creates receives, and assimilates the energy formations needed to accomplish purposes of existence
- transforms itself in a process of development—optimization in accordance with its nature and under the terms and conditions determined by the level of complexity of a particular time—space point

6. In accordance with the universal law of perfection, each of the God’s creations must develop the maximal potency that is to achieve the state of optimum. This process might also be seen as the process of continuous re—creation or re—reading of the universal code of creation at the higher level of complexity, and such re—creation at the increased level of complexity or with the higher degree of perfection is the meaning of the evolution.

Therefore, another meaning of the evolution is achievement of the perfection; the perfection is the capacity to accommodate unrestricted and infinite multitudes of transformations of the universal energy, which are possible to accomplish at the particular level of complexity. From such a point of view, complexity is the degree of closeness to perfection or the actual capacity to accommodate transformation of the universal energy into the energy—information and energy—information—matter structures, systems, and realities, which actualize development, optimization, and evolution. Complexity of transformations of the universal energy, which a system is capable to accommodate within a particular energy field or at the discernible time—space—complexity point (therefore, the more purposes the system is able to accomplish), determines the level of complexity of the system

7. The state of optimum attained by one system/reality facilitates development of other systems and realities. The universal energy creates, accommodates, and sustains the optimization—evolution of each purposeful wholeness—system; the universal law determines conditions and results, and the universal force actualizes this process

8. The mind has the purpose to create new and to transform existing systems and realities in accordance with the universal law of perfection. The main purpose of the mind is fulfillment of the universal law of perfection, which controls the evolution. The primary purpose of the mind is realization of own maximal creative potency. When the mind realizes its own maximal potency to create, it responds the particular need of the evolution and achieves one of the main purposes of own existence.

The mind works at three levels of complexity:
- at the level corresponding to the realm of the unconscious [soul], where the mind interacts within the universal energy and transforms the universal energy into the energy formations, which, at the level of the consciousness [mind], will become thoughts
- at the level corresponding to the realm of the consciousness, where the mind realizes as thoughts the energy formations—derivatives of the universal energy, which were created within the unconscious [soul]
– in the world of the matter discernible with sensory perception, or at the level of energy–information–matter forms, structures, systems, which are the derivatives of the energy–information formations – thoughts; the mind works at this level when it communicates own thoughts or embodies/realizes them in a form of discernible material structure/thing, system, reality (e.g., such as knowledge in transmittable forms, buildings, goods, a corporation, money)

9. The universal law of perfection stipulates existence of the Universe. The universal energy creates terms and conditions for actualization of own potency at the different levels of complexity, for different purposes, and in different forms. Each actualization starts with the code – the energy pattern that becomes, for instance, a thought, vision of a new system, a seed, or an embryo. Each actualization must be completed with achievement of the maximal potency and the state of optimum – perfection. Each of the settings – time, space, and complexity – exists to accommodate realization of maximal potency of the energy and its derivatives. The potency of a particular energy derivative depends upon the level of complexity of the time–space point, where the derivative has been created: the higher complexity of transformations of the energy, which the space and time are able to accommodate, the more potent derivatives of the universal energy will be created.

A ln summary,

The Universe is the energy entity: the chaotic supercomplex time–space–complexity–dimensional totality of supercomplex networks of systems, realities, dimensions, and chaotic totalities whose essence is the universal energy – the derivative of the divine energy of creation. The Universe is arranged by the fields–conditions that regulate manifestations of the system–creating and system–driving forces, each at particular levels of complexity. The fields activate particular functions of the supercomplex networks of time–space–complexity points, where each point is the correlated manifestation of the system–creating–driving forces controlled by the universal law; such manifestation creates conditions for transformations of the universal energy. Each purposeful living system is the singularity – the unique energy formation/field created by the universal energy. Purposeful systems and realities might be seen as floating formations–vortexes–fields of energy in an interrupted change of complexity within the universal energy flow. These formations are created, exist, and undergo transformation within the universal information flow in accordance with the laws, which controls the singularities (for example, the law of irreversibility of cognition for the dimension of time, the laws of the matter for the time–space, the law of transformation of the energy and the law of irreversibility of cognition for the mind].

The essence of purposeful systems, realities, worlds is the universal energy transformed, structured, or organized with the universal code–law and by the universal life–creating force, to which theologians, philosophers, researchers refer to as to the wisdom, intelligence, knowledge. The essence of inner life–maintaining processes of the purposeful systems, realities, worlds is the creation of knowledge with different levels of complexity and embodiment of this knowledge into the energy derivatives needed to support own existence and existence of other systems/realities/hierarchies and to achieve the state of optimum.

The Universe as a purposeful supercomplex chaotic reality in a continuous process of evolution and optimization might be described at the different levels of complexity: at energy level, at the level of energy–information, and at the levels where the universal energy assumes a form of the matter.

For instance, for the levels of energy–information–matter, the Universe might be envisioned as the wholeness, which

– is governed by the universal law – the law of perfection that has the derivatives at every level of complexity
– consists from infinite multitudes of multidimensional systems and realities created/arranged according to the complexity of their purposes
– is measured/described within the following dimensions:

\[
\begin{align*}
time & \leftrightarrow \text{space} \leftrightarrow \text{complexity} \\
\text{chaos} & \leftrightarrow \text{structures of order} \\
\text{matter} & \rightarrow \text{non–matter} \leftrightarrow \text{information} \leftrightarrow \text{energy} \\
\text{certainty} & \leftrightarrow \text{uncertainty} \\
\text{cognized} & \leftrightarrow \text{unknown}
\end{align*}
\]

The space, time, complexity, chaotic reality, a human mind, etc. – are the settings, fields, or stages for manifestations of the universal force of creation, which originates the forces that create and sustain settings, fields, dimensions, levels of complexity, etc. Within these settings, fields, dimensions, the forces driving the Universe converge with the conditions for their manifestation. Usually, the exact point of conversion is a frontier system: the frontier system accommodates the ωνομό [concerning ωνομό, see Note 57]].

The Universe might be also seen as the supercomplex web of multidimensional networks, where each reality, system, process is a time–space–complexity point/node. Each time–space–complexity point/node has own arrangement of (or correlation between) time and complexity.

For instance, the lower is the level of complexity the lesser is the time range needed to achieve the system’s state of optimum, the system’s potency is lower, and the range of existence is lesser. The meaning of time (measured according to the energy fluctuations) is also different for different levels of complexity. The lower is the level of complexity the lesser is the energy equivalent of the measuring unit of time: duration of time reflected by the different observers as the basic or elementary measuring unit depends upon the observer’s level of complexity.

For instance, the time of the Prophet is different during the different states: when his mind receives the knowledge of God, there is no time because the Prophet approaches the eternity where God dwells; when he sees the Future, the Present has neither duration nor meaning. At the level of the animated matter, the time is correlated with other factors. For instance, a butterfly lives one day, and a parrot lives hundred years; however, can a human being judge the fullness and completeness of their life or to apply own notion of time toward their purposes of existence?

Each time–space–complexity point/node (a system or reality) is a creation of the energy: the vortex of energy [Laville], or the wholeness of derivative dynamic interactions among energy fields [McNeil].

The time–space–complexity point–node might be described as

– the focus, point where the system–creating–driving forces actualize
  \begin{itemize}
  \item transformations of energy
  \item origination/creation of energy–information and energy–information–matter
  \item materialization of the realitiesystems that would serve specific purposes
  \end{itemize}

– the place, dimension [the dimension is a singularity – the field of conditions, which regulate the specific manifestations of the system–creating–driving forces], or a system/reality where the system–driving–creating forces create potency to accomplish particular purposes.

The networks–structures of the Universe are arranged by the levels of complexity that is by the derivatives of the universal law.
The networks accommodate

\begin{itemize}
\item transformations of the universal energy into information and the matter, information into the matter and energy, the matter into information and energy
\item processes of transformation and dissolution of the formed before realities, systems, and structures, which have accomplished or became unable to accomplish their purposes.
\end{itemize}
Each time–space–complexity point exists for the same purpose: to accommodate the manifestations of the universal law of perfection. The universal law of perfection determines conditions and results needed to realize maximal potency of the universal energy at the different time–space–complexity points. The mind perceives these conditions and results as purposes and creates systems or realities to achieve them:

— each purpose might be envisioned as a capacity of the energy field

— at the level of the mind, the potency of the energy field to accommodate specific transformations of the universal energy is perceived as the purpose.

The energy field is the setting with the terms and conditions for manifestation of the universal law of perfection: manifestation of the universal law of perfection results in actualization of the maximal potency of the universal energy, which the particular level of complexity is able to accommodate. Such a field also might be seen as the center of attraction for the universal energy.

At the consciousness level, the mind interprets such fields–centers of energy attraction as passions, desires, responsibility for particular actions, a necessity to act or react, and so on, and names own interpretation as a purpose. The mind reflects as emotions and moral values the criteria, which determine choice of the means to accomplish purposes and which the mind uses to evaluate results.

Some researchers connect the criteria for evaluation of purposefulness and degree of optimization of a particular thought, action, etc., with feelings and moral values. Consequently, the human values become “predispositions” that determine attitude, feeling, and interest [Hebel 258, 253, 254]. Each researcher constructs own image of the Universe according to own purposes of observation. For instance,

— the tree created by the universal flow of energy and information, where each ramification point — time–space–complexity point — separation of the trunk into stems, and stems into branches — is a purposeful system, reality, chaos, dimension, hierarchy, web of realities, network(s) of unstructured chaotic realities, network(s) of hierarchies, network(s) of systems, etc.

— the wholeness of webs composed by the energy fields–centers of attraction for the universal energy, where conditions and terms of manifestation of the universal law of perfection provide setting for creation of new systems and realities; the web of fields–centers–settings might be described as the logical scheme of the Universe

— the supercomplex web of networks formed with the indefinitely complex hierarchies differentiated by the levels of complexity of the energy transformation—transmission processes or by the different levels of complexity of reading/realization of the universal code; each level of such hierarchies consists from infinite multitudes of realities and systems differentiated by levels of their complexity and the capacity — ability to accommodate particular potency of the energy derivatives.

Conditionally, the logical scheme of the Universe might be seen as the logical tree, where each ramification point (time–space–complexity point or the energy field, which accommodates particular transformations of the universal energy) is the description or information code of a system or reality created for a particular purpose.

Any purposeful system is an embodiment of the same supercomplex universal code accomplished at particular time–space–complexity point. The universal code is the supercomplex pattern of energy transformations common for the whole Universe (e.g., energy creates information and the matter); it contains a possibility of existence of the infinite multitudes of systems, realities, dimensions, and worlds that might be created at infinite multitudes of the levels of complexity.

The universal code is referred to as supercomplex because it includes all infinite multitudes of the codes of energy transformations at every level/degree of complexity, which existed, exists, or will exist in the future. ‘Common’ in such a case means that it can be scanned, recognized, learnt, and realized embodied by any purposeful system/realities/chaos accommodated within any of dimensions and hierarchies, which compose the Universe. For instance, according to the James G. Miller, at each hierarchical level of a system, the patterns exist, which embrace all complexity of life and repeat themselves as the “theme and variations” [Miller 1025].

Two main features stipulate the difference among systems, realities, and other structured/non-structured formations:

1/ properties of the laws — derivatives of the universal law of perfection, which govern the time–space–complexity point where a system exists

2/ non–similarity of levels of complexity, degrees of optimization, conditions and parameters of the specific time–space–complexity point(s), where they are originated

These conditions and parameters determine the strategy of survival and optimization—evolution; they stipulate or induce the properties carried by systems, in particular, maximal levels of complexity, potency, and the features, which the systems would manifest at the state of optimum.

For example, protozoa, a human body, and a pine–tree carry the same pattern of creation: they consist from energy and its derivatives, which at the contemporary level of development of natural sciences are discerned in forms of energy, information, matter. At the moment of creation, the purposes of the design of protozoa, human body, and pine–tree determined their essences [patterns of energy transformations] and, consequently, the energy and energy–information forms that would enter the world of matter as the result of accomplishment of the purposes. These energy forms and their derivatives (energy–information–matter structures) convey the specific potency, appearance, forms, and patterns of life—sustaining and destructive processes and interactions with the environment. They also carry the similar destiny: after accomplishment of the purposes, their material structures have to be transformed or dissolved up to the level of complexity, where any purpose cannot be achieved: it exists no more or not yet. Then, the conglomerates of non–purposeful elementary structures in a form of non–purposeful energy–matter enter the cycle of creation–existence–demolition to support the continuity of life and development within the purposeful material world.

The universal code determines similarity of the main purposes that are the same for each of the purposeful living systems, realities, and worlds: survival and fulfillment of the universal law of perfection — actualization of the maximal potency, and achievement of the state of optimum/perfection or evolution.

The contemporary sciences do not have the comprehensive studies of the processes of evolution; only some problems of existence received attention of the scientific minds, one of such problems is survival.

Survival might be defined as the process of optimization that prevents or replenishes insufficiency, which would result in disintegration or death. The contemporary researchers consider problems of survival at the following levels; for instance,

- particular species at the ecological niche
- men at war or under extreme environmental conditions
- the states as independent entities
- business establishments.

Two interconnected concepts dominate many studies: the animal concept of survival and the concept of war.
The animal/biological concept of survival is based on the Aristotelian's philosophical construction – man as an animal – and Darwin's theory of survival of the fittest; it considers men as animals whose primitive instincts are directed primarily toward physical survival.

Any activity of such animals should result in possibility

- to occupy and secure for themselves competitor’s place at the ecological niche
- to gain unlimited access to material resources
- to maintain the destructive potential, and willingness to terminate competitors by any means.

Survivor is expected to fit the environment. The survivor’s expectations might include inaccessible to a competitor positions, advantages, unlimited access to material and other resources, and continuation of own existence indefinitely.

Some researchers consider the “human survival potential” as the reason for aggression; they identify aggression as intentional damage to survival potential of other persons/society committed with the purpose to secure the chance of own survival. Consequently, they include in the human survival potential competitive ability and competition: persons join into groups to increase own potential and competitive ability [Steinitz and Goldman 308, 309–311].

According to such a point of view, the gregarious instinct should be also named as the necessary part of “human survival potential.” Besides, competition presupposes conflict and struggle with the competitors – human beings and their establishments, thus their intentional destruction or assimilation.

Lorenz considers aggression to be “the greatest of all dangers”; he defines aggression as the man and beast’s fighting instinct against the same species [Lorenz ref. in: Steinitz and Goldman 311; Lorenz qtd. in: Schwartz 5].

Aggression is contradiction of The Ten Commandments and the commandment of love to the neighbor (Leviticus 19:16–19), which are the foundation of the original Judaic theological system and Christianity.

Identification of men with animals is known from the pagan Antiquity: it might be traced to primitive religions [based on the Orphic myths], when the mind began to use the images of beasts to create the gods in a search for understanding and justification of the inferno, which men themselves had brought into existence on the Earth.

In modern history, the animal concept of survival sustains philosophical and psychological basis of atheism, materialism, Freud’s psychological theory, Machiavelli’s theory of state, Nazism, and many other concepts and ideologies based on perverted perception of the human nature. The completed embodiment of animal concept of survival is Nazi ideology, which also absorbed social Darwinism and the cult of power (established by Bismark and Treitschke in Germany, in the nineteenth century) [ref. in: Kohn 102].

After Adolf Hitler, social Darwinism obtained the second life and penetrated the contemporary sciences under the name of sociobiology. To comprehend the danger of animal/biological concept of survival and the concept of competition/aggression, it is enough to recall that social Darwinism has the specific theoretical foundation – the Hegel’s logic, which made conflicts, wars, and struggle the basis of evolution [e.g., Hegel ref. in: McGovern 554] and culminated in Marxism, Nazism, and Fascism.

The concept of war, widely accepted and practiced during all history of humankind, considers survival as the result of destruction and assimilation of competitors or rivals. It is the logical completion of the animal concept of survival: at first, men are transformed into the beasts; then, they fight with one another for the better cages and possibility to consume more living flesh. Social Darwinism, especially with the Nietzsche’s additions, is almost identical twin of the concept of war.

The modern concept of war has the roots in the ancient Chinese Art of War, which might be described with the following definitions:

- war for the state is the matter of life and death, survival or ruin [Sun Tzu ref. and qtd. in: Vital 1]
- war is “the greatest affair” of the state and the way to survival or to annihilation [The Six Secret... 96]

The contemporary concept of war is the logical consequence of the ancient Chinese philosophical doctrine, which assumes that

- human beings compete as animals
- the degree of true humanity depends on the degree of culture
- all what ordinary humans need are the civilized rituals and the rulers who make them work [Xunzi, ref. in: Neville (1995a) 14–15].

The philosophy behind the ancient concept of war holds:

— what the Nature produces and originates, the human mind elaborates and completes
— war is a part of the human nature, it comes above (from Heaven) through human force, and “properly used” force or warfare “produces good fortune”
— as soon as wars are the natural and inseparable part of existence, the military techniques and methods should be elaborated and ritualized up to sophistication. War produces the strong order and makes adversaries weak; war makes possible without slaughtering, with execution only “those who deserve to be executed” to conquer countries and safeguard the lives of right individuals [Thunder... 126, 158–159, 160–161].

Such an attitude prompts instant questions: who would be a judge and which criteria he would use to identify those who “deserve” execution. The basis for an assumption of the right to decide destiny of the others is the same arrogance of inhumanity, which distinguishes, for example, the Aristotelian presumption of the right of one nation to evaluate suitability of other nations for slavery labor.

The traditional Asian thought considers all elements of life as the interconnected whole and unifies in one system philosophy, art of war, politics, and business; thus, for instance, even the marketplace becomes a battlefield [in: Chin–Ning Chu vii].

Consequently, any philosophical system that provides the basis for business practices and state affairs must justify as the main virtues the particular military qualities of subordinates, which allow the leaders to achieve their strategic objectives:

- complete obedience up to subordinates own self-annihilation according to the will of the master–superior
- absolute loyalty, which transcends death, and recognition of the supreme priority of survival the leaders, nation, state, company, group [fe. g., the Samurai’s code of ethics [Suzuki 89, 93], and its contemporary modification – Kamikaze] by any means including self-sacrifice of the subordinate’s life and freedom
- the Confucian ruler-centered moral discipline
- collectivism and group unity, peer evaluation of person based upon conformity to the group norms, thus submission of the person’s objectives and priorities to the group’s objectives, priorities, and expectation.

IN SUMMARY,

these virtues actualize the priority of survival of a supersystem over subsystems [[the Aristotelian or beehive-oriented model of survival]], for instance, the state over citizens, and the ruler over his subjects. The widely accepted belief holds: the hierarchy of values sustained by such virtues stabilizes the existing social and controlling structures, facilitates development, and maximizes the time-frame range of existence of the states and other establishments.

In general, any leader or managing subsystem that has achieved any degree of power strives to establish the ideal model of behavior for the subordinates, which includes at least some degree of such ancient virtues as complete obedience up to subordinate’s own self-annihilation and absolute recognition of the supreme priority of survival the
leaders, nation, state, company, group by any means, up to self-sacrifice of the subordinate’s life and freedom. The model is implemented through the laws, rules, regulations, codes of ethics, rules of professional conduct, corporate culture, group norms, ideologies, promotions, moral and material stimuli, etc.

The possibility to produce the good fortune by means of war became the cause for dehumanization of man. According to Socrates, war is “acquisition of wealth”; war is possible because the soul is enslaved by body and has to serve the bodily desires [in: Plato Phaedo 66b–c].

Traditional (pre–Plato) philosophical thought identifies slavery of the soul with transformation of man into the animated matter – animal

The ancient Chinese philosophy has produced the Art of War, which still is widely used, for instance, in the competitive wars of contemporary business enterprises; it — compares people with the animals traditionally used for food and travel: “The people are like cows and horses. Frequently make gifts of food and clothing, and follow up by loving them” [The Six Secret Teachings 89]

Δ Perhaps, the time came to clarity at least some misconceptions covered with the loud wordings about love:

• it is not possible to love an animal [[e.g., a cow]] and slaughter it for consuming its flesh and using its skin for clothing
• it is not possible to compare a human being with an animal intended for slaughter and have any respect to human rights and acknowledge existence of any human ideals, morality, and morals.

If to recall the history of treatment of people and especially criminals, inhuman executions, and imposed ideals of the supreme priority of survival the leaders along with such phenomena as Kamikaze, the ruler-centered morality, collectivism, etc., there is no possibility to assume existence of any feeling toward those who are destined to perform the roles of cows and horses; it means that along with the ancient military strategies, the contemporary leaders assume the outlook, which contradicts the human ideals, and especially, Christianity

— in the context of manageability, compares people with the flowing water that stops when obstructed, and flows when the way is open
— refers to knowledge as to the means to obtain wealth, and to wealth as to the means to obtain people [The Six Secret Teachings 84, 89].

Δ The philosophical basis for comparison of people with the flowing water does not differ from the outlook, which underlies the referred above comparison with cows and horses: it implies the possibility of complete submission of the subjects and absolute power over the subjects. Reference to the knowledge as to the means to buy people discloses adherence to the specific version of the Aristotelian “universal” pattern ‘master-slave’. Only the role of knowledge is modified: as soon as the philosophical-minded authors of the ancient concept of war envisioned themselves as the sages, they employ knowledge instead of traditional market valuates.

Recently, the idea of co-evolution and existence of the ecosystem, with the suggestion that executives should think of themselves and their businesses in biological terms — as species, biological organisms, and biological ecosystems, was applied toward business practices [Moore 7, 15, 25–27]. Contemporary natural sciences present the biological ecosystem as balanced co-existence of the hierarchy of natural hunters—killers regulated by the natural instincts of killing and consuming the others for the sake of own survival [[e.g., small birds of prey exist because they eat sparrows, and sparrows exist because they eat insects]]. Consequently, it is becomes evident that the biological model of competition re-introduces the old concepts of war and survival of the fittest, which already were employed in social Darwinism, Nietzsche’s model of the Future, and the Adolf Hitler’s vision of the Greater Germany as a head of a pyramid composed of the inferior nations—suppliers of labor and material reserves for the German super-race.

The purpose of any war is an increase of own potency and potential by assimilating assets of the opponent, thus, safety of the assets remain significant for the strategy of wars: the resources must be expropriated and absorbed by the efficient way, without any loss of value.

For instance, during the devastation of World War II (Japan, the 1940s), Morichei Ueshiba (1883–1969) developed the philosophical doctrine known as Aikido or the Art of Peace.

Aikido is the more advanced doctrine than the straightforward Art of War is; it reflects the most efficient [at the contemporary stage of development] way of forceful assimilation. Aikido reiterates the ancient Chinese concept of Tao of Heaven: to excel, not to compete [ref. in: Sawyer 29]. Aikido holds: optimization is possible only in accordance with the “movement of the Universe”: its philosophical basis links a human mind and the Universe in one system. The disciple of Aikido — the Warrior of Peace — pursues own development peacefully, by reconciliation, cooperation, and harmony with the Universe: an opponent is the misdirected force that must be apprehended. Aikido does not consider competition as the way of existence and an opponent as a competitor: competition is “a grave mistake.” The intelligent trained mind is out of competition: it is the master in an unassailable position [Ueshiba 8, 9, 99, 103]. This ideal of the non-competing sage resembles Tao Te Ching [China, the third century B.C. [also, ref. in: Sawyer 13]]. Seemingly, the Warrior of Peace has the outlook of Anaxagoras: his job is to put the Universe and own subjects—opponents in order.

From another point of view, the actual essence of Aikido is the war until complete submission of opponents to the enlightened Warrior of Peace: the language of war describes the way of Aikido. The essence of the Art of Peace is control of aggression that is expected to facilitate the conquest of the Warrior of Peace. The profound knowledge of weakness and strength and advanced martial techniques comply the basis for sophisticated war strategy, which unifies the psychological, physical, and extrasensory impacts. When the Warrior of Peace meets his foe, he must draw up all strength into the focus, to control an attack, “envelope” the adversary, then guide him, then enter completely and blend totally with him, then eliminate the adversary’s strength by drawing him into own sphere of strength. The Warrior should position himself at the level of the force “ki” [[chi] in other sources] that makes him able to communicate with “heaven and earth,” and make him able to reach the path, which “is really No Path” [[this “No Path” is the universal energy flow, which cannot be described with the human measures of dimension or direction]]. All that must be done efficiently and without any harm to opponent: any harm inflicted to the opponent is the harm inflicted to the Warrior himself [in: Ueshiba 64, 79, 80, 89, 93, 101, 114].

Δ Obviously, the basis of Aikido is the presumption of an ability to control the flow of universal energy and modify the energy fields, which sustain existence of a human being. The Warrior of Peace imagines that he fights at the level of the universal energy: he assimilates the energy field [a human being], which at the levels of the energy—matter structures Universe appears as his opponent.

In theory, the energy field of the opponent might be consumed before the attack at the material level begins. This assumption explains the warning concerning inflicting harm to the opponent: in fact, the opponent already had been assimilated and became own — although temporarily disordered — subsystem.

Aikido is not consistent with the proclaimed purposes of harmonization of the Universe: it contradicts the purposes of evolution because Aikido attempts to employ the advanced skills to assimilate the others; the difference with other techniques of war is the level of complexity: the ordinary conquerors openly fight at the visible level of the matter; the Warrior of Peace presumes that he is able to fight at the level of the universal energy, which creates and sustains the material world. Aikido is one more opportunity to comprehend how people impose own understanding of the material world, where they kill one another for bread, gold, and other material dissipating structures, on the realm of unlimited infinite eternal energy, where all is free and acceptable according to the innate ability to accept, which cannot be forged, forced, or misrepresented with the traditional art of deceit.

The concept of survival accepted in this book correlates survival with optimization.

Since the origin, the human thought acknowledges God the Creator as the ideal of perfection — the Absolute Truth and the Absolute Good. Consequently, many philosophical doctrines explain meaning of existence as optimization: all creations must reach the highest good according to the design—will of God. Philosophical schools construe the term “optimization” according to the levels of their development or their purposes.

For example, Gottfried W. Leibniz (1646–1716) comprehends the will of God as “the principle of divine optimization,” that is existence of “the greatest possible variety together with the greatest possible order” [Leibniz qtd. in: Körner 24].

The exact meaning of this definition should be considered in the context of infinite number of minds. These minds — “simple substances” — represent different reflections of the same Universe and compose the infinite sets of possible universes distinctive by their degrees of perfection. Therefore, through the maximal variety and order, the Universe obtains “as much perfection as possible.” Leibniz attempts to describe existence of the chaotic reality carrying infinite possibilities to form perfect systems, realities, “worlds,” or “universes,” which he correlates with the “ideas of God.” He asserts that ordering of this reality of “simple substances” would fashion the perfect moral world, which he — imitating Augustine — labels as the “City of God” [Leibniz Monologaly §552–58, §§85–87; Principles of Nature and Grace ...].
Evidently, Leibniz envisions the perfection as the fixed order of stagnation mixed with the Plato’s ideas/forms: for him, the perfect system is the determined structured system inside a supersystem with the high degree of the order. However, structuring of the chaotic reality signifies actualization of the purpose, and the structures with the high degree of order indicate restrictions and limitations of the system’s behavior at the last stages of development, therefore, inevitable beginning of stagnation. Yet, stagnation excludes any possibility of the optimization and evolution. Leibniz’ affection for the order covered with philosophical-theological speculations, which re-iterate the Plato’s fantasies, reveals the visible phase of the philosophy of self-annihilation (stagnation → decay → destruction and disintegration). Later, in the twentieth century, the Leibniz’ countrymen fascinated with the Hitler’s vision of “new world order,” willingly accepted Nazism and attempted to impose the Nazi “new order” unto all “inferior” nations that resulted in devastation of the World War II and destruction of Nazi Germany.

During the incessant wars and under the constant threats of death, which were the historical reality of life in ancient China, some sages contemplated life as pliable and weak, and death as firm and strong [Tao Te Ching qtd. in: Sawyer 37]. In this context, the pliable, weak, formless might be understood as an unstructured chaotic reality that contains unlimited set of responses; the firm and strong could be associated with the structured ordered (thus, finite) system allotted with the limited potency and determined—restricted range of existence. Consequently, the perfect life was seen as deep understanding of every power of the Nature, assimilation with the Nature, and directing of peoples and the state according to the natural movement of the universal energy [e.g., Thunder in the Sky 3, 58] unrestricted by the limited material structures. Obviously, such a vision contradicts the previously referred concepts of war and comparison of people with cows and horses; perhaps, it is the remnants of pre-Confucian philosophy, which preserved some concepts of the Minoan civilization [pre-Orphic philosophers].

Within the Universe created by the divine energy and controlled by the law of perfection, there is only one natural way to survive: to transform own existence into the process of optimization—evolution.

The faith in God, through which a human being receives wisdom and knowledge of God (wisdom and knowledge of God are the embodiment (at different levels of complexity) of the divine creative energy of God), freedom, and the purpose (that is fulfillment of the will of God) compose the foundation for the concept of survival as optimization—evolution of people, their creations—the societies, the states, business systems, and the Universe:

The following assumptions summarize the concept of survival as optimization—evolution (from 1. through 9.):

1. The universal law of perfection sustains and controls existence of the Universe, where each system has either to achieve the state of optimum or to disintegrate. The universal law of perfection controls each level of complexity: the terms of existence at any level of complexity are the derivatives of the universal law. For the systems at the levels of the energy—information and energy—information—matter, the universal law of perfection manifests itself as the law of optimization: any energy entity—a purposeful system—has been created and exists to achieve the state of optimum.

2. Optimization, or the process of achievement of the state of optimum—fulfillment of the universal law of perfection, is the essence of existence for any system, which intends to accomplish the purposes of its creation.

3. The system achieves the state of optimum at the moment, when three conditions coincide:
   - achievement of purposes had realized the maximum of potency, which can exist at the system’s level of complexity
   - the intra— and inter—system processes have reached the maximal effectiveness and efficiency obtainable at the system’s level of complexity
   - the system becomes able to fulfill the purposes with the higher levels of complexity, which the system’s supersystem needs for the consequent development.

4. The system exists at the state of optimum, when it realizes the maximal potency. The state of optimum is identified with the maximal level of complexity and maximal effectiveness and efficiency of intra—system life—sustaining processes and inter—system processes—interactions with the system’s environment. Each level of complexity has own meaning of the state of optimum.

5. Three main laws, which are derivatives of the universal law of perfection, control the levels of complexity and determine the laws of survival and disintegration at the levels of the energy—information and energy—information—matter: law of creation, law of cognition, and law of optimization.

6. The law of survival is an optimal code/pattern of processes, which maintain the balance between intra— and inter—system processes:
   - the intra—system processes sustain the system’s existence and result in achievement of the system’s purposes, the system’s development and optimization
   - the inter—system processes are interactions among the system, its environment, and the supersystem, which accommodate the system.

7. The laws of survival do not provide for uniformity of the systems situated at the same or similar hierarchical levels; thus they do not stipulate predictability of behavior, which underlies stability of the supersystem; their focus is survival of the system itself.
8. The following laws—derivatives of the universal law of perfection control:
   a/ survival of the mind:
   - the law of adequacy, or adequate complexity
   - the principle of maximal efficiency
   - the freedom of cognition
   b/ survival of the creations of men (e.g., society, business and other establishments):
   - the law of hierarchy
   - the law of subordination.

9. Survival of humankind depends on observation of three main derivatives of the universal law of perfection by the societies, by the states, and by the religious, political, social, and other establishments, which influence life of the people:
   - law of inviolability of human life, which has such a derivative as the law of supremacy of the good of a human being over the good of the human being's creations
   - freedom of conscience of a person
   - freedom of choice of a person that is the freedom to achieve the person's own state of perfection.

2. The Concept of Time

...Time is a tool for accomplishment of the purposes of evolution: the dimension of time accommodates processes of the development, optimization, transformation, and destruction at the mankind levels of the Universe.

The law of irreversibility of cognition controls the dimension of time. Irreversibility is impossibility to stop, decelerate, reverse, or interrupt the interminable purposeful transformations of the energy and processes of cognition governed by the universal law. Irreversibility in its exact meaning (impossibility to reverse process) manifests itself when sets or arrangements of energy derivatives attain the specific threshold of complexity and become able to carry and consume the purposeful information.

Some researchers attempt to approve the permanent character of irreversibility. For example, they refer to experiments with thermodynamic equilibrium in limited portions of the space, where elementary processes involving elementary particles can be reversed under specified conditions [e.g., Prigogine and Stenger 301]. Such property of quanta as existence in two forms—energy and matter—determines the possibility of transformation of the energy into the matter and the matter into the energy (\[\text{particle} \rightarrow \text{wave} \rightarrow \text{particle} \ldots\]) confirms that reversibility is the natural property of the energy-source of the matter.

Finite multitude of the energy—information—matter systems and realities must possess reversibility of the elementary components because they undergo countless transformations in the constant (constant within the temporary singularity—time–space–complexity–bounded Universe) cycle of...

... creation \rightarrow transformation \rightarrow disintegration \rightarrow creation \rightarrow transformation \rightarrow disintegration \rightarrow creation \rightarrow ...

In general, reversibility should work only at the levels of complexity where the purposeful structures of the matter do not exist yet, or where reversibility is the natural property of energy, which has been transformed into the energy derivative ready to participate in creation of the matter. Perhaps, at the lowest level of complexity, reversibility is correlated with timelessness and therefore, with inability to serve any definite purpose within the world of the structured matter.

When a system reality cognizes, learns, or reads/scans the universal code ([\text{universal code}]), it extracts from the universal code those patterns of energy transformation, which are consistent or coincide with its levels of complexity. The system's level of complexity determines and the law of irreversibility controls the consistency of such reading—scanning—perception and realization: the universal code is actualized with the law of irreversibility within the specific dimension subsystem of time: the Present as the frontier system between the Past and the Future.

The law of irreversibility controls acceptance, accumulation, and transformation of energy and any of its derivatives, including knowledge, by any purposeful living system.

Irreversibility in this context implies impossibility to reverse processes of transformation the energy—information and energy—information—matter while a system accomplishes its purposes. Irreversibility is also impossibility for a system to decrease the level of complexity, while such a system is in a process of realization of purposes.

To decrease the level of complexity means to unlearn what had been learnt as a result of accomplishment of a specific purpose: it is impossible until the specific purpose remains the unchanged reason for the system's existence. When the purpose is changed, the system has to restructure all knowledge it possessed before modification of the purpose. Any system with modified purposes becomes a new system, because new knowledge inevitably transforms the system's essence.

A system sustains own existence by irreversible assimilation—cognition of information. The essence of cognition is irreversible assimilation of the active information (the active information is the pattern code/law of energy transformation and transmission also named as "the small energy form") which activates irreversible transformation of energy and its derivatives — energy—information forms with different levels of complexity: data, information, knowledge. The active information might be conveyed in a form of code, pattern, information, data, concept, thought, system of knowledge, a report, book, library, etc.

The law of irreversibility postulates that when a system cognizes accepts or perceives the active information, the accepted energy form triggers off the irreversible inner changes of the complexity and activates changes within all correlated systems and realities. There is no any possibility for any normal system to reverse reading/perception/embodiment of the active information.

The law of irreversibility maintains achievement of purposes with the irreversible continuity of the processes of cognition (Irreversible because even if cognition can be stopped when system is destroyed, it cannot be reversed), an increase of complexity, and optimization. The law of irreversibility implies that until the system is able to accomplish the purposes it has been created to accomplish, it is not possible to stop or reverse the process of cognition and to unlearn knowledge created or accepted during accomplishment of the system's purposes.

Irreversibility and purposefulness are the main system—driving forces of the time–space–complexity–bounded Universe. From another point of view, irreversibility and purposefulness might be seen as two facets of the evolution: within the unstructured chaotic reality of energy formations a system or reality appears; then, the system or reality makes the divine energy of creation accessible for the purposes of men and prosperity of their establishments.

Since the Antiquity, philosophers attempt to comprehend the meaning of time. Some definitions correlate time with the sensory perception, necessity to arrange "the division of accidents," the meaning of the end, and measurement of movement. The matter and movement appear at the "borders of void" to produce the structure according to the "command of the uncreated nature" during the "cycle of the void" [Pseudo—Zeno 5.3.1; 5.3.6; 5.3.8; 5.4.6 156–159]. Pseudo—Zeno envisions time as the dimension that accommodates the "cycle of the void" during which the newly created/ordered/arranged matter and the movement come into existence. A human being perceives time through the sensory perception and describes it with such terms as end, structure, and void.
Contemporary researchers define time as a “construction” [Valery, qtd. in: Prigogine and Stengers 301], and as an “abstract entity, a construction,” based on material objects, events, and processes, the dimension of change for the Nature, and the dimension of purpose for men [Denbigh 3, 154].

Such definitions re–iterate the neo–Platonic concept of time. Perhaps, from a particular angle of consideration, the time could be defined as a principle of arrangement. There is an opinion that human perception originated the so-called “asymmetries” of time [Horwich 1, 5, 7–8]: the impossibility to learn the Future and the possibility to know the Past.

Some researchers express doubt about the possibility to know the Past in its original meaning [e.g., Bradley 117]. Indeed, to learn the significance/value of some events or phenomena for the people who lived, for instance, two hundred years ago, the contemporary researcher should unlearn the knowledge created during two hundred years, which separate his “today” from their time, and enter the reality, which does not include this knowledge in its framework. Besides, the main sources of knowledge of the Past are libraries and archives, whose owners might wish to preserve only the selected information chosen according to the political or any other consideration [e.g., in: Joyce 35, 37].

So, the human mind is endowed with an inability to apply categories of truth to the Future and possibility to classify as “true” or “false” any event of the Past, and impossibility of backward causation and bias toward the Future.

The referred asymmetries portray time, as the disproportional arrangement with now, that is the main multidimensional part centered on the Present, and later, that is the flat linear projection oriented into the Future.

According to the systems concept of time, the purpose is the focus of existence of any systems and reality. From such a point of view, the assumption of “asymmetries” is pointless because every subsystem is irreplaceable and works for one and the same Master, yet, with the different means. As everything created by God, a design of time has the inner harmony and perfection. The time is the singularity/field/dimension, which accommodates each purposeful system or reality of the mankind universe, and where each purposeful system/reality exists within three constantly developing subsystems – the Past, the Present, and the Future.

The Past develops by absorbing the codes of realized manifestations of the universal law accomplished at the Present. Each pattern of energy transformation [[process, condition, field, dimension, hierarchy, system]] after its realization in the Present [[that is an embodiment of the pattern in the particular forms, structures, realities, processes created by energy transformations under particular conditions and at particular time–space–complexity point]], continues existence in a form of the information code. This code carries indefinitely the essence of a system, which existed at a particular time–space–complexity point, and – if it is efficient and effective enough to maintain the consequent processes of optimization – might be reproduced.

The Present is the frontier system between the Past and the Future, or a dimension that makes possible the focus: the Present is the precise time–space–complexity point, where the creative and driving forces, potency and readiness – the adequate level of complexity – of a system/reality converge and interact for accomplishment of a purpose. The description of a purpose includes such a feature as a realization of a particular set/wholeness of the energy transformation–transmission processes. Then, transformation of energy and energy–information into the matter constitute the meaning of the chaotic reality of the Present as a stage and source for design and realization of the Future.

The Past absorbs the realized in the Present codes of the universal laws, which were carried by the information that has activated creation of systems and realities in the Present.

All material components of the Future are constructed, experienced, and realized in the Present; how they will be arranged into new systems, which levels of complexity they will be able to reach, is determined in the Present.

The Future might be defined from different points of view. For example, as the infinite multitude of

– the possibilities to evoke into existence systems, realities, structures of order, which are hidden inside the chaotic reality of the Present

– the finite states of existing systems, realities, structures of order; also, it might be assumed that the Future accommodates the infinite sets of the finite states of the Present.

The energy forms/codes compose the chaotic supercomplex reality of the Future, which might be envisioned through the analogy with the infinite multitude of alphabets – sets of letters and digits scattered and mixed without a discernible order. Which of these codes [[letters and digits]] will be read and transformed into complete systems, realities, or processes [[the analogy with words]] will determine the reality of possible sets of the finite states of the Present [[the analogy with concepts]]. Realization of these codes organizes and evokes into existence – at the Present – the particular energy–information–matter structures, systems, and realities.

Therefore, the Future is designed and accomplished at the Present by cognition and actualization of the codes and patterns of energy transformation, which are determined by the nature–purposes of the existing systems, demands of the environment, and the degrees and stages of the evolution...

Δ In the terms of systems–complexity theory, the time might be defined as the system, whose essence is described with the correlation among the purpose, information, complexity, and irreversibility. This correlation not only constitutes the universal meaning of time; it determines the range of existence and the particular/individual meaning of time for any system/reality within the time–bounded Universe.

Any hierarchical level/system/reality has own duration of time, as a period of movement from the point of creation for achievement of specific purposes through the accomplishment of purposes and to the consequent transformation or destruction.

As soon as the purpose exists, exists the time: the systems/realities advance by the irreversibility of cognition throughout their dimensions of the time toward their finite states, which had been designed as the results – purposes – of their existence.

The purpose, knowledge, complexity, and irreversibility of cognition determine the essence of the dimension of time and constitute the nature or essential properties–features of any reality/system within the dimension of time.

The evolution, as an increase of complexity of the world of the matter, can be realized only within such a setting as the dimension of time, and only under the law of irreversibility of cognition. Irreversibility unifies a purpose, knowledge, and complexity into the logical chain:

the **Purpose** is adequate to the irreversible **Complexity** of the **Knowledge** created by the system →

the process of creation of **Knowledge** is irreversible →

the **Knowledge** is created with and transmitted through the intra–system **Information** flow →

the intra–system **Information** flow sustains the **Cohesive Power**, which maintains the **Wholeness/System** →

the **Wholeness/System** exists as a result of the **Irreversible** system’s life–sustaining processes [[e.g., the irreversibility of cognition]] →

the **Irreversible** system’s life–sustaining processes are the processes of achievement of the **Purpose**
In summary,

- the time is the developing supercomplex chaotic reality/dimension
- where the universal law governs transformations of energy, which accomplish the purposes of evolution
- that accommodates system–creative and system–driving forces, which sustain existence, development, and optimization of the world of the matter
- that consists from the infinite multitudes of derivatives of the universal energy – systems, realities, and supercomplex chaotic realities in pursuit of the maximal potency and the state of optimum
- where each purposeful system/ality has three subsystems – the Past, the Present, and the Future. All three subsystems are formed by the energy transformation codes, by energy itself, and by the products/results of energy transformations: energy–information and energy–information–matter
- where the law of irreversibility secures existence of the Past, Present, and Future and determines their correlation
- where information is the carrier of irreversibility, which supports continuity of existence, interconnections, and interactions among three subsystems (the Past, Present, Future)
- that accommodates any purposeful system/ality and provides the settings for realization of the universal pattern of creation for any purposeful system/ality...

3. The Concept of Hierarchy

... People and their establishments have to survive within two intertwined dimensions: a society as the purposeful association of men and their establishments arranged by the set of hierarchies of power, and the environment as the set of societies and hierarchies, which accommodate existence of men and their establishments, provide the life–supporting resources, re–distribute and consume creations of men and their establishments.

The traditional vision of the world places each purposeful living system within the multitude of hierarchies. Some researchers describe hierarchical structuring as the optimal strategy to achieve stability, development, and increase of complexity in the systems, which exist within the temporal hierarchies [e.g., Milsum 148, 153, 157].

It looks like the common perception recognizes the hierarchical principle as the main pattern of creation. The hierarchical organization became one of the main descriptions for the phenomenon of complexity within the Universe, in which the infinite multitudes of different energy–information and energy–information–matter systems, realities, and non–discernible by the mind energy forms appear, function, and dissipate.

Yet, in fact, nobody can confirm existence of the hierarchies within the Universe. The hierarchy appears only at the level of creations of men: it is an artificial construction intended to stabilize, to control, and to predict behavior of the systems and realities, which might influence political and social life. Evidently, the hierarchy might exist only at the levels of the structured matter, which already is endowed with its destiny: purposes, significance for the life–cycle of the others, processes, terms, conditions, and time range of existence.

A definition of a hierarchy usually reflects the researcher’s points of view and describes the features selected according to the purposes of study; for example, a hierarchy might be described as

1. a framework for accomplishment purposes of the Universe
2. a framework for manifestations of the universal law
3. the web/network of points in the time–space–complexity–dimensional reality, where the system–creating and system–driving forces of the Universe activate the processes of accumulation–transformation–transmission of energy, energy–information, energy–information–matter
4. the means for concentration of energy, energy–information, and energy–information–matter structures of order, systems, and realities with the different levels of complexity
5. the stage of development at which the structures of order, systems, and realities with different potency become discernible within the chaotic reality–source of their origin
6. the results of development and the means of optimization of the particular system, reality, Universe
7. the inner arrangement of any purposeful system, reality, Universe
8. the structure of authority, power, and submission, etc.

Consequently, the mind’s environment might be envisioned as the three–level hierarchy (Figure 2.1):

1. the chaotic realities and totalities with the purposes, which the mind cannot identify and decipher
2. the realities and systems whose purposes the mind is able (or at least the mind believes that it is able) to identify
3. the realities and systems created to serve the purposes of men.

The system’s ability to operate rests upon two main hierarchies:

```
the hierarchy of purposes
↓       ↑
the hierarchy of values
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Each system is composed from subsystems.
For example, a business enterprise – corporation – is a system; its headquarters is a managing subsystem, an accounting department within the headquarters is a subsystem of the managing subsystem; the business universe is a system and, at the same time, a subsystem of the mankind universe, and the supersystem for its subsystem – business enterprise-corporation.

![Diagram](image_url)

**Figure 2.1. The Hierarchy of the Mankind Universe**

The hierarchy of purposes, or the tree of purposes, reflects the meaning of existence and the inner structure of a system; it arranges/orders the main purposes and interim objectives by their significance and sequence for achieving the main purpose of a system as a whole. Such an arrangement (made for the system as the whole and for all its subsystems) resembles a tree/bush. The main purpose of the system (super-purpose, or the main root–stem) is achieved when all system’s subsystems accomplish their main purposes (purposes – main branches), which, in their turn, have the foundation – interim purposes (sub–purposes – ramified branches) of the subsystems. A hierarchy–tree of purposes can be arranged for the systems with discernible structures. The chaotic realities have other arrangements and other meanings of complexity.

The hierarchy of values is an arrangement of values (where “value” is the measure of good) ascribed to different system’s activities, states, and conditions according to the main system’s purpose. It is also the hierarchy of positive and negative emotional, psychological, material, and other consequences, received or given up profit, costs of resources, which a system is willing to pay, spend, receive, or sacrifice for accomplishment of the purpose. The faith and philosophy, which the society has accepted as own foundation, provide the meanings and assigns priorities of values accepted, communicated, and embodied into actions by the state, social, and business establishments.

Although the mind also employs the hierarchical structures [e.g., hierarchy of values: everyone and everything has own hierarchies – for this is worthy to give up the very life, for that it would not be worthy to spend time and efforts to gain possession], has been the mind designed to exist within the hierarchies?

There is the direct connection: human being = God. The mind belongs to the managing subsystem of the Universe: the beauty, complexity, effectiveness, and efficiency of its design excel incomparably everything known. All minds – as the beings created after the same pattern: the image and likeness of the God – are equal and have the direct connection with their Creator. Therefore, it should not be any hierarchy/labels for minds until the mind itself, voluntarily, would construct such hierarchies for itself.

In general, the mind creates hierarchies of the systems, phenomena, and events, which compose its environment, during ordinary cognitive activities when it creates information and knowledge for the external communications intended to secure survival at the levels of energy–information–matter. Creation of the conceptual worlds and realities [e.g., philosophy, beliefs, and systems of knowledge, purposes and values, which explain, justify, or transform the mankind universe according to the purposes of evolution] belongs to the non–hierarchical chaotic structures of the mind’s cognizing core.

When the mind descends at the level of structured thinking in the matters of religion [that is when the mind accepts operation with the hierarchies of the matter as the meaning of own existence, and imposes the restrictions of the matter (images) on the knowledge received through the faith], it serves the purposes of the temporal matter and therefore, opens itself for the logical reality of anti–evolution.

When the mind places itself within the hierarchies of the world it had been created to dominate, such placement evokes the old fairy tale about the invincible empress who under the spell of the evil wizard each night transformed herself into the animated doll, which had to amuse the empress’ slaves.

For any mind, existence without the hierarchies is possible within the dimension of faith, because of cognition of the truth. Perhaps, a possibility of survival of the mind without submission to the earthly hierarchies of power is the first fruit of the inner freedom, which Lord God Jesus Christ promised His followers (in: John 8:32).

However, it seems that each time, when God calls His creations to the freedom, they keep returning to the same trap of limited slavery existence instead of accepting the way to the perfection and ultimate freedom. Two events most vividly illustrate this puzzling phenomenon of adherence to the earthly hierarchies:

1/ rejection of the exceptional status of the chosen nation governed by God and desire to have a king to be governed as the “other nations” (in: 1 Kings 8)
2/ establishment of the elaborated hierarchy within the papal church of Rome, when between God and His creation new levels of authority appeared, such as the saints, doctors of the church, and the Inquisition along with its Prefect/superior – the pope.

For example, Roger Bacon proclaims that a Christian man “must believe in the Church and the Scripture and the Saints and the Catholic doctors” and do not rely “only or principally on human reason” [The Opus Majus 103].

Δ It is noteworthy that Roger Bacon mentions the Scriptures – the word of God – after the papal church [Roger Bacon lived in 1210~1215?~1294; the Inquisition forbade all laymen to read the Bible in 1229 [Grun 168]]. However, if a man cannot rely on own intellect, why should he rely on the intellect of other men – “Catholic doctors,” for instance; what makes their intellect more powerful – their efforts to justify atrocities of the Inquisition?

It would be interesting to identify the reason for a strange phenomenon – the desire of some ordinary men

a/ to intervene between communication of the others with God
b/ to take away the freedom of will granted by God
c/ to assert own opinion as the only rule how to worship God and to live the very own life.
Evidently, this desire indicates the masked pride and self-deification, which are the symptoms of the irreversible stage of inner destruction. However, what is the key, which opens the possibility for a perfect creation of God to become the beast of prey, therefore, to choose degeneration—death, to reject life—evolution, and to substitute own cruelty for the God’s commandment to love one another? At the present stage of development of the behavioral sciences, this choice might be detected only after it has been made and already manifests itself with the attempts to restrict freedom of thinking and choice of the others. Simultaneously, these attempts indicate the irreversible phase of the latent before processes of disintegration of the establishment, where they became the actuality. Therefore, any attempt of a ruler or any state/social/political/religious group/structure to interfere with the religious and civil freedoms and rights of the others signifies existence of the void of evil and foretells the inevitable ruin of the establishment, death and suffering of its members/subjects.

Roger Bacon continues the long line of the servants of the hierarchies of power who impose own slavish perception of the world and religion unto the others. The roots of the puzzling phenomenon of the voluntary submission might be discovered in the beginning of history. For instance, only one tribe has been chosen to be set apart from all people to serve the God’s purposes and to be His personal possession. This tribe had been granted the exclusive role: “a kingdom of priests and a holy nation,” the servants of God. Submission of the ancient Israelites to the earthly hierarchies in the beginning of their history was the temporary punishment intended to make the people to learn and appreciate the difference between serving God and serving the earthly rulers (in: Exodus 19:5–6; Leviticus 20:26, 25:55; Psalm 105(106):12–15; 106(107):39–43; 1 King 12:9–11; 1 Chronicles 16:19–22; 2 Chronicles 12:7–8).

When ancient Israel rejected Lord God to rule over her, and her seniors asked Prophet Samuel for a king to govern them “like all the nations,” they were given an explanation and warning about the price for existence within a typical earthly hierarchy of power:

1/ loss of freedom, up to slavery
2/ partial loss of wealth to maintain a king and his establishments
3/ loss of some sons and daughters taken away to serve a king

The Prophet’s warning was disregarded: something more important than loss of freedom, children, and wealth blinded the mind of those who sought the earthly ruler. There might be different explanations of this phenomenon of the willingness to give up freedom: the necessity of physical survival, the common good, the divine nature of the state, progress, security, a desire of social comfort and predictability of existence, and especially, the rejection of responsibility for own thoughts and deeds, which is the main feature that distinguishes a gregarious social animal from a free being created in the image and likeness of God. Perhaps, it was the impossibility to cognize God, therefore, to foresee His actions and influence them similarly as it can be done with the earthly rulers, therefore, to assure at least some degree of predictability and comfort.

God defined the petition about a king as the rejection: they leave God to worship other deities and reject His kingship, because they do not want God to govern them (in: 1 Kings 8:4; 12:12–25). Thus, whatever the actual reason or triggering point was, the essence of this phenomenon might be defined as the inability or indisposition to focus own mind/soul on God and accomplish the purposes for which God created man [that is as apostasy]]. Another part of the puzzle is the cause of the inability or indisposition to focus own mind/soul on God that is to comprehend the truth: a human being lives by God and does not have separate existence from the Creator...

To resolve this puzzle means to find the reasons, which compel the perfect system created for the eternity to descend at the level of the dissipating structures and to prefer the temporal abundance of the matter to its Creator – God the Spirit. Perhaps, finding of the reasons would allow preventing or at least alleviating their negative influence on the evolution...

In general, development of a hierarchy has quite a simple logic and typical rules. The life—cycle of any hierarchy of power includes such stages as establishment, development—elaboration, disintegration, or, sometimes, absorption by another hierarchy. Usually, a hierarchy elaborates the inner life—supporting structures by replacement, duplicating, and ramification of the channels for the information flow, which carries the codes—descriptions—determinations of the patterns of behavior and survival for the systems composing the hierarchy.

When the original information channels deteriorate or become insufficient to support intensive development, or after the composing hierarchy systems have reached the threshold of complexity, which exceeds potency of the hierarchy (usually, when two or more hierarchies accommodate the same system), hierarchies become weakly coupled. The weakly coupled hierarchies are the hierarchies with insufficient or exhausted life—supporting potential and with the decaying cohesive power; ultimately, they disintegrate or split to enter new stage of intensive horizontal or internal growth.

Empires of the ancient world left the simple model: the conglomerate of the nations and the states taken by force and integrated into the weakly coupled system by the fear of destruction in a case of disobedience. A weekly coupled system has the insufficient cohesive power. Usually, within the authoritative hierarchies, the insufficiency of cohesive power is the consequence of distortion of the original purposes and deterioration of the core values, or, in the empires built by force and maintained by fear, the concealed rejection by the conquered states—subsystems of the empire’s purposes, values, and truth.

Many hierarchies and dimensions accommodate existence of systems and realities within the mankind universe. ![The mankind universe is the supersystem of realities, which the mind is able to discern, cognize, realize existence, or infer the potency to exist. The mankind universe is the re-creation of the actual Universe, which is accepted by the existing minds. The realms or boundaries of the mankind universe expand along with an increase of knowledge that sustains existence of men; for instance, compare the universes of the Egyptian and Greek myths, the Arabian Nights, the Plato’s Republic, the Aristotle’s Polis, and the contemporary sciences.]

Each dimension might be described by the languages of its hierarchies, but the main principle is the same: a hierarchy is an arrangement of energy accumulation—transformation—transmission processes by the levels of complexity. The system of dimensions provides the system of coordinates for the mind. For instance, at the level of human establishments, the dimension of time accommodates the properties, which determine the general terms/conditions of survival (e.g., the level of complexity as the sum total of knowledge that might be created and accommodated within a particular system) and arrangement of systems and processes by their levels of complexity that is by the knowledge, which they are able to create and to possess...

A typical life—cycle of any hierarchy at any level of the social, political, or other establishments (e.g., the states, societies, business systems) includes three stages:

1/ creation of a hierarchy
Two conditions activate creation of hierarchies: the first, when the systems with different levels of complexity pursue similar purposes; the second, when the systems with similar levels of complexity and with the similar needs (mostly security) pursue different purposes; for example, establishment of the independent state to have visible defense and to guarantee protection of the citizens; establishment of a family business to secure family’s prosperity; merger of competing corporations

2/ development or expansion of a hierarchy and stabilization of its structure by ordering/arrangement of the composing systems and through realization of their potential and consuming their resources
The structures of authority, oppression, and forceful implementation of the hierarchy’s priorities are the first to be established and developed. With these structures, the developing hierarchy secures for itself two conditions needed for own stability and development: access to the resources of composing it systems, and the control, manageability, and predictability of the systems’ behavior.

Any system at any hierarchical level must provide the means for own survival. In exchange for the place within the hierarchy and possibility to realize own purposes, the system also must supply the means for survival of the hierarchy under the following terms: the submission to the hierarchy, and acknowledgement of the priority of needs of the hierarchy over the system’s own needs.
The first sign of submission is the acceptance of the hierarchy's top values as the system's own absolute truth.

### 3/ collapse and disintegration of a hierarchy.

After a hierarchy exhausted its potential to accommodate the needs of developing systems, it begins to impede optimization of the subordinate systems/realities. Ultimately, such a hierarchy disintegrates, because it became the obstacle for the evolution, and new hierarchies with the higher potency enter the cycle of existence: establishment, development, collapse, and disintegration.

Creation of a new hierarchy begins with two main functions, which any hierarchy continues until its disintegration: establishment of laws and rules for the subordinates (systems, subsystems, structures of order) and consequent monitoring of their activities.

Simultaneously, a new hierarchy arranges the inner space, field, or dimension for the special information flow, which would actualize the cohesive power. In optimal version, the information flow connects and permeates all hierarchy's components -- from the highest hierarchical level down throughout the entire dimension (all levels and components of the hierarchy) and up that is back to the beginning of its movement. The information down--stream carries mostly the system--creating information and patterns of increase of complexity; the up--stream carries mostly information about subsystems’ levels of sufficiency and other controlling data. With establishment of the information flow, a hierarchy begins next stage of existence: development--increase of own complexity.

At the stage of development, the intra--hierarchy information flow has the highest energy level and carries the patterns of increase of complexity. Decrease of an information load and changes of the information patterns signify beginning of the next stage – collapse and a consequent transformation or disintegration of the hierarchy.

The following assumptions (1 through 9) summarize the systems concept of hierarchy.

1 A hierarchy is an arrangement of structures/systems/realities by the levels of their complexity. In such a case, the meaning of complexity includes:

   a/ the patterns of accumulation–transformation–transmission of energy and especially, such an energy form as information
   b/ the adequacy of the knowledge, created by a system, to complexity of the system's environment and to complexity of the supersystem, which accommodates the system
   c/ the energy–information potential of development and optimization
   d/ the time–range of processes, which sustain existence and actualize destruction of the system

2 The first distinctive feature of hierarchical structures is a possibility to detect different levels of complexity, thus different places – levels, which particular systems occupy in accordance with their energy and knowledge–creating potential.

   [[The systems definition of level includes such properties as the “common fate of its units” [Miller 25], the similarity of size, components, structures, processes, accumulated energy–matter structures – that is the similarity of the essences or the common nature and the limits and range of the complexity of energy accumulation–transformation–transmission processes]]

   If complexity of energy accumulation–transformation–transmission processes increases or decreases above or below the specified limit, which is common for the systems at the particular hierarchical level, a system moves to another level of the hierarchy

3 A hierarchy is the dimension that accommodates cognitive and purposeful activities of the purposeful systems by providing the conditions, which make possible creation, transformation, and transfer of structures of order, among the systems and realities with the different levels of complexity

4 A hierarchy is an opportunity to locate the place of a system within its supersystem, and the place of its supersystem within the Universe, thus to identify parameters of optimization and optimal strategy of survival for the system

5 Establishment of a hierarchy starts up with emergence of different systems pursuing similar purposes and similar systems pursuing different purposes. The simplest examples are a family and the state. Within a business system, hierarchy appears when a sole proprietor hires an employee, or determines priorities of his purposes, actions, and values. Next step is creation of additional internal levels which, after they attain some level of complexity [[Self–sufficiency is the main sigh of completed development at particular level]], compose new hierarchical level(s)

6 Law/rule–setting activities constitute the first feature, which distinguishes hierarchically organized (structured) system/reality from non–structured realities. Through the law/rule–setting activities, a hierarchy organizes own structure and imparts to subsystems the truth accepted as the absolute, the core values, purposes, directions of development, the parameters of state of optimum, conditions, terms, and the allowable time range of existence, and other vital information

7 The stages of the hierarchy's life – establishment→development→collapse→disintegration – determine the strategy of survival for the composing hierarchical level(s) systems and realities.

   At the beginning stages, the systems, subsystems, and realities that compose the hierarchy, reflect needs of the hierarchy as the purpose with the highest priority, which prevails the pre–hierarchical systems of values. The balance of intra– and inter–system processes within the hierarchy's subsystems is inclined toward external inter–system activities, which support establishment and development of the hierarchy. For example, formation of new state, religion, group, or company demands from their founders and participants to submit priorities of their own existence [[e.g., such as families, style and manner of life, preferences, sometimes own safety, prosperity, and the very life]] to the priorities of new developing hierarchy.

   To survive inside a new hierarchy in a process of its establishment, a system has to unquestionably accept priority of the hierarchy’s purposes and values. Within the already established hierarchy, the system’s survival depends on the degree of optimization of the intra– and inter–system processes. Within the collapsing hierarchy, the system’s survival depends upon:

   a/ the system’s potential and the degree of optimization already achieved
   b/ significance of the system's purposes for the supersystem [[in this case, for the system/reality that accommodates existence of system, controls its survival, and determine development]]
   c/ the system's preparedness to enter and serve new hierarchies with the higher degrees of complexity, optimization, and potency

8 Development and collapse of a hierarchy start with the re–definition of the uniform values, which are the criteria for evaluation of the degree of compliance with the universal laws or, precisely, with the derivatives of the universal law at the correlated levels of complexity.
Each supersystem/hierarchy usually embodies own values into the set of statements, beliefs, or definitions of the meanings, which have to be accepted as the absolute truth by all subjects of the hierarchy. The sets of statements, beliefs, definitions compose the justification of the hierarchy’s existence under the name of official doctrine or ideology; they also reveal the purposes and limitations, which the hierarchy would impose on all members–systems and accomplish with the power of or other means of permission. At the first stage of disintegration, the systems (e.g., nations or the states, which compose the empire) reject the hierarchy of values of the supersystem (the empire in this particular example) and assert own values and priorities. After completion of modification of the purposes and priorities, collapse of any supersystem/hierarchy—empire/state-establishment becomes inevitable.

The phase of disintegration of the established hierarchy (e.g., an empire, the state, corporation) has the uniform symptoms: devaluation of the main purposes and values and open disregard/violation of the morality, norms, religion, or corporate culture committed by the ruling group, families, or persons who are expected to be their embodiment. The history reveals that the visible stage of decay of any state and any empire, in a range from the second millennium B.C., and until the A.D. twenty-first century, began with the degradation of the ruling families and their courtiers, at first, with the non-compliance of their behavior with the officially proclaimed religion, morality, morals, and common rules. The leaders’ non-compliance accelerated the process of reappraisal of the officially recognized main purposes, values, and priorities and their consequent substitution.

For example, during the short periods, in the eighteenth–nineteenth centuries, in Europe, the empires and conglomerates of nations were not welcome any more: the ideals of loyalty to emperors as rulers of multinational empires have been superseded by the national self-conscience and priority of the interests of the nation, or “uniform patterns of nationalism” [Kohn 12] (e.g., the disintegration of the Austrian Empire). Then, the ideas of imperial power were embraced again, yet, with the increased desirability and strength (e.g., Fascist Italy, Nazi Germany)

9 Any hierarchy and any system, which belongs to hierarchy, might be optimized or destroyed through modification of the core values.

The theory of purposes, which postulates that the core/main values determine choice of the ways and means to accomplish system’s purposes, provides an explanation of such phenomenon. For instance, the needs of the Universe generate the purposes and priorities of its subsystems; significance of the needs of the Universe determines the core values of the subsystems that execute the purposes of the Universe.

Survival within the hierarchy is the complex and complicated purpose for any system, especially when such a system has the potency of development, which exceeds the limitations of the hierarchy. If so, what keeps any system within any hierarchy, and is it possible – existence outside of hierarchies or without them?

A human being is kept within the hierarchies by the fear of annihilation/physical enslavement, expectations of protection, and the degree of desirability those advantages, privileges, conditions, feeling of security, which hierarchies promise to provide. The means to assess the degree of desirability are senses, emotions, instincts, inner hierarchies of values and purposes, e.g., purposes of existence, the necessity to have at least relative certainty of expectations, predictability of environment, fear, greed, passions, pride, necessity of self-realization, a desire to materialize own creations. If ordinary people are displaced by the hierarchical level, which they identify as own or intend to achieve, the loss of hierarchy triggers significant consequences up to the loss of the meaning of existence.

According to common logic, existence without a hierarchy is not possible within the world of matter, and especially within the social, state, and business establishments: deprivation of a hierarchy takes away the very meaning and purposes of existence, and it places systems (especially, business establishments) under the complete uncertainty, indefiniteness, and unpredictability, while certainty, definiteness, and predictability are precisely the conditions, which any system searches as the main means of survival (according to classic/common logic).

At the same time, for the business and other systems, the ability to plan and to arrange existence without the hierarchy is the main condition of survival. The system has no chance to survive and to reach the state of optimum, if it, at least temporarily, does not discard the limitations of the hierarchies. For instance, to determine the best strategy of own survival, any business system has to discard at least temporarily, any limitations and rules imposed by the accommodating this system hierarchies, including the main systems law of superiority the whole over its parts – any supersystem (a corporation, the state or nation) over its subsystems (employees, citizens).

The path of refusal from the hierarchy has two directions:

1/ the perfection – for the system that is in a way of the optimization

2/ the decay and transformation – for the system that has lost its place within the hierarchy or has formed erroneous expectations caused by the inadequate estimation of own potency, potential, and degree of development.

In conclusion, in the mankind universe

a/ each system/reality exists within (and consists from) the hierarchies differentiated by
- the levels of complexity, this kind of differentiation is accomplished mostly through the knowledge frameworks
- the adequacy of cognized and created knowledge to the actuality
- the governing laws
- the purposes of creation and existence
- the logical realities/knowledge frameworks, which sustain the values accepted as the essence of life and development

b/ the system’s survival and destruction depend upon the system’s apparent compliance with the values and purposes of the hierarchy, which accommodates the system

c/ the Future of any system might be described by
- its place within specific hierarchies
- the laws, which control this system
- the compliance with the universal law of perfection, therefore, an ability to serve the purposes of evolution...

...It is one of the unavoidable laws by which each earthly hierarchy/system protects own existence: to survive, the hierarchy must reject or terminate any independent unmanageable and unpredictable (sub)system, if such a (sub)system apparently follows the laws of another hierarchical level or carries the truth that is not consistent with the main truth of the hierarchy...
4. Philosophizing. Concept of Symbolism

The ancient heathens invented three tools, with which they created knowledge of their imaginary worlds identified as cosmos and its divisions: gods, men, perceivable world. These tools are philosophizing, divination, and symbolism. The heathens accepted word philosophy to identify application of these tools, with which they assembled their framework of knowledge. Then, they harvested the fruits – the set of false religions, cults of different idols, philosophical doctrines, ideologies, and other fruits of imagination known under the collective name heathenism:

Philosophizing in the temples ⇔ Divination

⇓ ⇑ ⇓
Symbolism ⇔ ! ⇒ Logic

⇓
Philosophy ⇐⇒ ⇒⇒⇒ Heathenism

Philosophizing

The ancient heathens invented three tools, with which they created knowledge of their imaginary worlds identified as cosmos and its divisions: gods, men, perceivable world. These tools are philosophizing, divination, and symbolism. The heathens accepted word philosophy to identify application of these tools, with which they assembled their framework of knowledge. Then, they harvested the fruits – the set of false religions, cults of different idols, philosophical doctrines, ideologies, and other fruits of imagination known under the collective name heathenism:
Symbolism

Within ancient bodies of knowledge, philosophy and theology were inseparable; symbolism was the common language of the philosophers and diviners; for them, symbols were the means to “clarify truths, which in their abstract form are incomprehensible” [Hall (2005) 23]. Philosophizing in the temples became the source of symbolical mythic theology.

For the Egyptian priests, symbolism provided an opportunity to interpret their myths according to the purposes and needs of a current pharaoh: symbolism of philosophizing diviners underlies the social and political order of ancient Egypt.

The Egyptian symbolism, as a special mode of thinking, not only sustained religious–political–social pyramid of a particular – Egyptian – civilization; later, it allowed creation of the multitude of heathen religions and cults (including cults of divine emperors, leaders of religious and political establishments, the state, etc.). Symbolic thinking and its fruits – mythical religions – produced the seed, from which political theology, ideologies, and propaganda sprung.

Ancient Greek civilizations accepted symbolism from the Egyptian priests who practiced “true philosophising” [Chaeremon Fragment 10 23]; the common language was the language of symbols.

The Greek philosophers were initiated into the secret mysteries performed at temples [Plato's Letters II: 314a–b, VII:341c–d]. According to Aristotle, the purpose of the initiation was not learning; the initiated had "to put into a certain frame of mind" [Aristotle ref. and qtd. in: Edelstein 106]. The initiation pursued the purposes to disclose the unity of theological knowledge with philosophy and to connect the heavenly and earthly inhabitants through the elaborated system of symbols: the mythical–symbolic way of thinking was the main result of the initiation. The theological basis of such initiation was later disclosed in Hellenized Egyptian Hermeticism: erasing border between the heavens/deities/spiritual realm and the earth/men/matter and asserting therefore, the special magic power of the initiated to become creator of his deities.

For instance, the classic postulate from Tabula Smaragdina – the Emerald Table. By Wim van den Dungen. Antwerp, 2018. Source: http://www.softatopia.org/equiaeon/emerald.htm: “That which is above is from that which is below, and that which is below is from that which is above, working the miracles of one.”

Such “unity” of above and below is a direct inference from the Orphic myth of creation of the Universe: when the arch–serpent that coiled the cosmic egg squeezed it, the shell was broken on two parts – that what above – heaven, and that what below – earth.

Therefore, as it may be inferred from the main text carrying the summary of Hellenized Egyptian Hermeticism [Tabula Smaragdina], Hermetica – disregards the main principle – complexity – according to which the universe is arranged

– attributes to the earth/matter the power to create the “ruler” of both realms – “above”/heaven/spirit and “below”/matter/earth.

The only way to plant such beliefs into the mind is to separate the mind from the reality of existence by making it dreaming mind that lives by symbols–dreams and is occupied with irrational image–creating: the mind that operates on Hermetical concepts is displaced mind incapable to establish itself at the actual foundation for the human reasoning. This postulate also sustains the Hermetic belief derived of the “forth principle – polarity” (spirit and matter are the opposites that transmute into each other), which feeds magic concept of the power of man/earth/matter over deity/spirit exercised through symbolism and manipulations with the material objects (rituals, amulets, talismans, sacrifices, etc.).

Although the symbolism was elevated at the rank of religion and even seen as “the means to the end of religion” [Hall (2005) 355], the essence of symbolism is simplification, moreover, simplification in its complete irrationality.

Such an inference might be confirmed with the referred above assertion that a symbol [In fact, a symbol is a simplified sign that has as much meaning, as the mind of those who created it and who attempt to use it as the means of knowledge transfer, ascribes to it] clarifies the truth, although it may be incomprehensible and abstract [Hall (2005) 23].

If some abstract “truth” is incomprehensible for the human mind, it means that

a/ it does not exist within the world that the human mind was created to dominate and to lead to evolution

b/ therefore, it is not true and it has no place within the mankind universe

c/ therefore, it has no any meaning and it cannot be conveyed.

In such a case, symbols are the means to transfer false knowledge – figments of imagination created by the dreaming mind.

The Holy Scriptures provide an explanation of symbols [Iand warning concerning the unreliability of symbols].

There is a prophecy that God will use parables [Psalm 77(78):2; Matthew 13:10–17, 34–35; Mark 4:11–12; John 6:45; 8:31–32; Deuteronomy 28:15–37; the common language was

μου ερενξομαι, οποια αποκρισις απο τα κοσμικα

δε μηδεν με ουσια το σωμα μου, απο τα κοσμικα και τα αποκρισιμα απο τα κοσμικα εντολα με κατα τον κοσμον

προβληματα]

Therefore, as it may be inferred from the main text carrying the summary of Hellenized Egyptian Hermeticism [Tabula Smaragdina], Hermetica – disregards the main principle – complexity – according to which the universe is arranged

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The Holy Scriptures provide an explanation of symbols [And warning concerning the unreliability of symbols].

There is a prophecy that God will use parables [Psalm 77(78):2; Matthew 13:10–17, 34–35; Mark 4:11–12; John 6:45; 8:31–32; for instance, “Ανοιξω εν παραβολαις το σωμα μου, φθεγξομαι προβληματα απ αρκες / εν μενειαν κεκρυμμενα απο καταβαλθησ κοσμου” – “I will open My mouth in parables, dark issues of the elements / “I will utter things hidden from the foundations of the world”]].

There also is a description of fulfillment of the prophecy, when Lord God Jesus Christ explains His words:

— His followers receive knowledge of mystery of the Kingdom of God – they are taught by God, therefore, they are enabled to cognize the truth, which sets them free; in other terms, they are enabled to perceive God the Spirit (John 4:23–24) Whose Divine Energy creates the matter, and they consider the material things as the derivative of the invisible Source – the Power, the Energy, and the Law of God

— to those who are outside of the Kingdom, “the outers,” parables associated with φθεγξομαι προβληματα απ αρκες — dark issues of the elements) are given, so they see, yet, they do not perceive; they hear, yet, they do not understand; so they would not turn to the truth to be healed and, therefore, forgiven. Their perception is bound by the limits of the material world: they do not perceive God as God the Spirit, they operate with the categories of material things (dark issues of the elements), which made them idol–worshipers and slavers of the matter, and they are not able to comprehend the essence of things by ascending to the knowledge of their Source – God.

In the Old Testament, parable (παραβολα) is mentioned in context of humiliation. At the time of revelation of The Ten Commandments, Moses warned his tribesmen that because of the curse, which falls upon those disobedient to the Law (famine, pestilence, destruction, and slaughter by the enemies), the survivors would be carried away and become the parable and a tale for other nations. Then, it was told that against those who devise troubles for the others a parable will be taken up [Deuteronomy 28:15–37; Micah 2:4].

The prophets have seen as the great tragedy the Future, in which the ancient Israel has to become the parable for other nations to which the Law was not given: the other nations would watch humiliation and suffering of the chosen people and use their misery in their tales–parables.

In the New Testament, a parable is associated with “dark issues of the elements,” the mysteries of the material foundations of the world; as such, it demands the work of reasoning and imagination as the ability to apply known images of the material things for identification, comprehension, and description of the unknown ones, while their true meaning is not known.

Therefore, parable is a story with hidden or symbolical meaning – an allegory, a comparison, the meaning of which the listeners have to infer, yet, their inference might not give the complete and true knowledge [Isee, they see, yet, do not perceive]], because they have to interpret the symbol according to their own understanding, experience, and overall degree of development, which, still, might not reach the level at which understanding is adequate to the actuality and complete.
A parable, allegory, symbol, and comparison are attempts to convey some generalized knowledge with the simplified objects of the material world; they suggest explanation of a phenomenon by its similarity to other events with already deciphered or commonly accepted meanings, or by its likeness to the commonly known practices and customs. However, likeness and apparent similarity may cover different systems with different sources of their origin, different purposes, different potency, different methods, and different spheres of influence; therefore, the outcome is unpredictable for those who operate with the logic simplification, in this case, at the level of apparent similarity. Consequently, true understanding cannot be received through parables—allegories—symbols: those outside are given parables, so, seeing they will not perceive and understand, lest they should convert and sins be forgiven to them (Mark 4:11–12). It means that until the mind learns to perceive God and live by Him, it is not empowered to comprehend the true nature of the world, to evolve up to its optimal potency, and to accomplish the purposes for which it has been created (cf. in: John 15:4–6).

Furthermore, in the Holy Scriptures (Genesis 8:21; Isaiah 6:9–11; Matthew 13:11–17; Mark 4:11–12; John 8:31–37; 17:14–26)

— understanding and knowledge are linked to forgiveness of sins, sanctification, and love of God, after which the mind comes to cognition of truth

— imagination is linked with evil

— inability to perceive by heart, to convert (to return to the righteousness) and to be forgiven are the consequences of “changes” of the heart [such “changes” are degeneration or perversion of the nature], when the heart–mind [that by its very nature is the dwelling of the law – Deuteronomy 30:11–14] becomes overburdened or engrossed (επαχυνθή) with materialism, therefore, loses its natural inclination to God and focuses on the world of the visible perceivable and destined to destruction matter. Consequently, destruction becomes the natural end for those who live by the destruction: according to the prophet, the blindness of the engrossed heart will be completed with removing of humans and desolation of the land (Isaiah 6:9–11).

In general, symbols do not provide the exact and true meaning. A symbol does not contain true knowledge, which is open to understanding [people hear, yet, they do not understand, and people see, yet, they do not perceive – Mark 4:11–12; Isaiah 6:9–10]. The “knowledge,” which is transferred through the symbols, allegories, and other secondary layer of the creations of the mind, lacks complexity of the actuality. Such knowledge is simplified, and the listener has to interpret—supplement this knowledge with own imagination. Besides, only imagination could make sense from something that cannot be understood or perceived in its entirety and at the adequate level of complexity: the meanings of symbols are modified according to the features of their interpreters (e.g., education or illiteracy, conditions of existence, necessities, purposes, expectations, potentials and weaknesses). Therefore, assumptions compiled by operations with symbols and symbolic thinking would lead to degeneration and ultimately, to collapse and destruction as any false knowledge does.

In the religious matters, the richness of imaginaton, which is necessary for interpretation of symbols, becomes the greatest danger, because symbolic (or allegorical) interpretation similar to the ancient Egyptian philosophers allows assigning of any meaning to any text according to the morality, outlook, experience, and imaginaton of an interpreter. However, the sacred religious texts convey the truth, which must remain absolute, if the religion is expected to survive in its original distinctness and purity. For those who achieved completeness of knowledge and understanding, symbolism might be likened to the language of children and to a whisper in the darkness, which might hint at the road leading either to the light or into the bottomless pit. The systems concept of knowledge might clarify the danger of symbolism for the mind that searches for true knowledge.

The mind deals with knowledge at three levels of complexity:

1/ the unity of energy, universal code/pattern of creation, and the creative force – the universal power; this unity is the source of all knowledge within the world of man; this knowledge is the derivative of divine energy that creates life and sustains existence of the universe, and this is knowledge with the level of the highest complexity, which the mind might access

2/ the level of interactions among the energy fields/settings that define creation, existence, and disintegration of the material structures; these levels of lesser complexity are accessible by the mind within the routine daily life

3/ the levels of matter; at these levels of the lowest complexity, the knowledge manifests itself through embodiment into the material structures, which compose the visible (or physical) world of human beings.

Attempts to comprehend or to explain the nature, inner laws, and manifestations of the higher level of complexity with the meanings innate for the lowest levels of complexity cannot be successful: the threshold among levels of complexity is the consequence of the laws on which the Universe is built. All disasters of mankind have their root in the simplification, which is the violation of the systems law of adequate complexity: an attempt to describe the different levels of complexity with the languages and meanings of the lowest level of complexity. Compliance with the law of adequate complexity would preclude mixing the levels of consideration. For instance, philosophy – the fruit of human mind – should never be applied for creation or modification of theological knowledge, which already is complete, because it revealed by God Who is Creator of the human mind.

With the systems terms, the foundation of symbolism might be defined as the beliefs that

a) there is a similarity among phenomena with the different levels of complexity

b) such similarity may be described with the symbols, which are adequate for all levels of complexity.

These beliefs resulted, for instance, in the following assumptions known from the history of human thought and disasters of mankind:

– the nature of God the Spirit might be described with analogies and symbols created because of observation of the material structures – that is the foundation of idol–worship

– the play at the arena for amusement of the spectators might adequately describe the actual life – that is the simplified description of the world, which initiates degeneration of thinking and impairment of knowledge–creating processes

– the imaginary dream world conveys the actuality of existence – that is the shift from the actuality into the dream worlds of false religions and inhumane establishments

– the model is the adequate reflection of the actuality – that is simplification resulting in creation of false knowledge, which might initiate collapse of a system if used to design the system's strategy of survival and evolution/development/expansion

– with simplified symbolic languages (mathematics, algorithms), researchers are able to convey the complexity of the actuality – that is false assumption leading to inability to comprehend the actuality, therefore, inability to survive – the human nature might be improved and human diseases and disorders might be healed through studies and experiments with animals, creation of chimeras (e.g., such as hybrid of rodent–human, avian–human, vegetable–human cells/tissues/embryos), experiments on chimeras, and application of the results of experiments with chimeras, animals, and non–humans to the human being – that is the false knowledge that transforms the contemporary sciences into enemies of the nature and assassins of mankind.
Symbolism was created with the logic of simplification; it also might be defined as an application of knowledge of the material structures to the laws, which control the energy-source of the matter.

In particular, the creators of symbols assume that, through simplified signs/myths/other creations of the divining/philosophizing mind, they are able to convey the universal code/law, which might be then decoded/deciphered/comprehended within any time–space–complexity settings. Therefore, those who employ symbolism for creation of theological knowledge produce false knowledge – heresies leading to degeneration and ruin of religious establishments.

For instance, with the Egyptian method of symbolic interpretation of the sacred for them myths, the philosophizing mind of Philo of Alexandria [see Philo of Alexandria] transformed the Books of Moses into the heathen philosophical treatise – a collection of myths and allegories interpreted with unguarded imagination.

The following example might illustrate the influence of the ancient philosophers and diviners on the domains of contemporary sciences.

Pythagoras began the obsession with numbers, presumably, in a search for the original language used by mankind before the Babel confusion of languages or in an attempt to find the possibility for all to express the same essence and share the same understanding, or as a demonstration of an ability of the mind to measure the infinite Universe. Eventually, Pythagoras expressed his “knowledge of divine” through numbers and ascribed to the mathematical symbols the ability to carry and to convey the divine power.

At the time of Plato, the philosophizing mind already assumed that only those who learned numbers can understand the divinity.

Then, the consequent generations of philosophers and researchers continued to develop mathematics as the universal language of symbols, which would be sufficient – as they believe – for description of everything. Similarly to recognition of symbolism as the universal religion, Pythagoras’ numerology elevated mathematics at the rank of the universal language for the philosophizing theologians and their spiritual descendants – contemporary researchers.

The same belief in the omnipotent power of numbers, which were considered as the key to every truth, unified Pythagoras (582–500 B.C.), Philo of Alexandria (20 B.C.–A.D.50), Augustine (354–430), Boethius (475–525), Roger Bacon (1210/1215?–1294), and Nicolaus of Cusa (1401–1464) with many contemporary researchers.

For instance,

– Roger Bacon (1210*–1215? – 1294; a Catholic theologian and member of the Franciscan order) characterizes mathematics as the discovery of the saints in the beginning of the world and as one of the Aristotle’s essential modes of philosophy. He presumes a great value of mathematics for “the divine science,” which investigates “high properties” of God, locates “the roots of wisdom” in the power of mathematics, and concludes with recognition of mathematics as the prior science, without which “nothing magnificent” might be known in other sciences [Bacon 40, 42, 45, 52, 54, 59]. The roots of Roger Bacon’s “wisdom,” which manifests itself through his attachment to mathematics, are in Pythagorean and Gnostic doctrines, which are heresies for the Christians.

The following Roger Bacon’s assumptions illustrate his logic (therefore, reliability of his assertions): he considers all heavenly and celestial objects as the result of efficient cause and the matter in which this efficient cause “operates” through the concurrence of the forces of creation. As soon as the matter receives structure within the time–space, he – following the Aristotelian geometrical “theology” – constructs the chain of arguments [Bacon 56–57]:

\[
\text{knowledge of “things below” is impossible without knowledge of those above} \\
\text{therefore, no knowledge exists without mathematics}
\]

The Bacon’s primary assumption is cognizability of supersystem (“celestial things”) through the measurements/properties of the matter, which composes the discernible for him Universe. He sees the matter as an embodiment of the cause, and this embodiment of the cause is produced by the forces of creation. Then, he attempts to apply knowledge of the discernible matter (or subsystem) for cognition of the cause (the attribute of the supersystem). However, his starting premise that a system might be cognized with knowledge of its parts violates the systems law and makes the entire concept irrational and false construction. Strangely enough, but the same Roger Bacon’s assumption still sustains the contemporary atheistic natural sciences, which advance by “cognizing” the whole (system) through its parts (subsystems)

– Nicolaus of Cusa (1401–1464) follows the opinion of Anicius Manlius Boethius (A.D. 475–525): without knowledge of mathematics, it is “impossible to obtain knowledge of divine things.” Furthermore, he writes that according to Pythagoras and “the ancients,” knowledge of divine things might be obtained only through mathematical symbols, because “numbers and magnitude” contain all truth [Nicolaus of Cusa 5, 22, 23]. Essentially, such a point of view (recognition of symbols as the attributes of the divinity) is not different from outlook of the ancient king in Mesopotamia (third millennium B.C.) who was depicted as a worshiper to the writing instruments, which were symbols of god Nabu

– Leonardo da Vinci (1452–1519) noticed the effectiveness of the design of Nature and enveloped some of his reflections into “the supreme certainty of mathematics” [da Vinci 84, 86], which, as he assumed, would lead the mind toward comprehensive knowledge

– following Leonardo da Vinci, Galileo Galilei (1564–1642) and Rene Descartes (1596–1650) asserted mathematics as the universal language for the natural sciences dealing with the “sensible nature.” Subsequent expectations were the same as in the beginning, for Pythagoras: to have mathematics as the universal science and as “a true philosophy of nature” [in: Marinart 44–45]. Furthermore, mathematics was elevated at the rank of activity [Wittgenstein x 277]

– an attempt to interpret the quantum theory by the terms of known mathematical symbols originated the notion of “undefinable symbols,” which are expected to identify relations, not particular meanings [Bohm 163].

Thus, at the particular time–space–complexity point of the Universe, mathematics was unified with the language of symbols, with which researchers and scientists following poets, philosophers, diviners, and philosophizing theologians, describe the essences of their imaginary worlds [including pantheon of deities arranged by their interpreters – Plato’s consummated philosophers], and therefore, became the inseparable part of any heathen religion.

Since, presence of mathematics in the results of any study – from psychiatry through linguistic, from ontology through the theories of business management and analysis of human resources of a corporation – is held as the main evidence of scientific validity.

Such universal application of the language with insufficient level of complexity prompts the question concerning integrity, reliability, and ultimate value of the research and studies, which as any simplified heathen belief is based on irrational assumption of a possibility to define the complexity through simplification, to describe the universality with particularity, and to comprehend the wholeness through its part.

Furthermore, false assumption of universality of mathematics, as any simplified heathen belief, carries the clear and present danger to existence of men.

For instance, WORLD 2 – the model constructed at Massachusetts Institute of Technology, in 1970s, considers mankind from a strictly mathematical point of view. The model asserts necessity to control existence, population, and development of the world with process–reduction, fixed structure of society, “pressure and limited good (scarcity)” as the protective mechanisms of human society [WORLD 2 ref. in: Bloomfield 40–41, 44–46, 54–55]. Thus, “universal language of mathematics” [which the philosophizing theologians apply toward cognition of God the Creator] offers stagnation and death for reduction of number of human beings as the means to manage life and evolution of mankind.
In summary,

– in relation to theology:

a) insufficiency of the knowledge begets symbolism, covers it with the name of philosophy – love of wisdom, and ascribes the name of truth to fantasies created by imagination

b) symbolism results in creation, dissemination, and acceptance of false knowledge, because a symbol conveys the simplified delineation, which can be deciphered and embodied according to the overall development and under conditions that limit the mind of the recipient; a symbol does not convey the true meaning, for instance, the essence of thing/event in its entire complexity; symbolism is a distinguishing feature of those who cannot comprehend the true meaning of the actuality

c) symbolism is the language of insufficiency and misunderstanding; it is the tool of those who live in darkness, build on the sand, and fail, because they rejected knowledge of God as the true foundation of life, as the only Stone, on which the eternal life of a human being is built (Psalm 117(118):22; Matthew 7:24–27; 21:42–46; 1 Peter 2:3–10; Isaiah 28:16)

– in relation to general knowledge: the main vehicle for transfer of symbols and re-creation of symbolic realities of the predecessors is a myth. Usually, a myth conveys the code of the Past; a myth discloses the outlook of its creators, the philosophical foundation on which a particular symbolic world was built.

From such a point of view, a myth might be seen as

– the definition of the core of a system – society, civilization, which adopted the myth as an explanation and expression of its essence
– the program of re-creation of the system.

The history of human thought reveals the constant struggle between actuality and knowledge of truth and mythical/dream worlds of symbolism. This struggle grew into the full–fledged war after the Apostles of Lord Jesus Christ – the Word–God – began to preach the Gospels. Eventually, the plague of symbolic–mythical–magical thinking prevailed in the West: it became the foundation of the European civilization and of all religious denominations created by those minds, which imposed own interpretation onto the Holy Scriptures. During centuries, philosophizing theologians and then, scientists developed plenty of symbolic descriptions and rules of their interpretation; ultimately, they switched to consuming simplified knowledge transferred through imaginary worlds of symbols and their interpretations instead of truth of the actuality: a symbol received the status of the reality. The foundation of the European civilization became the specific knowledge framework – the all–fitting motherboard, on which any symbolic imaginary world can be built and developed into a new version of the inferno of false knowledge and denigration of the image of God and its carrier – man.

With the terms of the Plato’s cave [in: Republic 514a–515c], symbolism might be equated to an attempt to re-create the actuality of the world by a prisoner who at the moment of his birth was confined within the dark underground cave, who is able to see only the shadows on the wall penetrating in his darkness from the world in which he never was admitted, yet who imagines that the shadows of the images are the revelations of the truth – the actuality of the world penetrated by the light. So, even if he hears the sounds of the actual world and if he sees the shadows of things, he does not comprehend their true meaning and does not perceive the actuality.

Such a vision of symbolism has not received the wide recognition: symbolism still sustains thinking of the majority of theologians, philosophers, and researchers who unnoticeably for themselves slid into the shared imaginary worlds, which they identify as philosophy and sciences. Within such dream worlds,

theology degenerates into the description of idols created into the images of beasts

philosophy sells false knowledge to the slaves who portray themselves as free thinkers

sciences destroy their creators and consumers with poisonous fruits of false knowledge, which it is offered as life–saving remedy

With its influence on the development of the societies, and especially, sciences, symbolism became a full–fledged companion of Aristotelian dialectics [[in the domain of philosophy, the Aristotle’s dialectics might serve as the adequate description of the logic of simplification, on which the contemporary civilization was founded and with which it is ruining itself]].

After deprivation of the Absolute Good, which Aristotelian materialism and logic of simplification imposed on the natural sciences, ethics, and politics, there is no any universal (or at least sufficient) foundation for the human reasoning, yet, without the universal foundation, the particular properties become irrational assumptions. It is not a coincidence then, that for the many, symbolism supplanted the natural mode of human thought. Moreover, the process of creation of symbolic worlds became the subject of developmental psychology (founded by Piaget, Werner, and Schachtele) – the tool for studying problems created within the man ↔ society realm. Indeed, to operate with symbols, the mind needs intuition, imagination, and a set of the standards/rules, which regulate comprehension and interpretation of symbols created by the others. So, from a particular point of view, mankind shifted into the imaginary world similar to those simplified schemes known as computer games; it discards the actuality and lives by assumptions and baseless expectations. Otherwise, the enormous reserves would not be spent on the sciences of death and destruction, which produced weapons of mass destruction, on the poisonous medicine and remedies developed on rodents, and other products of the logic of simplification that brought forth the plagues of the contemporary societies, which are beyond the limit of this brief observation.

However, some philosophers and researchers discovered the danger of symbolic thinking.

For instance, Ludwig von Bertalanffy (the founder of the general systems theory) acknowledges that philosophy describes “primitive magic” of taking symbols for things as the “realism of concepts” for the real things (von Bertalanffy (1967) 46).

The following postulates (1 through 10) of the theory of symbolism summarize the definitions of symbols invented or accepted by different researchers; they also delineate the framework of knowledge, which determines the meaning of social, political, and religious life within the contemporary societies.

1. Symbols are intended to transmit the codes of development and re–creation/reproduction for the systems, which share the same time–space–complexity dimensions and have the common basis (that is the similar knowledge framework, which sustains existence of similar symbolic realities). How, when, and where the codes of development and re–creation would be read and realized depend upon the recipient’s level of complexity.

2. Symbols perform system–maintaining functions and serve the following purposes:
– to preserve the essence of the system
– to recreate the purposeful structures and the patterns of intra–system relations and the system’s inter–connections with its supersystem and environment
– to position/control the mind at the different time–space–complexity points; the symbols provide the point of reference or the means of orientation with which the mind is directed toward creation of particular knowledge, therefore, toward achievement of the particular purposes.

3. The mind operates with the definite and constant quantity of symbols and embodies them into different symbolic systems, which are consistent with the level of complexity achieved by the mind (therefore, might be predicted if the level of the particular mind’s complexity is known). The inherited system of symbols carries concise code
of the Future because it re–produces the similar system, although within different time–space settings.

Each generation supplements the inherited symbols by new shadows of meaning (according to the properties of the particular Future, which this generation builds); in two cases, the meaning of the inherited symbols might be altered:

a) when the symbolic reality is intended to transform or destroy the actual reality, which accommodates those who re–create the symbolical reality

b) when the actual reality does not accommodate existence of the symbolic reality, which, then, must be destroyed.

For example, the sign or image of fish, which carries a man within it, was given in the second millennium B.C. in the context of punishment for the sin of disobedience (Jonah 1:1–16). In the AD first century, the same sign was referred with the meaning of repentance and resurrection (Matthew 12:39–41; Luke 11:30, 32). In the sixteenth century, Nostradamus wrote down his vision of the “enclosed in a fish” documents, weapons, and men who make a war [Cheetham 92]; in the twentieth century, submarines and space shuttles in a form of fish became the actuality.

This particular example illustrates the transformation of the meaning of symbols: the sign referred by God as the promise of eternal life, which for many began with physical death of the One – the Son of Man, ultimately, was interpreted as the means to deliver death to other men.

4. Symbolic world reflects self–evaluation of men, social groups, and nations, their vision of the cosmos and of own place within it. Each symbol reproduces particular property or feature, and symbolic world is the knowledge expressed in terms acceptable (readable) for the minds, which might be accommodated at the different hierarchical levels, yet, unified into one symbolic reality (dream world).

5. Symbolic worlds sustain the communality and direct development of social groups, nations, civilizations, which exist at the different points of the dimension of time. Symbolic systems define the hierarchies of purposes by determining meaningfulness and values of the desired results. The constancy of the essences of these symbols serves the continuity of social and other activities and especially the continuation of the patterns of knowledge creation. Generally, the mind comprehends a particular symbol in accordance with own abilities to embody the symbolic world into the structures, systems, and realities of the material Universe.

In a process of cognition of particular levels of the hierarchy of power and its subsystems (e.g., social group, business universe, corporation) within the disintegrating societies, it would be more efficient to consider not individual or isolated symbols or even sets of symbols: only the integer – the comprehensive system of symbols, which exists as the wholeness – provides sufficient data for analysis, because it reflects the achieved level of complexity, level of development or decay, patterns of interconnections and interactions, potency, and potential of the world described by the system of symbols, as well as the destiny–Future of those who create, transmit, and actualize it.

6. Each system creates own symbolic world/universe/reality, with which it describes the main parameters and conditions of existence, survival, self–preservation, self–destruction and recreation, hierarchies of purposes and values. Examples of the symbolic universe/world/reality include heathen theologies, national culture, corporate culture, ideology, professional ethics, arts, and sciences.

7. The symbolic system is the concise code, which allows instant comprehension of the essence of a world/universe/reality tied to a particular complexity of interpretation. Intuition provides understanding and comprehension of symbols. At first, intuition opens the way to detect the correlation between symbols; the second step is to understand meanings of the main symbols, then, to fill gaps between the correlation and the meanings and to interpret the system of symbols as the description of the observed reality.

Thus, a symbol might function as a password/key, which opens access to a particular imaginary world.

8. To create a viable purposeful system, the designer/creator has to establish its core – the symbolic world/universe. To achieve the particular purposes, the higher hierarchical levels create sets of symbols for the lower hierarchical levels. If the designer intends to arrange a system, which would be capable of development and optimization, the symbolic world should include multi–level energy–information structures with the level(s) of complexity higher than the level(s) where the created system will be accommodated.

This postulate discloses, for instance, how the ancient Greeks created their theological doctrines: the real world of men was imposed on the world of super–natural beings, which their creators – philosophers and poets – endow with all weaknesses of the human nature, yet, also with immortality and relative omnipotence determined by the place at the hierarchy of deities. Some heroes and exceptional personalities entered the world of deities or themselves were deified for their virtues or accomplishments. Such two–folded world provided the necessary space for aspirations and expectations of the mortals, therefore, supported the desirable social order and at least some degree of the social stability within the heathen society.

9. If any system has to be completely destroyed by the higher level of the hierarchy or by its counterparts at the same hierarchical level, the symbolic world, which is its core, must be distorted, replaced, or determined to be false.

10. The difference between symbol and concept might be described with the following assertions:

a) the comprehension of symbol is tied with the level of development of a particular mind; the same symbol evokes different realities within different minds in accordance with the degree of their development; however, any symbol accepted within a particular world means something for each mind that accepts this world as the reality of own existence. It might be also said that the common symbols are unified with the properties (e.g., similar complexity), which make them recognizable, discernible, meaningful, and intended for implementation; for instance, the symbols, which convey the allowable means to preserve own existence are the most attractive

b) the concept conveys the same pattern to all minds with the similar level of complexity; the mind that has an insufficient level of complexity is not able to comprehend or recognize the particular concept; it is unable to participate in cognition/creation of knowledge, which includes this particular concept.

If the set of symbols (or symbolic world) is comprehensive, it might convey purposes, essence, and the destiny of the reality, which developed the symbolic world or which might be described by this symbolic world. The mind does not perceive this reality symbol by symbol or step by step (e.g., word–symbol). The mind reads, scans, or deciphers the entire code–essence of the symbolic world, comprehends the reality behind and re–creates it at the accessible levels of complexity (or at the levels accommodating the mind or the cognized reality).

Some researchers identify the theory of symbolism with the computer model of mental activity [e.g., Capra at al 265]; however, such identification instantly reveals the insufficient level of complexity of consideration. It seems that the theory of symbolism attempts to form the logical framework for development of the mind within the establishments, which had replaced the reality with the shared dream worlds and which consequently, lost the ability to preserve their actual world. Instability and inadequacy of such frameworks might be illustrated with constant demands of reforms within dissipating social or religious structures, which have reached the irreversible stage of the latent destructive processes.

There is an opportunity to recognize the Future of an establishment through determination of the patterns of thinking accepted as the standard or ideal patterns. For instance, the symbolical mode of thinking reveals the dreamers–inhabitants of the shared dream worlds; the conceptual thinking is a feature of the reality–oriented mind that pursues purposes consistent with the purposes of evolution.
Conclusion

Whatever the nature of symbolic activity is, whichever myths the heathen philosophy offers to its consumers, the actuality is that symbolism and “true philosophizing” have penetrated the sciences and thrown the consumers of their discoveries, innovations, and assertions into the constantly unstable world of false knowledge, which is not able to sustain evolution of the human mind and progress of human societies. The contemporary world became the unruly and sometimes even unpredictable stream of collapsing dissipating systems – political, social, religious establishments, which in theory should sustain decent and prosperous life, yet, which, in fact, became the confinements for the people suffering from insufficiency of all kinds.

The overall picture of the contemporary theological, philosophical, political, and scientific practices suggests the conclusion similar, for instance, to the Socrates’ question-guess-inference [Plato Cratylus 411d–e; 439a–e; 440a–c; Theaetetus 152d–e; 156a–d; 157b–c; 182d–e]: is true knowledge possible, or does man exist within the unhealthy state of unreality? The Socrates’ question reveals not only the tragedy of the imaginary world of the heathenism where Socrates has to live and to die; this imaginary world is the contemporary reality as well.

Probably, different minds would give different answers to the Socrates’ questions, yet, the actual answer is that within the heathen societies and establishments, the people do live in the imaginary worlds of evil, within the unhealthy state of unreality. Therefore, the value of symbolic worlds might be found only in limited research, for instance, symbols might be helpful in the mental pathology, because they disclose typical patterns of thinking and other features of the degenerating and disintegrating mind of their creators and those who accept them as adequate description of the actuality ([see Heathen Philosophy and the Western Civilization])

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21
1. The Mind and the World

...Grace to you and peace be multiplied
by full knowledge of God and of Jesus our Lord.
...His divine power has given to us all things pertaining to life and godliness
through the complete knowledge of the One calling us via glory and virtue...

{2 Peter 1:2–3}

In the day of departure (death), the breath of man shall go forth, and he shall return to the earth out of which he was taken. In that day, απολουνται πάντες οι διαλογισμοί αυτών – all his thoughts/intentions/considerations shall be put/sent away, released [Psalm 145(146):4]: man who is the earth shall return to the earth, and his spirit shall return to God Who gave it {Genesis 2:7; 3:20; Ecclesiastes 12:7}.

Speaking of departure of man who has to return to his eternal home (by passing through death – the separation of the spirit/soul–energy from the body/matter), Ecclesiastes (Ecclesiastes 12:5–7) employs images of the silver cord that cannot uphold (μη ανατραπη) its burden, golden fastener crushed 1126, and pitcher broken at the fountain. All mentioned things (cord, fastener, pitcher) have one common feature: they sustain/hold something together.

So, both texts refer to dismantling of some assemblage or wholeness; in this case – a human being who thinks and acts and lives as the unity of the earth–matter–dust/body and energy/soul–heart–mind: – the Psalm tells about thoughts–considerations–reasonings released, set at liberty (απολουνται) at the day of man’s departure
– Ecclesiastes speaks of the silver cord, which is unable to sustain–consolidate–hold something together, of the golden fastener, which is crushed into pieces and is unable to sustain the wholeness, and of the broken pitcher, which is not suitable to carry water from the fountain.

Therefore, a living human being who is a wholeness/unity of earth/matter and energy/soul–heart–mind exists if the wholeness/unity is kept together by some wholeness–maintaining factor.

With the systems terms, the one could identify this wholeness–maintaining factor, which all generations could not and cannot control (otherwise, there would not be death), as

the Code
[{The Law, the Word – Λογος}],
according to which the system
[{being/unity of the matter and the energy}]
is sustained within the time–space–complexity settings
[{set/arrangement of the energy–fields}]
until its purposes
[{e.g., creation of something as a result–outcome of a complete cycle of transformations of the divine energy of creation at some time–space–complexity settings}]
are completed

When the purposes are completed, the complexity parameters are changed, and if the system becomes irrelevant [{for instance, as it happens, when the system is not capable of further development, and therefore, would not be operating at new – advanced – level of complexity}], it has to be dismantled, so its resources would serve the next cycle/generation.

The Code/Law defines the natural existence [{that is existence in compliance with/according to the nature created according to the Law and controlled by the Law}] as evolution sustained with the change of complexity parameters. In brief, complexity might be explained as a degree of advancement toward the optimum.

From the theological point of view, the optimum is dwelling with God: the knowledge of God and of Jesus Christ that is the everlasting life {John 14:15–26; 17}. Hence, the optimal state of the mind should be the state of complete knowing, or as St. Peter the Apostle writes (in: 2 Peter 1:2–11), the full–complete knowledge of God and of Jesus our Lord, through which the one obtains all things pertaining to life and godliness, might become the partaker of the divine nature, escape the worldly corruption, and enter the eternal kingdom of God – our Lord and Savior Jesus Christ.
For achievement of this optimum, the one needs the set of qualities fastened together by diligence and sustaining each other: faith, virtue, knowledge, self-control, patience, godliness, brotherly love, and love, which in their synergy might bring the perfect fruit of full knowledge of Lord Jesus Christ (2 Peter 1:3–8).

From the practical point of view, the one could define this optimum as the unity of
a/ the complete knowledge
b/ potency/power to create

c/ energy, which enables actualization of the maximal potency of creation.

In daily life, this optimum could be discerned as the pattern of thinking and working defined by three factors:

1/ the complete comprehension → cognition → assimilation → creation of true knowledge

   of the evolving world created by God and given into the dominion of man

2/ the maximal potency of the works of the good – the optimum of creative abilities of the good –

   that secures accomplishment of the purposes, which comply with the law of God and therefore, actualize the will of God

3/ creation of the good with the maximal potency of creation

   achieved via assimilation of the divine energy–power – wisdom–knowledge of God given to the mind by the Holy Spirit

   in the name of Lord Jesus Christ, the Word–God,

   Who has become the foundation–framework – Στήριξη – of a human mind that lives

   a/ according to the law/commandments/words of God

   b/ by love of God

3/ for the sake of accomplishment of the will of God

There is a division between the temporal world opened for the comprehension by the human mind and the eternal realm, from which the knowledge comes into the world of men. The knowledge from above is closed for the mind that has confined itself within the temporal world of the structured matter [e.g., the mind of materialist] and therefore, is not empowered for acceptance of knowledge needed for the next phase of existence – eternity with God. Such a mind neither has power to perceive/recognize this knowledge nor has abilities to learn it [e.g., in: John 14:17, 30; 15:5–6].

In the beginning of His mission, during conversation with Nicodemus (John 3:1–21), the Lord speaks of division between the earthly and heavenly things, between being born of flesh and being born of Spirit. Only the Son of man, Who dwells in heavens and descended unto the earth, is above all; no one has gone up to the heaven, except the One Who came down from the heaven. In the end, when the mission of the Word–God within the world is almost complete, He speaks of the knowledge that He gave to those who are given to Him from the world – the knowledge of God and Jesus Christ that is the everlasting life (John 17:3–8).

God also explains how to obtain the eternity (John 14; 15; 16:7–16, 27–28, 33; 17):

through faith in Lord Jesus Christ and love – that is the complete knowledge – of Him, Who is the Truth, the Way, and the Life, and Who is One with the Father,

   through keeping (observance and accomplishment) of His word

   love of God comes

   God makes His dwelling with His creation

   by sending His Spirit to teach and guide and illuminate them and to be with them

   all this in the name of His Son – Lord Jesus Christ, the Word–God – the Law and the Glory of God

St. Paul the Apostle speaks of the different gifts of the Holy Spirit Who gives knowledge granted by God to those who, as St. Paul the Apostle writes, ημεῖς δὲ θεοῦ Χριστοῦ Χριστοῦ – exactly/just follow the reasoning of Christ. The different gifts of the Holy Spirit are given to the different minds for different works, although there is only One God Who is working all in all (1 Corinthians 2:15–16; 12:4–25).

If to recognize that each work is actualization of some knowledge, and if to accept the truth of the referred above texts of the Holy Scriptures, the arrangement of the world unfolds as the actualization of the Law–Will–Word of God accomplished by the multitudes of the living beings (Daniel 7:9–10) created by God and existing at different levels of complexity (power–energy–abilities to comprehend–create–actualize particular knowledge) determined and controlled by the Law of God. The unity of these inter–connected inter–related and inter–dependent multitudes — all of them defined and sustained by the Law/Word of God and differentiated by different levels of cognized knowledge–achieved power–given energy — composes the harmony of the living universe that is evolving toward its optimum: abundance and fruitfulness of the good created, sustained, and maintained by the Absolute Good – the Perfect Love and the Omnipotent Power of God.

Hence, the arrangement of the temporal world, within which different minds have to be prepared for their place within the everlasting realm of God and for accomplishment of the different purposes according to the will of God, has to be sustained by arrangement of the different levels of complexity – firstly, by different potency of knowledge that reflects the Law of God within the particular settings. Existence of each mind begins at the initial level of complexity and proceeds up to the maximal level of complexity, or toward the maximal potency of learning and comprehension, which is called wisdom 255 that comes via love to God, knowledge of the Law of God, observance of the Law of God, and life according to the Law of God.

Two laws of irreversibility sustain evolution as the advancement toward optimal potency accomplished with learning of new knowledge within the world of men: the law of irreversibility of cognition and the law of irreversibility of the matter, which has been structured for achievement of a particular purpose.

The more the mind learns the more it advances toward the maximal potency, the full actualization of which is one of its primary purposes within the temporal world of the structured matter. The knowledge of God holds the world – the net of the minds that work for God – as the unity and sustains its life. The minds without knowledge of God compose the assemblage of disintegrating worlds of death – the harvest fields of death, in which the arch-evils consumes corrupted perverted rotten human dust.

What then, is this knowledge that defines life and development–evolution of the mind and initiates evolution of the world that accommodates the evolving mind’s existence? This knowledge is the knowledge of God: each mind receives as much knowledge of God as it is enabled/empowered (John 15:4–5) to comprehend. Through the knowledge of the Law of God and therefore, knowledge of God Who gave this Law, the mind learns to comprehend the creations of God, including the world given into the dominion of man.

The Book of Wisdom (Wisdom 7:15–22) refers to veracious – true and exact – knowledge (γνῶσις ακριβείας): the nature of world and nature of the living creatures, μεταβολάς καιρών (circuits of periods, or in the contemporary terms, life–cycles of realities/systems, the moment of completion of which is καιρος, the nature of things, the reasonings of men, and other things – secret and manifest that define the practical meaningful of human wisdom, which sustains survival of
human beings, secures prosperity and abundance of the world, and facilitates preparation for the next phase of existence. This wisdom is the most precious gift of God that He grants to the human mind that is His Own possession [e.g., in: Malachi 3:17; John 10:27–30; 17:2–6].

In summary, the one could infer that within the world given into dominion of men, the mind

either lives by the knowledge given by God
or
is slowly choking with the figments of corrupted human imagination intently bent upon the evil –
the arch–enemy, which deceives, kills, and consumes its servants
[Genesis 3:15–16; 8:21; John 8:37–47]

↓
either is fed and sustained by the knowledge of the Truth and the Glory of God
or
is poisoned and debilitated by the knowledge of the evil

↓
either evolves until it develops its maximal potency of creation of the good –
that is transformation of the divine energy of God into the material structures/things,
which maintain life and evolution of the world given into dominion of man
or
degenerates until it develops the maximal potency of the evil
↓
either actualizes its nature with creations and works of the good
or
perverts its nature:
becomes incapable of perceiving and accepting the knowledge of truth,
because it has no place for the Word–God within,
and thus, transforms itself into “the withered branch” that is suitable only to be the food of fire,
because it does not have the eternal Life within
[in: John 8:37, 43–47; 14:15:1–10].

Then, could it be possible for any of the minds living by the values of the temporal world controlled by the arch–evil, the world in which there is no limits of suffering, pain, brutality, ruthlessness, and inhumanity, find wisdom, if the very essence of wisdom — as the harmony of the wholeness of the law, the power, the energy, and all that is the absolute good for man and of man — is negation of the daily reality of disorder, suffering, degeneration, collapse, and death?

What then, does hold the world and does not allow it to fall apart, although death of every human being

events the overall multitude of the possible futures decreasing possibilities of the evolution
↓
makes the world more insufficient
↓
accelerates the run to the ultimate end?

What are the “golden fastener” and “silver cord” that sustain the wholeness, and the pitcher carrying water, and how they could facilitate comprehension of the human life and death?

What happens, when a human being dies?

What then, is the human mind?
If the one envisions the mind as the frontier system between the realm of the spirit and the realm of the matter [[as a transmitter of the divine energy of creation into the world of the structured matter, which (the structured matter) is the final result of a cycle of creation within the temporal settings – time–space–complexity, with which the world is arranged]], he could infer that

a/ the human mind conveys the divine energy (transformed into the thoughts of man) into the world of the material structures where the divine energy that created the thoughts of man triggers development–evolution — increase of complexity — of the systems that compose the mankind’s world making them, for instance, capable of sustaining not only physical survival but also improvement of life–conditions and therefore, providing more opportunities for development and actualization of the human nature created in the image and after likeness of God

b/ the human mind is the core/center of the world created and sustained by the divine energy. If the human mind functions/operates according to its nature [[according to the law of God Who created it, and in consistent unwavering compliance with the Absolute Good – the attributes of God the Creator in Whose image and after Whose likeness the mind was created]], and for the sake of the purposes it has been created to accomplish, the mind’s creations/establishments accomplish the purposes of the mind, for the sake of which the mind created them. If the mind does not operate/function in accordance with its nature, it is not empowered to create optimal (for instance, efficient and invincible) establishments: the mind’s establishments collapse and disintegrate

c/ the human mind is a system with the highest level of complexity, because it creates knowledge that 1/ initiates and makes possible evolution of the world and 2/ works as the cohesive power that sustains the wholeness of systems composed of the structured matter; it means that by its very nature, the human mind has no limits of cognition and influence/impact on the world of the structured matter

d/ death is a transitional state of the mind/human essence, in which acceptance of the wholeness/life–sustaining divine energy is suspended, new knowledge of the world of the matter is not originated, evolution—increase of complexity within the world of the matter is impossible, and the world – unique cosmos of a unique person who died – arranged according to knowledge, which was assimilated by the deceased, perishes.
In general, evolution proceeds through creation of the systems, which are able to evolve by increasing own complexity and therefore by increasing own potency, firstly, by expanding the range of purposes it might be empowered to achieve. When the mind creates its thoughts and then, embodies them into the material things – structures, systems, realities (e.g., books, establishments, empires), it creates the possible futures as the definitions/codes of the ending states/conditions of a particular order that the mind assembles from the elements of the chaos (e.g., words, thoughts, ideas – own and of the others, concepts, times, events, material resources, etc.), into which it is immersed (or within which it exists).

If to consider knowledge as a particular derivative of the divine energy that enables a human being to evolve–act–operate with the material things within the world of the structured matter that accommodates human life, existence of the mind might be envisioned as a process of feeding by/consuming of the divine energy {John 6; 10; 14; 15; 16; 17}, which within the world of the material structures is manifested as receiving→accumulation/absorption→creation→transmitting of knowledge

If to define the mind as a system that actualizes transformation of the divine energy of creation for the purposes of evolution of the world, life of the mind might be seen as a manifestation of the unity of the energy–law–power: mind exists until

- it is able to access the divine energy that sustains its life
- it is in compliance with the divine law that controls the world created and sustained with the divine energy
- it, through the compliance with the divine law and with access to the divine energy, is empowered
  - a/ to accept–absorb the divine energy of creation
  - b/ to create thoughts–derivatives of the divine energy of creation, with which the mind creates its world and maintains its existence
  - c/ to originate the flow of knowledge, which arranges, holds, and transforms a particular order/system/world created by the mind

(occupied cosmos – the world/universe whose center is the unique human mind)

within the chaos of the reserves, from which the worlds of the minds might be created:

- elements, structures, systems, and realities of the material world – the earth that is given into dominion of mankind.

Consequently, if to consider the significance of the human mind for the world, it could be said, that

- if the knowledge created by the mind for assembling a system (e.g., an empire, establishment, the future)
  - from the chaos (reserves of the material things, pieces of knowledge, ideas, doctrines, beliefs, figments of imagination, etc.)
  - and sustaining the system’s operations/life complies with the exact true (veracious) knowledge

{γνωσιν αψευδη as it is defined in: Wisdom 7:17–21),
  - which is the gift of God to those who live according to His Law and by love to Him
  - such knowledge–creation of the mind might be defined as the cohesive power,
  - which sustains unity of the establishments/systems/worlds created by the mind
  - the mind itself might be seen as

- the golden fastener that holds the mind’s world together making it operational and living
  - evolving wholeness
- the pitcher that carries life–sustaining water – knowledge that upholds the mind’s world

Then, the “curses” predicted by Moses {Deuteronomy 28; 29; 30}, and their impact on the life of the people observed by the Old Testament prophets (Isaiah; Jeremiah; Ezekiel, and the others) unfold as the natural end of the unnatural/perverted nature: these “curses” are the natural end of those who have perverted own nature by violating the Law of God. Such the end is programmed by the Law that was revealed to mankind to learn and to live according to it, so, by observing the Law, the people would secure abundant prosperous and happy life for themselves and for their descendants. If a creation of God disregards the Law of the Creator and instead, accepts false and lies of corrupted imagination – e.g., heresy, ideologies, idol–worship – such creation initiates own διαφθορων – the total ruin75, which is determined by the Law {Deuteronomy 28; 29; 30}, and, by the very own free will, casts own life into the darkness of ignorance, suffering, and death, followed with the eternal separation from God.

Within the heathen world of the Old Testament, only the rare extraordinary minds could find the true knowledge of God the Creator by accepting the Law given through Moses.

In the current world that still lives because of the Word–God, the Bible still can be found in libraries and shops in some countries, in which, as of today, Christians are not beheaded and burnt alive for their faith in Lord Jesus Christ – yet, the one has more chances to find the road to God.

Until the knowledge of God can still be freely reached, the one who desires to find the road to God and enter the eternal life has no time to lose...”

Original post in Folder Archive_2015, Page 3_March_2015

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2. The Strange Knowledge

...Who will comprehend delusions?
Phoenix me of my hidden ones, and spare Thy slave of the alien [αλλοτριων] ones –
if they do not obtain dominion over me, I shall be pure of the great sin.

Then, the sayings of my mouth and meditations of my heart shall be continuously pleasing to Thee,
O Lord, my Helper and my Redeemer.

[Psalm 18(19):12–14]

...their land is filled, as in the beginning, with divinations as [the land] of aliens [αλλοφυλα],
and many strange [αλλοφυλα] children were born to them...

...the land is filled with abominations, even the works of their hands, and they have worshiped that their fingers made...

[Isaiah 2:6, 8]

...the Lord ... has looked upon the earth from heaven,
to hear the groaning of the fettered ones, to loosen the sons of the slain....


The texts of the Holy Scriptures [Psalm 18(19):12–14 and Isaiah 2:6, 8] speak of something alien, strange [αλλοτριων and αλλοφυλα – derivatives of αλλ(ο)/αλλος, with the primary meanings of alien, strange, unusual, different, not similar], that nevertheless, may obtain dominion/power over man.

In Psalm 18(19):12, the key word for understanding of the nature of this alien/strange phenomenon is in the phrase “Παραπτωμα τις ανυποτατει [Psalm 18(19):12] – “who will comprehend delusions?”

The word παραπτωμα is a derivative of παρα–πτωμα delusion, misconception, mistake, deviation, displacement, shift, missing the mark. Such definitions stem from interpretation of παρα–πτωμα as a derivative of παρα–πτω – to fall near, to be mistaken, to be apostatized; however παρα–πτωμα is a direct derivative of πτωμα – fall, calamity, defeat, dead body – preceding with a particle παρα–, which supplements πτωμα with the meanings of connection, source, transmission from someone/something to someone/something. As such, the word παραπτωμα indicates something coming from the defeat, calamity, or dead body, and therefore, establishes the link with other texts of the Holy Scriptures, in which the idol–worshippers (the ones living by the false knowledge of “other gods” – idols) are portrayed as similar to their idols – the pieces of the dead matter devoid of perception and reasoning, destined to perish, yet, to which they serve, especially, as opposed to the ones who serve True God (e.g., in: Psalm 113(114):3–11; 134(135):13–18; Jeremiah 10:1–18).

In summary, delusion is a fragment of imagination, fantasy, misconception, superstition, myth, erroneous assumption – all of these compile knowledge inadequate to the actuality: the false knowledge coming from death, which is the basis of the reasoning for those who are not of God (in: John 8:41–47). Consequently, delusions – the false knowledge defined by the Psalm as strange/alien one – are the great sin before God. So, the prophet beseeches God to purify him from delusions that are hidden in his mind, and to save him from the alien ones that come from outside. If the prophet’s mind/heart is purified and saved from his own and alien delusions – if he is not deluded and deceived – his words and thoughts would be continuously pleasing to God, and he would not commit the great sin (Psalm 18(19):12–14).

Isaiah the prophet (in: Isaiah 2:6) mentions divinations – κληδονισμοι [Derivative of κληδων that means soothsaying, sorcery, augury, interpretation of omens], as it was in the beginning, when the Israelites were settled in the Promised Land among the native idol–worshiping nations, which used divination to create their knowledge – fantasies concerning “other gods,” and then,

a/ embodied this knowledge into the designs of the mind and works of hands – idols [materialized their fantasies concerning their imagining gods into the material things]]

b/ established rituals of idol–worship including rituals of human and animal sacrifices

c/ maintained their societies and establishments according to their beliefs and the purposes of their priests–diviners and rulers who interpreted for them the “will” of their idols.

Isaiah the prophet also tells (in: Isaiah 2:6) of the consequences: τεκνα πολλα αλλοφυλα εγενηθη αυτοις – many strange children were born to them. Traditional translation of τεκνα πολλα αλλοφυλα εγενηθη αυτοις – “many strange children were born to them.” However, τεκνα (→ τεκνα) also means offspring, issue, fruit, produce, and γενηθη as a derivative of γενομαι – γενομαι means to be, become, grow, make, be turned/merge into, be created, come into existence, emerge, take place, and so on. Therefore, the meaning of the Prophet’s words is that many strange/abnormal products emerged or many abnormalities came into being as the result of acceptance of the alien/strange/abnormal knowledge [that is the result of κληδονισμοι – divination]].

By the definition, any strange/alien phenomenon is not consistent with the original nature: it is abnormal.

Indeed, for the chosen people, the idol–worshippers were aliens – “children of other gods” – any contacts with whom should be avoided (e.g., in: Exodus 34:10–17; Deuteronomy 7:1–6, 25–26; 8:19–20), and their idols and places of idol–worship had to be destroyed. The prophets referred to acceptance of the idols and idol–worship [along with the knowledge, on which life and institutions of the idol–worshippers were built] by the people of the chosen nation as to “go a–whoring” and harlotry; consequently, the apostates are referred to as adulterers, fornicators, whores, seeds of adulterers and the harlot (e.g., in: Exodus 34:14–16; Judges 2:16–17; Isaiah 2:21; 57:3–9; Jeremiah 3:1–3; Ezekiel 6:9, 23:28–30, 43–45; Hosea 4:11–13; 7:4; 9:1), and so on; in general, without any respect. Thus, translation of τεκνα αλλοφυλα as strange children is in harmony with such terminology, yet the actual meaning is creation of abnormalities [perversion]] on the basis of strange–false–abnormal knowledge (see also: 1 Peter 4:3–6; 2 Peter 2; Romans 1:18–32; Ephesians 4:17–19). Both phenomena – knowledge and its results – are strange and abnormal: they are not compatible with the normal–pure–original human nature.

In summary,

The one could infer that both texts of the Holy Scriptures speak of the strange knowledge, which is alien or abnormal for the mind of the chosen one who is expected to live by God. This knowledge is delusion, deviation/shift, from the true knowledge, fantasy and error, which, nonetheless, might obtain dominion over (subdue and enslave) the mind and cast it into the state that is the great sin before God (αμαρτιας μεγαλης – Psalm 18(19):13) and abomination to God (Isaiah 2:8).

How then, the strange–alien–abnormal knowledge could transform people into the slaves of sin?
The words of Lord Jesus Christ (John 8:31–47) explain the meaning of slavery and freedom for a Christian.
When the Lord told the people that “If you continue in My word, you are truly My disciples, and you will cognize the truth, and the truth will set you free” (John 8:31–32), the listeners confronted God: they are the descendants of Abraham, freemen, who never were enslaved to anyone; so how it could be said that they would become free? In response, Lord Jesus Christ discloses the true meaning of freedom and slavery: everyone who commits sin is the slave of sin; only if the Son sets them free, they would become free indeed (John 8:31–36).

Thus, the meaning of freedom promised by God is the freedom from sin. This freedom can be given to those who

1. μεινητε εν τω Λογω – steadfastly keep/stay in the Word of God
2. cognized the Truth

{John 8:31–32; 14:6; 17:6–8}

Hence, the mind commits the great sin, when it

operates with the strange – abnormal and false – knowledge:
the knowledge of the idol–worshipers and those who disregarded the law of God
creates тεκνα αλλοφυλα – thoughts inadequate to the actuality controlled by the law of God

The sins of mind include
– false assumptions
– creation of false knowledge
– application of the inadequate criteria of judgment
– planning of actions inconsistent with the law of God [{e.g., with which the one would violate The Ten Commandments}]
– design of crimes
– deceit
– design of the institutions, which would corrupt the others and inflict harm and detriment onto the others
– planning of deprivation of the others of their possessions [{including health, wealth, and the very life}]
– other thoughts, which are evil and which would result in

multiplying of the evil
suffering of the others
increase of the overall insufficiency of creations of God and the world given into the dominion of man

All these evils can be accomplished only by the mind that is abnormal, because it produces the “strange children,” the abnormal offspring – the thoughts, which are not based on the law of God and which, therefore, are inadequate to the actuality:

it absorbs the strange/false knowledge
it creates the strange/false knowledge
it designs abnormal establishments [{For instance, insufficient and inefficient systems}],
which would be detrimental for well–being of the others, and therefore, which would multiply the evil
it is unable to accomplish the purposes for the sake of which it came into being, because it lives by the false knowledge inadequate to the actuality

In summary, sin is the failure to accomplish the purposes for the sake of which a human being has been created – to create the good, to accomplish development–evolutionΣ80:

own evolution as reaching the maximal potency of creation of the good
development of
a/ own establishments so they would bring the maximal benefits for well–being of the others
b/ other beings so they would be able of achievement of maximal potency of the good and accomplishment of their purposes
c/ the world given into the human being’s dominion [{for a piece of it – system, reality, state, society, nation, business enterprise, etc.}]

Consequently, the one might envision liberation of the mind as
1. the correction of the present state of the mind: cessation of the shift from the true knowledge [{the knowledge of the Absolute Good of God}] to the strange–abnormal knowledge [{the knowledge of the evil}], because of which [{shift}] the mind

has filled itself with false knowledge → committed the great sin → became abomination to God

6
2. establishing of the right focus of the mind:

- disregarding the material world living by the false knowledge – the knowledge of the evil, which is strange/alien–abnormal knowledge for the mind created for the eternity with God (Isaiah 44:20; John 8:44)

- focusing on God Whom a human being should love with all his heart, with all his soul, with all his understanding, because God is everything for His creation, and because the Perfect Love of God is the Absolute Good, the life and the light for man (Deuteronomy 6:4–5; Matthew 22:37–40; Mark 12:28–30; Luke 10:27; John 3:16; 12:46–50; 14:6–26; 15; 16; 17; 1 John)

3. obtaining the power to live by the words of God, the wisdom to imitate perfection, mercy and love of God, and the power to become the embodiment of the Law of God that is the likeness of the Word–God (Matthew 5:48; Luke 6:35–36; John 13:13–15, 34; 14; 15; 16; 17).

   The corrupted imagination, is the foundation of any sin, because, before committing sin by physical actions (words and deeds), the mind commits sin by thought (in: Matthew 5:27–28; 15:19–20; Mark 7:21–23; Proverbs 6:14–15).

   Before doing the evil things/crimes, the mind creates knowledge of evil, admits its permissibility, and contemplates how to embody it into the actuality of own existence with the resources a human being possesses or is able to obtain. Therefore, the power of sin rests in the inclined to evil imagination: the evil comes into possession by the mind through over–stimulated and corrupted imagination, which admits a possibility of thoughts, knowledge, words, and actions inconsistent with the law of God, that is inconsistent with normal human nature.

   Consequently, freedom from sin becomes possible only after liberation from the power of evil.

   Liberation from the power of evil might be obtained, if the mind sets itself free [learned to ignore, disregard] of imagination and its framework, the symbolic–mythical thinking – legacy of the heathen diviners.

   the unconditional trust into the false and lies propagated by the others who possess riches and have the access to the power of coercion.

   the false and deceit spread through propaganda, political theology, ideologies, heathen religions and cult, perverted education based upon defiance or ignorance of the law of God, and sciences, doctrines, ideologies and religions/cults created with Aristotle dialectics and upon heathen philosophy.

After revelation of the Christian teachings, the meanings of freedom and slavery are opened at the higher levels: the human mind and the human spirit. Physical freedom does not secure freedom by spirit. Physical slavery and necessity of physical submission to the owners/masters do not deprive the mind of the freedom of thinking, as well as physical death does not deprive of the eternal life (Matthew 10:28): the temporal parameters [the matter, time, space, material things, earthly authorities, power of physical coercion etc.] are irrelevant in the matters of faith, in the realm of the spirit.

Only God the Creator and Father has the power over the human soul, and only God, because of His grace – love and mercy to His creations, transforms the creature of earth/flesh into the child of God living by the Holy Spirit and destined for the eternity with God (John 1:1–18; 3:2–7; 16; 6:35–69; 10:1–30; 14; 15; 16; 17).

In the Present, even if there is physical freedom [to travel, to change employers, to move in another place, to buy that what is desired, and to eat that what is seems to be desirable, etc.], there may not be spiritual freedom. Many live by the imagination, dream worlds, superstitions, neo–heathen religions (e.g., the cults of magicians, witches, vampires, celebrities, supermen, aliens – dwellers of other planets) distributed through all kind of media and mass culture.

The spiritual slavery begins with delusion – acceptance of the false knowledge as the truth.

proceeds and roots itself into the mind through the symbolic–magic–mythical thinking that became the common mode of thinking within the societies, which live not by the knowledge of God and not according to the law of God.

is maintained with attachment → addiction → subservience to false knowledge, which is constantly propagated by the contemporary diviners and “opinion–makers,” and which is constantly spread through all media channels.

Cultivation of the magic or symbolic thinking begins in the early childhood, with violent games, movies, and books that promote beliefs in magic and magicians, aliens from other planets, supermen, celebrities, deified heroes and leaders, other idols, etc.

plant false expectations and deceptive beliefs into the power and reality of the dream worlds created by human imagination [that in fact, are the beliefs similar to those of idol–worshipers who worshipped products of own imagination].

shift the child’s mind from the actuality into the dream worlds of imagination and then, feed child’s mind with abnormalities and perversions, which are propagated as the norm.
The actual – daily – reality is that the false–abnormal knowledge takes dominion over the child’s mind through the multitudes of books, movies, video and computer games, media, culture, customs, and other τεκνα ἀλλοφυλα – abnormal products/creations of social, religious, political and other institutions, which establish the patterns of violations of The Ten Commandments and the words of God by transforming murder, thievery, corruption, perversion, vice, and deceit into the legitimate and even normal components of the dream worlds, which are spread through entertainment, education, and cultural values impart permissibility of crimes against God and men, and other creatures of the earth, because, technically, they are committed in the mind of the participants, in the shared dream worlds, and at the Present, they – until some moment of time – do not culminate in actual bloodshed or other evil deeds ultimately, take the place of the actuality by transforming the mind of a child into the mind of a criminal

The ability to commit crimes within own mind transforms a child into the receptacle of the evil and makes a child ready to commit crime(s) within the surrounding world that is to commit crimes against the real people; the misguided mind living by the dream and figments of imagination already has lost the abilities to think adequately, to adequately perceive the surroundings, to judge it adequately: it is not capable of adequate evaluation of own actions and its consequences.

Many forgot or even never knew the simple truth: whoever commits crime in his heart–mind is guilty in the crime [cf.: Matthew 5:27–28; 12:34–37; 15:15–20]. Therefore, creators, sellers, and disseminators (free or commercially–motivated) who

\[
\begin{align*}
& a/ \text{ create and propagate abnormal beliefs into magic, vampires, aliens, other strange creatures} \\
& b/ \text{ create, share, and propagate the dream worlds filled with violence} \\
& c/ \text{ the parents, guardians, and educators who allow children, students, apprentices to consume these products of corrupted imagination} \\
& \text{ all of them pollute and corrupt the heart–mind of the children} \\
& \text{ transform them into the potential criminals} \\
& \text{ those who contemplate and can commit crime] , which very easily might be made the actual criminals} \\
& \text{ those who arise against their neighbors with violence and hatred and do commit crimes} \\
\end{align*}
\]

The false/abnormal knowledge became the very fabric of the societies and other establishments; it poisons the mind and transforms it into the living dead who are lost within the unreal dream worlds similarly to the dwellers of the Phoenician inferno who wonder helplessly and purposelessly within the dense fog, unable to sense anything and unable to find the road to light.

In general, the one could infer that it is hard to discern presence of the rational thinking within the contemporary societies:

– from one side, the societies establish plenty of institutions for preventing of crimes, catching, judging, and punishing the criminals, and taking care of the victims
– from the other side, the societies themselves nurture the criminals and prepare the ground for the crimes. So, how to protect children from the destructive influence of the godless society and godless institutions that assumed the right to corrupt and pervert children through education and entertainment and therefore, continuously increase the overall burden of the evil depriving the society, which harbors them, of any hope on the better tomorrow?

The Christians have no right to physically harm even those who harm them: they cannot punish or put out of business those who, under protection of the civil laws, corrupt children through media, education, books, movies, games, and other channels of communication, those who constantly and even violently attempt to intervene with parents’ responsibilities to prepare their children for service to God, so their children would obtain the everlasting life in His kingdom. Does it mean that for the Christians and for all other inhabitants of the world any hope of survival is lost?

Love to God and knowledge of God can protect a child from corruption spread by the perverted servants of the evil, and his mind from enslaving by the strange knowledge that casts him into the inferno of the evil. God sets the mind free with the knowledge of Truth [John 8:31–32; 14:6]; God exposes foolishness and void of diviners and false prophets; God gives to His people wisdom and understanding, and with them, the eternal life [Job 5:8–16; Proverbs 2:6–12; Isaiah 44:24–25; John 14; 15; 16; 17; 1 Peter 1:2–25; 2 Peter 1:2–11; 1 Corinthians 3:19–20; Ephesians 1:2–14; Galatians 5].

Thus, the inference is simple: the parents, who want their children to live, must educate their children by giving them the knowledge of God and by making the Holy Scriptures their guide, textbook, and the main source of knowledge of God and the Law of God. Only the words of God impart the righteousness, establish the conscience and moral strength of a child, and therefore, annihilate the seeds of the evil within the mind of a child. Then, the societies created by the ones who are free of the evil shall be free from riots and the violent crimes, because it shall be no evil, injustice, hatred, and other reasons that transform people deprived of the knowledge of God and His law into rebels and criminals.

The truth is that

1/ only societies and other establishments founded on the knowledge of God and based on the law of God are empowered to survive\textsuperscript{1101} and to sustain development of mankind until it completes the purposes for the sake of which God created human beings 
2/ the total ruin ([described by the δακφαρων pattern\textsuperscript{75}]) is the normal end of the slaves of sin who are not of God (John 8:31–47), who live by delusions – the alien–strange–false knowledge, the father of which is the arch–enemy of men: \textit{ἀνθρωποκτόνος} \textit{[avθρωποκτονος} – either man–murderer or one composed of the flesh of murdered men], the man–murder from the beginning [John 8:44; Genesis 3:15–16; 20]. And I think that the freedom promised to the fettered ones and the children of the slain [Psalm 101(102):19–20], firstly, is the freedom to choose life and freedom. This choice is given through Christian teachings.

The tragedy of the world is the inability to discern the fetters of sin and evil, which assumed the form of the dream worlds – strange children born by the corrupted imagination intently bent upon the evil [Genesis 8:21] and living by the strange–alien knowledge of the evil, which is abnormal to the human nature...

Only knowledge of the Truth empowers the mind to crush the fetters of death and to come to the Light that leads into the eternity with God [John; 1 John]...

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\textsuperscript{1101} Original post in Folder Archive_2015, Page 6_ June_2015
3. The Strange Phenomenon: Displaced Mind

...The Lord smite thee with insanity, and blindness, and displacement/frenzy of the mind. Then, thou shalt grope at midday as a blind man gropes in darkness, and thou shalt not prosper in thy ways, and thou shall be unjustly treated and plundered continually, yet there shall be no helper...

[Deuteronomy 28:28–29]

Moses warned [Deuteronomy 28:15, 28–29] that for rejection and violation of the law of God, the Lord would smite (πατάξα) the sinner with παραπληκτή, και αοράσια, και εκστασεις διανοιας (Deuteronomy 28:28).


The following words compose the logic block describing the overall condition of the human reasoning:

– πατάξα – smite, affect [(derived of παταξω – strike, smite, affect, astonish)]
– παραπληκτή – state of madness, perplexity, fury, rage [(derived of παραπλεκτω – strike with madness)]
– αοράσια – state of indeﬁniteness, vagueness, uncertainty, absence of the point of reference–borders–coordinates, invisibility [(derived from αοριστα (indeﬁniteness) ← αορος (invisibly, imperceptibly) ← αορς (dream))]
– εκστασεις – state of shifting, displacement, deviation, stepping aside, frenzy, agitation, inﬁluation, ecstasy, elation, insanity
– διανοιας – thought, thinking, meaning, way of thinking, sense, reasoning.

Combined into one sentence, these deﬁnitions identify mental state of displacement, detachment of reality ("dreaming mind"), state of uncertainty, agitation, and disorder (insanity) resulting in paralysis and stoppage of life–sustaining operations: the mind is displaced/taken out of the natural habitat; it lost the natural way of existence and entered unhealthy state of unreality fueled with frenzied imagination. Such a mind is unable to perceive–comprehend–evaluate reality adequately, to identify risks, dangers, threats and consequently, to prevent, neutralize or avoid them. It is incapable of adequate self–protection, therefore, unable to survive: it became easy prey for enemies. In other words, the mind rejected the Source of life, turned/shifted to death, and it is consumed by it.

As soon as physical life of the people with displaced mind continues [(they move, work, consume, propagate, etc.,)], the one could infer that destruction of the mind is not accomplished at the lowest levels—those correlated with Αισθητηρια  Οργανα – sensory faculty/percepton–identication of the parameters of the material world, mind. The mind is displaced at the highest level of the heart — the spiritual center of man: the temple, in which, as the Christian Greek theologians assumed, the Divine is united with the human.

Hence, when the Lord says that the people have closed their eyes so they cannot see, He refers to the spiritual "eye" of man: to the intellect that is the "eye of heart," or the faculty of contemplation, by which man perceives God the Spirit (John 4:23–24), and absorbs the Divine Energy–wisdom and knowledge given by God.

As soon as the "eye of heart"/intellect – Νομος is displaced, the mind is cut out of the world living by God. Such mind is unable to receive knowledge and wisdom given by God: as a branch separated from the Vine (John 15:1–6), it is withering/dying without life–sustaining Divine Energy that the normal mind receives from God the Creator (John 14:15–17, 21, 23–26; 16:7–15; 17).

If the middle levels of the mind — Διανοια, reasoning, and its subsystems: Γνωμα —Φρονημα — Λογισμος (consciousness–thinking–reasoning/faculty of deliberation) responsible for creation of thoughts and survival within the world of the material things — are deprived of the Divine Energy — knowledge and wisdom given by God, they live only by the information and data received through Αισθητηρια  Οργανα — sensory faculty responsible for perception of the parameters of the material world.

For instance, a human being is able to see running car and to avoid it, but his mind is not able to discern the good and the evil and to identify the essence of events and intentions of those who he encounters. Thus, he might be easily defrauded and manipulated by lies, his conscience can be silenced, he can be corrupted and enslaved to serve purposes of the others, even by the price of own suffering, disadvantage, and death.

In summary, Moses described the complete collapse of human reasoning: the displaced/affected with disorderliness/insanity mind descends into death. Descent consists of the following stages:

Incapability of adequate evaluation of the actuality, in which it exists ↓
Shift into vagueness without any point of reference–borders–coordinates ↓
Incapability of adequate perception and evaluation of the actuality ↓
Incapability of any of operations that sustain survival-evolution of normal human reasoning ↓
Complete disorderliness–incapability of life ↓
Death

In general, the description of the displaced/disordered mind without abilities of normal perception and therefore, with collapsed reasoning, evokes image of the Phoenician inferno, in which the cursed people placed souls of their dead ones: they were immersed into the dense impenetrable and gloomy fog, which deprived them of any possibility to perceive–identify–feel–see–understand, to find way to light and life.

The Holy Scriptures describe similar conditions, which follow rejection of God and violations of His law:
– idol–worshippers are transformed into likeness of the idols they made and worship: they have ears, but they do not hear; they have eyes, but they cannot see (Psalm 113(115):4–8; 134(135):15–18)
– people cannot perceive and they cannot understand, because their heart has become gross, their ears are dull of hearing, and they closed their eyes, so they are not able to turn to God and to be healed (Isaiah 6:9–10)
– people walk in darkness and perplexity, they feel obstacles as the blind feels the wall, they feel at noon as at midnight. Their works, thoughts and plans are worthless, moreover, they can be deadly dangerous poison as asp's eggs and addled egg with basilisk inside. Their feet run to wickedness, their thoughts are thoughts of murder; bloodshed, misery and destruction are their ways; they have no judgment and no peace. The truth was taken away from them, they have turned the mind aside from understanding and lost salvation (Isaiah 59:1–15).
The referred above texts of the Holy Scriptures describe collapse of human reasoning followed with transformation of a living being into the living dead:

1. The one incapable of adequate perception, evaluation, and understanding of the world
2. The one who lives by false—strange—knowledge and lies

The key for understanding of processes that result in collapse of reasoning also may be found in the Holy Scriptures. Isaiah the prophet speaks of the seemingly strange phenomenon (Isaiah 2:6, 8):

- The land given by God to the chosen nation is filled, as in the beginning, with divination as the land of aliens ([αλλοφυλων])
- Many strange ([αλλοφυλα]) children were born to the people
- The land is filled with abominations made by their own hands
- They have worshipped things that their fingers made

This strange/abnormal phenomenon is acceptance of the strange/alien knowledge, which is abnormal for the mind of the chosen ones who are expected to live by God. This knowledge is delusion, fantasy, deviation/shift: this knowledge is misconception, which might subdue and enslave the mind and cast it into the state that is the great sin before God (Acts 18(19):13) and abomination to God (Isaiah 2:8).

So, the one may ask at least two questions:
- What is the strange/alien knowledge, to which Isaiah the prophet refers to as to abomination to God?
- What should happen with the normal mind, so it would
  a/ become able to accept false knowledge that is abomination to God
  b/ accept lies as the truth, especially, because it is incapable of discerning the good/truth and the evil/lies
  c/ ultimately, itself become the abomination to God?

The strange knowledge that is abomination to God is knowledge created by idolaters, diviners, and false prophets that invented “other gods” and offer figments of own imagination as truth, even as revelations of God.

The normal mindlives by energy–wisdom/knowledge coming from God: it creates knowledge of the world and, with wisdom given by God, embodies this knowledge into words, actions, creations/systems with which it accomplishes evolution – own and the world (or a part of it) given into its dominion. As the Author of the Book of Wisdom writes (Wisdom 7:7–21), the veracious – true and exact – knowledge (γνωσιν αψευδη) that the one receives from God may include the nature of world and nature of the living creatures, υποστασεως καιρων [circuits of periods, the moment of completion of which is καιρος, or in the contemporary terms, life–cycles of systems], the nature of things, operations of the elements, the reasonings of men, and other things – secret and manifest. This knowledge defines the practical meaning of human wisdom, which sustains survival of human beings, secures prosperity and abundance of the world, and facilitates preparation for the next phase of existence.

Therefore, the knowledge referred to in the Book of Wisdom is the normal knowledge of nature of the world created by God and the natural–normal possession of the normal mind.

However, this knowledge still is the main wish–list of the contemporary atheist–marxist–darwinist and ethics–free sciences, which, in spite of all technical gadgets lauded as “progress of mankind,” still are unable to learn the A, B, C of wisdom, which was freely bestowed onto the ancient wise men, and to obtain control over the forces of the nature and power similar to those given to the ancient Hebrew prophets.

Consequently, the normal mind should change its nature, thus, to become abnormal–perverted before it
1/ becomes unable to obtain true knowledge of the world and comprehend the nature of the world within which it has to accomplish its purposes
2/ becomes able to accept the strange/alien knowledge and lies as the truth.

Such abnormality–perversion of the mind’s nature might be also seen as spiritual suicide, because the mind is seeking own spiritual death by

- Rejecting God the Spirit and His words that are the spirit and are the life (John 4:23–24; 6:63),
  - Ruining, therefore, the very foundation of human existence – the spiritual life and the human reasoning – life of human heart–mind:
    - The consequences are
      a/ switch to materialism, atheism,
      b/ recognition of life of a body/matter as the essence of life
      c/ acceptance of false heathen religions worshiping the arch–evil
      [Because, if the one does not serve the True God, and if he is not able to hear and to perceive God’s words, it means that he serves the arch–enemy/arch–evil/satan (cf.: John 8:43–47; Acts 26:16–18; Revelation 20:2)]
      - Feeding itself with poison – false knowledge instead of life–giving knowledge of Truth
      - Accepting false knowledge–figments of imagination created by philosophizing diviners, idolaters and false prophets instead of truth
      - Initiating own degeneration → perversion → collapse → ruin
      - Choosing death instead of life

(Shimon 1:12–16)
In fact, transformation of the normal mind (the mind that lives by the Divine Energy coming from God) into the abnormal/perverted mind (the mind that lives by false knowledge—fragments of human imagination) is assassination of human reasoning. Such assassination might be envisioned as an action similar to a murder of human body by giving it debilitating and lethal poison instead of life-sustaining water.

Complete inabilities of such displaced perverted abnormal mind to sustain survival of men and their establishments may be inferred from the current world affairs (wars, conflicts, and crises in Europe, Middle East, Africa, Asia), pollution of the oceans, rivers, lands because of Chernobyl, Fukushima, pesticides, hormones, genetic modifiers, and other pollutants, which already triggered mutation and extermination of the living species (while children are taught that they live during the Darwinian evolution and are forbidden even to mention the name of God the Creator), depletion of the Earth resources, plagues, including those triggered by mutation resulting from manufacturing of chimeras and genetic modifications—“mixing”—human, animal, insect, plants, viruses, fishes, etc., flesh, adverse climate changes, and other “curses,” of which Moses warned in the beginning of human civilization (Deuteronomy 28:30).

Such abnormal displaced mind is abomination to God: by its own choice, it had perverted own nature, was enslaved by the evil, switched to knowledge of death, and became the embodiment of death incapable of actualizing the purposes, for the sake of which a human being was created and given dominion over the abundant plentiful world of life.

Currently, such displaced perverted abnormal mind is molded by the global “elite” that accomplishes purposes of global enslavement of people and transformation of mankind into the herd of de-individualized gender–confused perverts incapable of normal reproduction, free thinking, and normal life according to normal human nature.

The initial phase of corruption—assassination of human reasoning is accomplished, for instance, through
1) establishing political correctness, which makes unlawful and forbidden mentioning of God the Creator in public schools, political, social, business, educational and research institutions, media
2) mandatory public education imposed on nations by global educational authorities; this education accomplishes tasks of physical and mental corruption, gender–confusion, and perversion of children (starting with kindergartens), teenagers, and adults
3) deprivation of people of freedom of speech on campuses and other educational institutions, business enterprises, political, social and religious establishments, social and other media
4) manipulation by mind with propaganda, fake news, lies and deceit based on Marxism, radical ideologies, politicized and false religions—all of them derived from the ancient Orphic mythical theology that, through Plato–Aristotle’s social–political–philosophical–democratic utopia, became the framework of knowledge, upon which the current civilizations, with their social, political and religious institutions are built.

Post for Sunday, September 3, 2017

The Potential of the Mind

...as nothing having, yet all possessing...
...we, the strong, must bear the weaknesses of the weak...

(2 Corinthians 6:10; Romans 15:1)

Saul, young man from Tarsus, set his mind on extermination of Christianity: he entered houses and took men and women — followers of new teachings condemned by the Sanhedrin — into prisons. Having being in some position of the religious authority or closeness to the high priest, he approved execution of Stephen, the first Christian martyr who was stoned to death for his faith in Lord God Jesus Christ. One day he decided to travel to Damascus to bring back in Jerusalem the fugitives — the “apostates” who converted into Christianity and fled in fear of persecution. On the road to Damascus, suddenly, Saul saw the great light from the sky; he fell on the ground and heard the voice of God Who asked: “Saul, why do you persecute Me?” In fear and astonishment Saul asked God what he must do for Him. When Saul rose on his feet, he could not see; his companions led him to the city. Then, another miracle happened: a Christian sent by God restored Saul’s eyesight, and he began to preach Christianity to the Gentiles and to the Jews in all ends of the Roman Empire: in Greece, Spain, Minor Asia, Rome, and Jerusalem. His destiny became fulfillment of the ancient prophecy: after God chose him to become the vessel — messenger — carrying His name before nations, kings, and sons of Israel, he began as the blind, received the speech of instruction, endured suffering and persecution, yet was enlightened and led by God through the unknown roads. He became the servant of the Holy Spirit and the messenger of the New Testament; he was sent to be the role model and educator of many (Acts 6:8–14; 7:55–60; 8:1–3; 9:1–30; 22:3–21; Isaiah 42:16–20; 2 Corinthians 3:5–8; 1 Timothy 1:12–16; 2 Timothy 1:8–12).


There is no official description of St. Paul’s life. He left fourteen Epistles with the foundations of the Christian dogma and detailed instructions needed for becoming a Christian and for establishing the Christian Church. His scarce self–references allow comprehension of the difficulties, suffering, persecutions, which he — aging and frail man — endured according to the will of God and for encouragement and education of many (Acts 9:10–16; 2 Corinthians 11:23–30; 1 Timothy 1:13–16; 2 Timothy 1:8–12; 3:11; 4:16–17; Matthew 10:29–30). His writings reflect wisdom, which is not possible to withstand or contradict, and reveal the destiny common for many of those following Lord Jesus Christ. He left us the key to abundant riches of knowledge of God — the feast of wisdom offered to the hungry for knowledge and to the poor by spirit, and the insight into the mind carrying the power, which makes the human mind invincible, indestructible, and inaccessible to those who kill the body (Matthew 10:28; Luke 21:15–18; John 9:39–40).

Foreseeing his imminent death, St. Paul wrote: “I have fought the good fight. I have accomplished the journey ἥν ἔδωκεν μοι ἐν Θεῷ — 2 Timothy 4:6–8; the Greek text conveys the meaning of coming to the end of the measured space allotted for run, finishing the race, road/distance, accomplishing the journey. The journey, which Saul began at the road to Damascus, was ended in Rome: St. Paul the Apostle was beheaded in AD 64, according to the order of Nero who decided to exterminate all Christians in his empire.

St. Paul’s life reveals the vast potential of human mind — its infiniteness, for instance, as an ability to accommodate the depth of ignorance as well as the unlimited height of wisdom. He began with desire to eradicate Christianity, yet, with all his life, hard labor, suffering, faith, and joy of anticipation of God, he built the foundation of the Christian Church and therefore, paved for many the path to the kingdom of God — the invincible and indestructible eternal Empire, which is eliminating all futile establishments of men (Daniel 2:44).

In general, the history of St. Paul the Apostle is defined by the same pattern that is behind the history of the Christian teachings: it is the passage from ignorance to wisdom, from weakness of the flesh to invincibility of the spirit, and from death to life. St. Paul’s life unfolds as the journey into another universe, where the values and hierarchies of the earthly establishments are worthless: as all true followers of Lord God Jesus Christ, he does not seek earthly authority, power, and wealth, and his strength is not the strength of this world. He carries the invincible spirit and faith, endures all persecutions, overcomes all the might of...
the Roman Empire, and proves that the power of mind, in which God dwells, is incomparably stronger than the power of physical coercion, physical suffering, and death are.

However, in the time of the Roman Empire, the human mind did not remove itself in so vast distance from God as it is now, when the precious knowledge of Christianity became the lot of the insignificant few and most of the keepers of the Christian faith closed themselves into the deep silence contemplating their treasure without sharing it (contrary to the definition of brotherly love – 1 John 3:16–17). Some of us became almost unseen and unheard in the time

--- when so many make their living with propagation of godlessness and atheism and with the attempts to sell figments of own impotent imagination – the miserable by their insufficiency dream worlds masqueraded as philosophical doctrines and scientific truths

--- when so many earn their couple minutes of fame with betrayal of humaneness, ideals, and virtues, with the propagation of perversion and corruption of human mind and body, with manufacturing and dissemination of false knowledge and other “fruits” of the ethics–free sciences

and – as the other side of the equation of death –

--- when so many are expected to consume obediently (and do consume) the poison of false and lies supplied by the propagandists, false prophets, and ignorant dreamers who nevertheless, identify themselves as the scientific, educational, political, social, and religious “elite”

During the centuries that have passed since establishment of the Christian teachings, the multitudes of human beings who already gone through the Earth and who exist now increased immensely, therefore, the burden of lawlessness embodied into the false knowledge assumed the unprecedented proportions. The magnitude of corruption made manifest the latent before processes of degeneration of the human mind and human nature, which are inseparable of the lawlessness and its offspring – false knowledge. The overall “health” of mankind and conditions of the Earth reveal the results of these processes: it seems that all the signs of the last days of the Future identified by the prophecies of the Past are coming to the completion. However, the power of God neither diminishes nor changes; although the Earth will meet her destiny in the allotted time, the destiny of each living human being still can be changed (Matthew 24:3–44; Mark 13:5–33; Luke 21:6–36; Isaiah 9:14–20; 24:3–6, 16–23; 30:8–14; 34:1–4; 50:2–3; Hosea 4:1–3; Psalm 101(102):25–27; 1 Thessalonians 5:1–6; 1 Timothy 4:1–4; 2 Timothy 3:1–9, 12–17). Again and again, as it was in the beginning, each mind is offered the last–minute choice – to live or to die, to accept the false and lie by flesh or to discard false, and then, to suffer humiliation, persecution, and sometimes, physical death, yet, to live by spirit.

When I think about the legacy of St. Paul the Apostle, I see that his life reveals the true – unlimited – potential of human mind. The physical weakness could accompany the mind, which becomes invincible and omnipotent when God comes to dwell in it (John 14:12–26; 2 Corinthians 12:9–12), yet, all the might of the earthly empires, hierarchies, and weapons of destruction are not able to subdue a physically weak human being or to force to give up the knowledge of God, to change convictions, to reject freedom of thinking, and to influence the choice of own destiny: to live or to die.

And I try to find the answers: is the personal transformation – similar to St. Paul’s experience at the road to Damascus – possible for everybody, and if it is possible, what is the pre–condition of such transformation? Could it be the inference that in the world without God, the only true freedom left is the freedom of the last choice: to live as a slave or to die?


The Immortality

...he believing into Me has life everlasting...

(John 6:47)

...I am resurrection and Life; the one believing in Me, though he die, he shall live. And everyone living and believing in Me, he shall not die for ever...

(John 11:25–26)

...God gave us everlasting life, and this life is in His Son. The one having the Son has life. The one, not having the Son of God, does not have life...

(1 John 5:11–12)

The message is straightforward: the one, who believes in Lord God Jesus Christ, has life everlasting; without the Son of God, there is no life (John 6:47; 11:25–26; 1 John 5:11–12).

In general, all the Holy Scriptures are about the Word–God (John 5:39), about immortality through the Son of God Who has the words of everlasting life (John 3:16, 36; 5:39; 6:68).

Immortality is the original nature of man created in the image and after likeness of God and through the Word–God. In the beginning, with the breath of life, which God breathed into man’s face, man became a living soul (Genesis 1:26–27; 2:7; Wisdom 2:23). Before the end, in the New Testament time, it was revealed that only the one who is born of the Spirit of God – that is the one in whom the Spirit of God dwells – enters the eternity (John 1:1–4, 12–13; 3:36): presence of God annihilates death, and dwelling of God in man is immortality (John 14:15–18, 23; 1 John 5:11–12).

Although immortality is the true reality of a human child of God, all living breathing creatures at the earth, including children of God, ultimately, face physical death. And it cannot be otherwise, because within the temporal world, there is no possibility to eliminate death (death as disintegration of the wholeness). Finiteness – limited time–range of existence – might be seen as the universal definition of the very nature of everything accommodated within space–complexity dimensions [three main features of finite and definite material structures, which come into being for a purpose, describe the nature of the world and all its inhabitants (a purpose is accomplishment of a particular cycle of energy transformation → manifestation → release). These features, or properties, include time, space, and complexity (time–space–complexity settings)].
Death has plenty of names and forms; in general, death is disintegration of the wholeness of the unified derivatives of the divine life—sustaining energy, from which γη – the earth and human being (Genesis 1:1–2; 2:7) – are created.

The actual essence of physical death is release of the energy, which manifests itself as the matter described with properties of time, space, and complexity; the readiness for the end/death of any material structure/system is measured with the parameters of time, space, and complexity.

From another point of view, as the reflection of the universal law on which the world of matter is built, death might be seen as the impossibility to operate within the time–space–complexity dimensions, because of release of the life–creating energy (the spirit in theological terms) and consequent disintegration of the wholeness of the energy and its derivatives (information, matter), which accommodates a particular cycle of energy transformations.

For instance, death makes impossible

1/ to apply all parameters (e.g., the measures of space, time, and complexity), with which the manifestation of the energy is evaluated within the world of the matter:

- the dead are not able to move – their space ceased to exist
- the dead have no time – their καιρός has been consummated, therefore, their time is over
- the dead have no ability to perceive/create/transmit new knowledge – their mind–creator of thoughts is no more, and their thoughts are gone

(Psalm 145(146):4)

2/ to sustain the wholeness, or to function as an evolving energy–information–matter system originated for accomplishment of some purposes; as soon as the flow of information, which sustains the cohesive power, ceases to operate, the structures of the matter/physical remnants disintegrate into the derivatives with the lower levels of complexity

3/ to detect any of the powers ascribed to a living being, especially, δυναμεως and ισχυος.

The conditions identified as diseases, illnesses, or disorders (physical and mental) illustrate the beginning stages of the processes that culminate in physical disintegration/death – diminishing powers and progressing restrictions of operations: all of them are the results of inability of detaining the energy of life. Advanced stages of illness/disease/disorder reveal irreversible degeneration of the cohesive power, which unifies the derivatives of the energy → energy → information → matter into a living being – evolving purposeful wholeness and enables it to function/operate according to its nature.

In theological terms, the cohesive power might be defined as the life–sustaining manifestation/function of the spirit/divine life–creating energy.

Physical death begins with development of inability to sustain normal cycle of energy transformation: the material structures begin to emanate energy (and its derivatives, which, as a rule, should sustain their operations), and disintegrate.

Consequently, it might be assumed that the first attribute of immortality would be the abilities to keep life–sustaining energy and to prevent its uncontrollable release. It means that the key to physical immortality should be in the power over the energy fields, which sustain the world of the matter (e.g., the sun, the earth, the divisions among elements, sees, rivers, lands — ecosystems, and living creatures), yet, a human being is not able to hold this power.

It is not in the power of man to decelerate, reverse, or stop the processes, which culminate in release/loss of energy, because man has no power over his spirit — the spirit returns to God Who gave it, the body returns to the dust from which it was created (Genesis 2:7; 3:20; Ecclesiastes 12:7): the body remains here, at the perceivable material world to disintegrate and to release the components, which would sustain the next cycle of life.

Evidently, death might be annihilated and immortality might be given only by the One Who can, for instance,

possess the power over the energy of creation
establish the law (or design the code),
which determines purpose → nature, results, and levels of complexity of energy transformation and the derivatives
create the set of energy fields, which sustains transformations of the energy according to the particular laws–codes–cycles of energy transformation within time–space–complexity dimensions,
and therefore, accommodates life–stability–correlations of the energy objects, which are unified into the wholenesses identified as living beings

This One is God: only God has the absolute power over death and life (John 17–18, 27–30), and only He gives immortality to His creations.

Even the materialistic sciences came to understanding that the matter is creation–derivative of the energy. They just do not know from where this energy comes and how it becomes the matter. Those who put idols (e.g., such as immortal matter, darwinian evolution, blind chance, “self–organizing” systems) on the place of God, deprive themselves of a possibility to infer/comprehend the universal inevitable and constant Law that controls transformations of the energy, which sustains life (Matthew 5:17; 24:35; Luke 16:17; 21:33). They are not able to cognize the nature of things and nature of life, for instance, the energy fields/ formations, which are “the foundations of the earth” (Isaiah 40:21–26; Wisdom 1:13–14; 7:15–23). They learned to manipulate material structures and systems, for instance, to dissect animals, insects, plants, and humans, to kill them, to consume their flesh, to modify their appearances, behavior, conditions of life, etc., yet they are not able to perceive and comprehend the Law, the Power, and the Energy that create life. They live within the temporal world, which the death controls, and they know only the power of coercion and death.

However, the ability to exercise physical power over the physical wholeness of the material objects (for instance, assassination or execution of man by beheading or by explosive device), is not the control over the energy fields, which accommodate life.

Those who can inflict physical death do not possess the absolute power over the soul (Matthew 10:28), therefore, over eternal life of man; only God has the absolute power over His creations.

It means also that a human being is not able to obtain immortality by own powers, efforts, actions, devices, potions, drugs, and other means available within the world of the matter. Consequently, all efforts to gain the absolute power, proclamations of self–deified men, who pretend on possession of the absolute power over their subjects’ body, mind, and spirit, and beliefs in ability of kings, rulers, priests, and other leaders to possess the absolute power have the only foundation: delusion of the ignorant mind.

For the Christians, immortality is one of the features that describe the nature of a human child of God.
Pre-cognition of human immortality in the realm of God was given as resurrection of the dead here, within the world of the matter. Resurrection of the dead manifested the power of God Who bestows immortality on the creature of dust. Only by the power of God, the prophets of the Old Testament resurrected the dead (e.g., 3 Kings 17:17–24; 4 Kings 4:32–35). Moreover, two events mentioned by the Holy Scriptures illustrated the absolute power of God over His creations and prepared the mind of the Old Testament’s people for faith and cognition of the power of God: two men were taken from the world and avoided physical death – Enoch, the seventh from Adam, and Elias the prophet (Genesis 5:24; 4 Kings 2:1–11; Hebrew 11:5).


Lord God Jesus Christ also gave His disciples the power to heal the sick, and the power to resurrect the dead. His Apostles received the power to deprive of vision, and to deprive of life (Matthew 10:1, 8; Mark 15:15–18; Luke 10:19; John 14:12; Acts 1:4–5, 8; 2:1–4; 5:1–15–16; 9:32–42; 13:8–12; 28:1–9), although this power was applied rarely, only for the increase of faith.

To His Apostles and to the next generations, which would come in the world left by God and destined to annihilation (Matthew 24:1–44; John 14:19, 27, 30; 15:28; 17:11–14; 2 Peter 3:7–10; Isaiah 13:6–11; Revelation 21:1), Lord God Jesus Christ granted the understanding of immortality and guidance how to obtain it. Immortality is the presence of God; man becomes immortal when, through the Word—God, the Holy Spirit of God comes to dwell in his soul—heart—mind.

The first condition of immortality is faith in Lord God Jesus Christ; the next is observance and accomplishment of the words—commandments of God. Then, with acceptance of the words/commandments of God as the law and the manner and the meaning of existence, the Word—God becomes “implanted” (James 1:21 – εµφυτον – derivative of εµφανισται – to instill; to implant; to cultivate within; to become inborn/innate/natural for) into the soul—heart—mind/essence of man; then, the Holy Spirit comes to dwell and to give immortality to the new creation (John 14:15–23; 1 Peter 1:3–5; James 1:18; 2 Corinthians 6:16).

Although physical death as the completion of the temporal phase of existence is still the only way out of the world of the matter, there is no death after a human being was given the authority to become a human child of God. This temporal limited world exists for cognition of the good and the evil: the absolute good of man is in the presence of God; the absolute evil is death, firstly, as rejection/deprivation of God. First men wanted the knowledge of good and the evil – so, all men have to cognize the good and the evil, to accomplish their works, and to make their own free choice: life with God or death without God. This is the will of God, and therefore, the law of men: until the world of the matter exists, the law will not be changed (Matthew 5:17–18).

And I think: is it possible to define the nature and conditions of the immortality in the terms of human science? For materialistic sciences it is not possible. For the sciences which develop on the Christian theology [see Christian Theology], the question of immortality would not arise, because

1/ a human spirit already is immortal

2/ it is not in the power of man to manipulate to the foundations of the world, the settings of the energy fields that accommodate the life of the human spirit at this phase of existence (within the realm arranged with the temporal structures of the matter) and lead it into another realm.

The immortality is the human nature, the property of a human child of God – a new being born of God, not of the flesh of man (John 1:12–13; 1 John 3:1–2). For those who still do not come to this knowledge, the only one thing is needed initially, as the first step to immortality: faith.

Concerning immortality, it should be also noticed that

if to analyze knowledge given by God and written in the Holy Scriptures, 

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if to comprehend that the manifestation of His Glory was given as descent of the Fire on the Mount Sinai, 

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if to accept that God is the all—consuming Fire, the Spirit, 

|↓|

if to believe the words of Lord Jesus Christ that He came to cast the Fire upon the earth (and man is the earth), it might be inferred that

|↓| |↓| |↓|

1/ the first man was created from dust (γη), became the living soul because of the breath of God, and has to cognize death (as return into the dust from which he was taken), because he had no power over the evil, which he wanted to know/control

2/ a new creation is the child of God born of the Holy Spirit of God: the Word—God – Άνωτάτο, the Universal Code of creation – becomes the essence of this new being and enables him to accept the Holy Spirit

|↓|

3/ with coming of the Holy Spirit, 

a new being that carries the Name of the Word—God receives the power to withstand the presence of God Who is Spirit and therefore, cannot carry the evil within and cannot be enslaved

According to the Word—God, with coming of the Holy Spirit of God – the Source of divine energies, by the power/will of the Almighty God, a new energy—formation comes into being. That creation, the particle of Light (John 1:1–4, 9–13; 9:5; James 1:17–18; 2 Corinthians 4:6: Revelation 22:3–5), which is ignited by the Divine Fire (Deuteronomy 4:24; Luke 12:49; Hebrew 12:28) within the structures of the matter, evolves into the stabilized energy system/manifestation of the divine energy of God capable to endure His presence and operate in His realm where time and other properties of the matter (e.g., disintegration/death) do not exist (Luke 17:20–21; John 14:1–26; 17:2–26; Revelation 22:1–5).

Consequently, the mentions of the One Who Sows and His seed – the smallest seed, which becomes the mighty tree, fruits of the harvest, and other explanations given by God to His followers (e.g., Matthew 13:3–43; Mark 4:1–20, 26–36; Luke 6:43–45; 8:4–15; 13:18–19; John 15:1–16), lead to understanding of the process of creation of new Adam (1 Peter 1:23–25; 1 Corinthians 15:45–57; 2 Corinthians 5:1–5) – a child of God destined for immortality.

As St. Peter and St. Paul the Apostles explain (1 Peter 1:1–25; 1 Corinthians 13:12; 2 Corinthians 4:6–18; 5:7; Galatians 4:25; Hebrews 11:1–40), in this world, within the body of flesh/matter, we see as through dim mirror, live with incomplete knowledge, walk by faith, suffer and die without visible deliverance. Yet, even
in the world of darkness and shadow of death, through the faith in Lord God Jesus Christ Who is the Light of the world, the humans become the sons of God destined for the eternal life – new immortal beings with the complete knowledge and vision.

Consequently, from the practical point of view, the one might infer that faith is the ability to perceive the presence of God, therefore, to absorb the life-sustaining energy, which transforms the mortal creature of dust into the immortal dwelling of the Holy Spirit of God, – a new being who, through the Word–God, exercises the authority to become a child of God. Faith enables man to recognize God within own soul–heart–mind (e.g., 1 John 4:13; 5:20), to overcome the world of the evil, and to follow Him through the threshold of death, into His Kingdom – the only home of man (John 10:9, 27–31; 14:1–6; 15:18–19; 16:33; 1 Peter 1:3–5; 1 John 5:4–5; Psalm 118(119):19).

In other terms, faith is the channel of communication, through which the words of Lord Jesus Christ, the Word–God, – the words of eternal life carrying the seed/code of immortality enter the soul–heart–mind of man...

Original post in Archive_2011, Page 6_November_December_2011

The Point of Entry

...from within, out of the heart of men, pass out the evil thoughts, adulteries, fornications, murders, thefts, greedy desires, iniquities, deceit, lustful desires, a wicked eye, blasphemy, pride, foolishness – all these evils pass from within and defile the man... [Mark 7:21–23]

The words of God define

1) the source of the good and the evil within the world of men: the source of the good is the good treasure of human heart; the source of the evil is the evil treasure of human heart; from the treasure of his heart, a human being brings forth into his reality — his family, business, society, state, nation, world, universe — either good, if the treasure is good, or evil, if the treasure is evil

2) the gate, through which the good and evil enter the world of men: this gate is the human heart.

The heart is the term, with which the Holy Scriptures refer to the essence of a human being — the inner man, the soul–heart–mind, or in the contemporary terms, the mind.

Thus, the practical questions are:

1/ what is the treasure of human heart
2/ how the evil enters the one’s heart to become the treasure, out of abundance of which the one’s mouth speaks {Luke 6:45; Mark 7:21–23} and the one acts?

As it could be inferred from the Holy Scriptures (e.g., in: John 17:3–8; 2 Peter 1:2–11), the good treasure of the human heart is the knowledge of God: through ΕΠΙΓΝΩΣΕΩΣ – the complete knowledge of God – the mind receives all necessary for

a) life in the earth, godliness, and life everlasting in the kingdom of God
b) creation of the good within its current reality
c) accomplishment of the purposes it was set to accomplish.

The initial steps, with which the one begins to assemble his good treasure, are simple:

1/ learning the law/commandments/words of God

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2/ observing the law/commandments/words of God

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3/ embodying the law/commandments/words of God into own daily reality, or, in summary: life by the words of God

{Matthew 4:4; Luke 4:4; John 14:6–27; Deuteronomy 8:3}

If the one observes the law–commandments of God and arranges his life in accordance with the words of God, he could be empowered to receive the Holy Spirit Who, as Lord Jesus Christ promised, might come to those who love God and live by His commandments. Then, God Himself teaches, illuminates, sanctifies the one in Truth, and guides him in the Way to the everlasting life in His kingdom (John 14:11–18, 23–26; 15:7–15; 16:26–28; 17).

If the mind obtains the complete knowledge of God, or in other words, if the complete knowledge of God becomes the foundation, upon which the mind lives–operates, creates knowledge–thoughts, judgments, opinions, devises actions, accepts purposes and chooses means and reserves for achievement of purposes, the mind ascends to the zenith of its creative power.

The first advantage of knowledge of the law–commandments–words of God is the knowledge of the consequences for those who live by the law 34 and for those who violate the law — commit iniquities. Even today, this knowledge might be obtained by reading the Books of the Old Testament prophets starting with the Books of Moses (esp.: Deuteronomy; Matthew 5:17–18).

Moses conveys the forewarning: the law carries life and death (Deuteronomy 28:30–9–20).

The Holy Scriptures define the meaning of life: by the Word of God the heavens are established and by the breath of His mouth (μνησμόι of νευρίς θούμα — spirit, breath, flow of energy) all their powers are sustained; by the breath — Spirit — of God, the universe exists and human being becomes the living soul. Life is presence of the Spirit of God; human life is the Spirit of God within human soul–heart–mind (Genesis 2:7; 6:3; Psalm 32(33):4–9; 103(104); 145(146):4; 146(147); John 6:63).

To live in conformity to the law of God, the essence of which is love – love to God and love to the creations of God (in: Matthew 22:36–40), is to live according to the nature created by God. Violation of the law of God is perversion leading to death. If people do not live according to the law of God that is according to the normal human nature, they do not have life – the Spirit of God – within them. At the very moment when a human being violates the law of God, he perverts own nature, and his mind looses access to the divine life–creating and life–sustaining energy.

The mind that has violated the law of God deprives itself of the food – divine energy coming from God, which sustains existence; ultimately, it becomes unable to live according to its nature, that is, firstly, to create the good. By rejecting God and violating His law, the mind transforms itself into the one that is not of

Original post in Archive_2011, Page 6_November_December_2011
God and that must be rooted up (Matthew 15:13) out of the world created by God. Such mind becomes the evil unable to live by God and to dwell in God; it has no place for the words of God within, because it has filled itself with false knowledge and lies and is unable to bring fruits [[(good thoughts, words, and deeds)] to God. Yet, nothing evil is able to exist in the presence of God.

Hence, by rejecting God and violating the law, the mind initiates self—extermination — withering: death from hunger and thirst. Lord Jesus Christ, the Word—God, likened those who do not dwell in Him to withered infertile branches and bad trees not producing the good fruits; in due time, they will be thrown into the fire (Genesis 2:7; Deuteronomy 8; 32:22; Isaiah 9:18–20; 13:9–11; 30:9–14; Ezekiel 19:10–14; Matthew 7:19; John 6:31–69; 8:37–47; 15:1–6; 2 Peter 3:10–13).

In summary, without God, man is nothing, only dissipating dust — decomposing temporal arrangement of the material structures made of the earth/matter, which have to return into the earth/matter after completion of life—cycle at the particular time-space—complexity points [[(during some time—range, at the some land(s), with possession of some knowledge)].

only by the breath of God, man became the living soul
only through Lord Jesus Christ, the Word—God, and by the Holy Spirit of God,
man becomes a child of God and enters the eternal kingdom of God

(Genesis 2:7; John 1:1–18; 26–34; 3:3–7; 14; 15; 16; 17).

The mind that has rejected God and has no place within itself for the Word—God — for the Truth and eternal life, amasses its treasure from the knowledge of the decomposing dust/matter — the knowledge of the evil, and subsequently, slides to the lowest point of degradation followed with perversion—corruption and destruction. Such mind
— becomes the rotten core, from which the poison of destruction [[(for the codes of decomposition/disintegration)] gushes to penetrate all that the mind is empowered to influence—control
— initiates collapse and ruins everything that it is enabled to reach, starting with itself.

The mind lives—operates by knowledge, and its road to completion of the earthly phase of existence is made with knowledge, which it has
identified—comprehended—cognized—accepted/rejected—created/destroyed—conveyed to/made unavailable to the others—absorbed/exuded

Hence, the entire world—realm that accommodates existence of mankind might be envisioned as the edifice of knowledge: knowledge is behind each spiritual and material event that the mind encounters — feeling, thought, meeting, possession, material things, social—political—religious establishments, and other systems and realities, everything. The mind lives by knowledge and everything in the world of man comes to some knowledge: an assumption, judgment, opinion, article of faith, philosophical concept, doctrine, theory, code of a system, and so on.

The problem is how to identify, which kind of knowledge a particular mind does offer to the others — true knowledge or false knowledge?239, what then, is its treasure (Luke 6:43–45): the good or the evil?

So, the one who cares of own survival is facing the three—facet problem:

1/ how to discern the true essence
[(the good or the evil)]
of everything that the one encounters?

2/ how to separate himself from those
who are the carriers of destruction with the evil/rotten core within
and how to neutralize their evil influence?

3/ how to protect his own mind from the knowledge of the evil,
which carries the poison of death?238

So, the first practical question: how the evil might enter the human mind to become its treasure, so, it will be ready to be poured out into the world of the material things?

When God the Creator decided the punishment for the cunning brute, which became the arch—evil (Genesis 3:15–16; Revelation 20:2), He said:

And I will put enmity
between thee and the woman and between thy seed and her seed;
he shall watch against thy head, and thou shall watch against his heel/wings

(Genesis 3:16)

In the Septuagint (Genesis 3:16), it is written: αυτος σου τηρησει κεφαλην, και συ τηρησεις αυτου πτερναν — he shall watch against thy head, and thou shall watch against his heel/wings.

The Greek word τηρησει(ς) stands for to keep guard over, to watch over, as a derivative from τερος — to watch by keeping eye on, or τηρεω — to guard, to keep, to observe.

In the English versions of the Bible [R], the word πετερναν is translated as heel — believed to be a derivative of φτερνα as in Αχιλλεια φτερνα — Achillês’ heel of the Greek myths. However, its origin is uncertain, therefore, translation might be complicated.

Πτερναν — the Greek root of the words defining flying birds, wings, as it is for instance, in πτερον as in πτερον — wing (of a flying creature, bird); in πτερωμα as in πτερωμα — wing, protection — in the reference to God in Psalm 90(91):4; πτερων as in πτερων — to grow/acquire wings; πτερνος as in πτερνος — wing—empowered, and in πτερνας [πτερνας/πτερνα] — the bird of prey mentioned by Aristotle

Ποτερωμα, where Po — is the Minoan root of the cluster of words denoting power, force; for instance, as in ρωμομα — to fortify, make powerful, or in ρωμη — power, force, strength, spiritual power

V — the Minoan root of the cluster of words denoting law, mind, reasoning, life elements.

Thus, the word heel is not the only possible translation; πετερναν also might denote wings—empowered, or having something similar, which is needed to carry up, to lift up, to soar, to be winged: to have the power of flying.

Indeed, πετερναν should denote not only heel as the part of the foot, the base of the body, on which man stands. According to the text of Genesis (Genesis 3:15), the serpent’s punishment for the original sin of man is to γνω φαγν — to eat earth/dust in all days of its life; however, the serpents and snakes do not literally eat earth/soil/dust/unanimated matter, these creatures consume living beings. Furthermore, the arch—evil does not manifestly [(openly, as a material
object in image of the serpent–dragon, for instance, such as referred to in: Revelation 20:2, and in: Psalm 90(91):13] devours its victims in the contemporary societies, which have discontinued human sacrifices to gigantic reptiles.

Consequently, the one could assume that the word πτερναν should also refer to the intellectual and even spiritual power of man: the imaginary faculty of the mind defined as “the wings of reason,” or the wings of mind, with which man might lift himself up to

assumption that through senses, feelings, interpretation of images of the material things by imagination

the mind could obtain complete understanding of the spiritual things, for instance, such as thoughts of deities,

communicate with the immaterial/spiritual/deceased/out–of–the–earth beings, and even create the “theological” knowledge

↓

love for self–exaltation, pride, self–deification of the political and religious leaders

↓

the ability to soar with imagination into the different real and imaginary realms, e.g., to “see” the Future, to “communicate” with the deceased and the aliens, to “travel” to other planets and universes

↓

the desire of superiority and exaltation, firstly, the desire to be exalted because of self–ascribed wisdom and superiority, therefore, to lose caution, which is necessary for discernment the truth and the false, and to fall into the trap of the heathenism, which is set up for the ones blinded with pride and self–exaltation and incapable to discriminate between truth and lies, deliverance from which is promised only to the one who dwells under the protection of God (Psalm 90(91)).

Then, the interaction between

the arch–evil, ανθρωποκτονος, the murderer of man from the beginning, the liar, and the father of lies

(John 8:44),

which seeks to consume its “food” dust/earth

[[man is earth (Genesis 3:20) formed of χουν απο της γης – dust of the earth (Genesis 2:7)]]

and

man/earth that has to avoid death

may be initiated at any time–space–complexity point, at which the sensory perception→imagination→faculty of deliberation the head of the serpent –

as the container for making lies – the false knowledge, the deadly poison

that debilitates the mind and subdues it under the control of the arch–evil –

rises against

the heel/wing of the mind that is the border–point/part of the basis, on which the lowest levels of the mind are working, esp., such as imagination –

as a component of the faculty of deliberation that is

a/ fed by senses

b/ works with observation–handling–creation of the material things

c/ derives its conclusions by observation–contemplation–comprehension of the arrangements of the material world and infers the knowledge behind these arrangements and their interactions

d/ arranges basis for acceptance/creation/absorption of knowledge of the material world and infer/deciphers/comprehends its invisible/immaterial foundation

[[If the mind accepts existence of the spiritual realm as the source of creation–sustaining life of the material world]]

Hence,

1) the point of entry of the evil is διανώσα: imagination→faculty of deliberation→mind, which, as the Lord God said (Genesis 8:21), from the youth of man is intently bent upon the evil things

2) the evil treasure and death of the human mind is the false knowledge.

The next practical question is how to discern the false knowledge/lies/lethal poison within things, events, communications, and other phenomena that the mind is facing, so the lethal poison of false knowledge would be rejected?

The daily reality is not arranged as a school class for kids, in which a teacher tells stories, shows pictures and explains their true meaning and essence. The mind is immersed into the flow of thoughts, feelings, information, events, discoveries, encounters, within which, in every moment of its existence, at every time–space–complexity point, it faces the choice between the good and the evil. The mind itself has to determine what is good and what is bad, to discern the true essence of everything it has to face, and to determine the nature of knowledge that is offered as truth. The mind itself builds the reality of its life by making choices, by accepting one thought and rejecting another, by accepting some data–information–facts–knowledge as adequate to the actuality – that is as truth, and rejecting the others as false/ies/deceit.

Hence, the point of entry for the evil might also be defined as inability of the mind to discern the true essence of the knowledge: to determine the foundation of everything that it encounters, and consequently, as inability to make the right choice by choosing the good and by rejecting the evil.

The one who reads the Holy Scriptures with the purposes to survive, to find the road to the Truth, and to obtain the life everlasting (John 14:6–7; 17:3), might be empowered to infer the difference between
knowledge, by which those who believe in the only One True God live
and
knowledge, by which the heathens or idol–worshipers live
↓
knowledge of the good and truth
and
knowledge of the evil and lies
↓
the consequences of the knowledge of the good
and
the consequences of the knowledge of the evil

As Moses the prophet in the time of law–giving warned his tribesmen (Deuteronomy 30:15–20), this difference indeed is the difference between life and death.

During thousands of years the generations passed through the earth, many civilizations have arisen from the dust to become dust. All and each of them has own way of life based upon some knowledge. Although, seemingly, there are the countless differences among life styles, cultures, values, religions, social and political orders, laws, contents of sciences, philosophical and political doctrines, and all other facets of the complex phenomenon called civilization, all of them had the same problem and the same reason of collapse and disintegration, which marked the change of epochs, civilizations, world orders: false knowledge, lies, misconceptions – the evil.

The evil came into being at the moment of the human choice to ignore the truth–words of God the Creator and to accept the lies of the creature (Genesis 3:5–7). Since, existence of the evil is based on three pillars:

1. settings [[In Genesis 3:18: επικαταρατος η γη – cursed/downgraded/destabilized earth]], in which false knowledge might be produced and offered as the truth
2. the possibility of acceptance of false knowledge/lies as truth by the mind, and circulation of the false knowledge/lies among men
3. settings in which those debilitated by false knowledge might pass through the cycle of extermination:
   acceptance of false knowledge → collapse of reasoning → perversion → degeneration → death

As the one could infer from the Holy Scriptures (Genesis 3:15–25), such arrangement for existence of the evil, was created with the curse imposed onto the initially perfect earth, which was therefore downgraded for accommodation of insufficiency, imperfection, and other consequences of false knowledge and misconception. When Adam and Eve rejected the truth of God and accepted lies of the creature, they died, and not only Adam and Eve who sinned before God: they passed death to all descendants and all creations of the earth: all mankind and all creations of earth have been entrapped within the realm, in which false, lies, degeneration, perversion, diseases, disorders, suffering, and death are the realities of daily life defined by the original sin.

This pattern false knowledge/lies → death became the inseparable part of human life, and inability to differentiate between the truth and the lies continues to initiate collapse of the human reasoning and subsequent destruction of human establishments.

The one might understand the gravity of this situation, if he takes into consideration the incessant failures to improve life, health, and well–being of nations divided by never–ending wars, religions, laws, customs, and the past full of atrocities and crimes against humanity. One of the main reasons of such failures, seemingly, is an inability to correlate

the cause

[[violation of the law–commandments and rejection of the words of God]]

↓

the consequences

[[Insufficiencies, suffering, crimes, death of men and total ruin of human establishments]].

And I think of the Moses’ warning to the people concerning unbreakable connection

between observance of the law and life of abundance and prosperity
and
between iniquity–violation of the law and death
(Deuteronomy 28; 30:15–20)

Is there any example from the current daily reality, which the one could analyze, so he himself would identify and comprehend the correlation between false knowledge and death?
In other words, how the death works its way through the human heart–mind into the human world of material things?

Posted: Sunday, January 31, 2016
The Virtue and Survival

...His divine power has given to us all things pertaining to life and godliness through the full knowledge of the One calling us through glory and excellence...

(2 Peter 1:3)

St. Peter the Apostle writes that God gave us all things pertaining to life and godliness with the full knowledge of Lord God Jesus Christ Who is calling us through His glory and excellence (2 Peter 1:1–3).

The excellence is inseparable of virtuousness. The words of the Apostle point out the direct connection between life and virtue: knowledge and imitation of the virtues of God make man the child of God and lead him into the everlasting life (the similar message also in: 1 Peter 1:13–25; 2:1–12; 4:3–8; 1 John).

Twenty eight centuries ago, Hosea the prophet described the immoral society, in which no human virtue exists: there is no truth, nor mercy, nor knowledge of God in the land. Deceit, murders, theft, adultery are abundant; people are gladly engaged in fornication; their women go a–whoring and commit adultery; they pursue divination, and harbor false beliefs: they have rejected knowledge of God, and they are rejected by God. They forgot the law of God, and they are forgotten by God. They became as blast of the wind in the wings of dishonor and insolence over the altars of the idols. Consequently, there is no prosperity: the sin of people is destroying the land, even fishes and other living creatures are dying (Hosea 4:1–19).

In summary, Hosea portrayed the collapsing society, and the reason of collapse is human immorality/sin: immorality became the daily routine, virtue is no more; human beings have been transformed into embodiment of death, and they, as the deadly plague, are destroying their habitat – the settings (and with other living creatures) that make their existence possible.

Why the society depicted by Hosea is destined to destruction, what is that it does not have, what is the meaning of virtue, and why immorality leads to death?

Immorality is a general definition of deadly sins – violations of the law of God, which trigger annihilation, because violations of the law of God culminate in perversion of the human nature. Especially serious sins among those mentioned by Hosea are

– divination – creation of false knowledge and lies; divination is the common practice of idol–worshipers (e.g., Isaiah 2:6)

– murder, adultery, and deceit, which are explicitly forbidden by The Ten Commandments (Exodus 20:13–16): they lead to death of the human reason and body.

As soon as man is the center of his cosmos, his immorality, which begins with the desire to commit the sin – with defilement of thought (cf.: Matthew 15:18–19), triggers annihilation of the world that accommodates man’s existence and depends on man’s actions (Genesis 1:26–28; 2:15, 19–20; 3:18; Leviticus 26:13–39; Isaiah 1; 2: 6:9–12; 13:9–11; Hosea 4:1–3).

In theory, virtue is the way of life according to the nature of man created in image and after likeness of God. For the Christians, the Word–God is the source of the virtues, and the earthly life of Lord Jesus Christ is the complete manifestation of all human virtues: the full knowledge of the Word–God, acknowledgment of His excellence, and observance of His commandments originate virtues of man (2 Peter 1:1–11; 1 John 3:2–12; 5:1–3).

Therefore, the foundation of virtue is faith in God: man becomes virtuous through imitation of perfection and mercy of God, and virtue manifests itself through the deeds of good.

In general, virtuous life is simple and unassuming: it does not demand the Hercules’ feats, victories, manifestations of personal superiority, excessive power of body and mind. The virtuous people love God and love their neighbors; they do not commit adultery, they do not steal, they do not kill, and do not harbor hatred and envy toward the others; they do to the others the same things that they want to be done to them (cf.: Exodus 20:1–17; Leviticus 19:17–18; Matthew 7:12).

From the practical point of view, virtue might be defined as an inability to commit the deeds of evil: life of the virtuous man reveals strict adherence to the law of God – the virtuous life is an embodiment of love to God and of love to the others.

From another angle of consideration, virtue might be seen as the optimal way of communication–interaction–cooperation within the human societies.

Virtue can be only the internal quality of the human heart–mind, a natural way to think and to act. The temporary lawful behavior and maintaining of righteous appearance because of duress, fear, hypocrisy, or external factors have nothing in common with virtue.

Furthermore, virtue defines different as well as common aspects and conditions of life; for instance,

– virtuous people possess valor, generosity, courage, and right judgment; they do not use the access to the power of coercion, wealth, social status, and other privileges to enslave, harm, abuse, and extort undue resources–services–favors from other human beings

– in addition to the mentioned above virtues, women have special virtues that reflect their nature as mothers, and wives: they do not fornicate before marriage, after marriage they do not commit adultery; they bring forth, love, nurture, teach their children, and prepare them for the virtuous life within the society.

Although purity and loyalty are the highly desirable and most laudable qualities of both – men and women, for woman pre–marital chastity and then, loyalty to her husband and devotion to her family are the necessary conditions: without them, woman cannot be virtuous.

Virtue sustains life, because it, as a part of human nature, facilitates survival at all levels of human establishments, which actualize common communications and cooperation sustaining co–existence of men: family, society, nation.

Two simplest examples confirm unbreakable link between virtue and survival:

1/ the sexual life of men and woman

2/ the crimes triggered by propagation of immorality.

The laws of Moses defined promiscuity of men and women as crimes deserving condemnation, rejection by the society, and even capital punishment (e.g., Exodus 22:18–19; Leviticus 19:29; 20:10–23; 21:9; Deuteronomy 22:20–27) – death was the common retribution for rape, adultery, voluntary fornication before marriage, sodomy, perversion, for any kind of behavior inconsistent with the human decency and normal nature.
When some people rebuke Moses for invention of “ruthless” laws and blame God for the atrocities of men, they do not take into consideration the actual human history.

In fact, the chosen people started development from the same level of moral and human zero as all other nations – Moses explained that, when he pointed out the reasons why the Hebrews were taken out of Egyptian slavery and given the Promised Land, and when he proclaimed the ways of life of the surrounding heathen nations as forbidden for the chosen people of God. Only the will of God and love of God to His creation – man named Abraham, who became father of many nations and the ancestor of the Hebrews, in whom all the nations are blessed (because his descendants accommodated earthly life of the Messiah – the Word-God, Lord Jesus Christ, the Son of God, Who was born by the Holy Virgin Mary – Isaiah 7:14; Luke 1:26–55; 2:1–20; John 1:1–5, 9–18)], made them different from all the others. They possessed neither special virtue nor special quality. In addition, only Moses’ supplications saved them from extermination when they rebelled against God during their journey toward the Promised Land (Genesis 12:1–7; 15:1–7, 13–21; 18:17–19; Exodus 3:1–10, 15–17; 19:2–6; 23:23–33; 32:1–14, 25–26; 33:1–5; 34:10–17; Numbers 14:11–35; Deuteronomy 1:30–40; 4:20, 23–40; 7:1–26; 8:2–5; 9:3–29; also, Jeremiah 21:2–20; 1 Peter 2:9–12; 4:3–6).

They were just a human mass, clay in the hands of God (Isaiah 45:8–12; 64:8–9).

Creation of a civilized man who could evolve into a human child of God, as shaping of the vessel for carrying the Divine Light 11, began with giving the law to the beast that was taken from slavery-submission to other beasts, led through the sea and the desert to cognize the power of true God, and set into the land, which was gradually cleared out from the idol-worshiping nations and arranged to accommodate evolution of the chosen ones into the priests of the Holy Almighty God-Creator (Exodus; Leviticus, Numbers; Deuteronomy; Joshua 21:43–45).

The beasts understand only the language of beasts – the language of prohibition, force and punishment, until the light of God is ignited within their heart-mind and they discover that mercy and love are the foundation of actual – eternal – life, not of the life of the dissipating temporal matter in which they live and die.

The ruthless laws of Moses were given to the people with ruthless and divided heart (cf: Hosea 10:2; Matthew 19:8; Mark 7:6–13). From God Himself (Deuteronomy 8:5–6), they had to learn the meaning of the law and virtue in the land surrounded by heathen nations: among the people who did not differ from beasts, which they defiled, and who served their idols with human sacrifices, sexual promiscuity, including prostitution at the temples, sodomy, and other perversions (Genesis 18:20–33; 19:1–25; Exodus 34:11–17; Leviticus 18:20–30; 19:29; 3 Kings; 4 Kings).

In the beginning, only the inseparable connection of virtue (as the strict adherence to the law of God) with physical survival could impact thinking and behavior of those who had to learn the true meaning of the human nature: the law of God that defines the human nature. Mercy came at the next level of development, after a human beast evolved into a human being ascending to cognition of God. Then, mercy 185, including mercy toward those who violated the laws of Moses, became the prevalent virtue, through which man should imitate God and which is wanted more than sacrifice. Then, the knowledge of God, Who is the source of all human virtues, observance of His commandments, and imitation of His deeds, was connected with the life everlasting (cf: Hosea 6:7; Matthew 5:48; 9:13; 19:8, 16–19; Luke 6:36; John 1:16–18; 8:2–11; 13:15; 14:23; 17:2–3, 6).

Therefore, virtue, as the component of the excellence and the Absolute Good of God, led the mind from zero point – the level of the matter, the level of human beast through comprehension of human nature and its inalienable features – mercy and dignity up, to God the Creator, the Light, and the Life of man.

For the contemporary mind, which attempts to cognize the attributes of God – the perfect Love, Absolute Good, excellence, and ultimate freedom, justification of the death penalty, especially for violations of the laws of Moses, never can be found: the Christians profess that only God has the power over life and death of man created in image and after likeness of God. Death as judgment of man violates the law of inviolability of human life and triggers additional bloodshed (cf: Genesis 9:5–6); incompleteness of capital punishment with life of civilized human societies becomes clear for anyone who rises from the level of the beast to the level of free human being living by God and according to the Christian teachings – the teachings of God.

Consequently, in the free civilized society, which adheres to the Christian values, language of force in human relations and intrusion into private life of the people should not exist.

If so, how to teach the people to live virtuous life?

With development of general tolerance and because of cognition of the good and comprehension of love and mercy as the attributes of God, which the mind must imitate if it wants to reach the eternity, the human liberties and freedoms became ideals of the free societies.

With development of the Western civilization, especially the nations shaped by the heathen philosophy 220 and its derivative – Aristotfe–Aquinas’ political theology (which triggered relapse into the heathenism), sexual transgressions, violence, and crimes against men and the nature became the foundation of the culture, favorite entertainment of population, and the common part of life of the children, teenagers, and adults. In such societies, the freedom of expression and other human liberties immediately were usurped by hypocrites and those who live by the evil, yet previously had to hide their true aspirations because of fear of punishment. The mass proliferation of evil started with slogans of “freedom of love.”

However, in fact, it was not about true love; the slogan of “freedom of love” was used to elevate fornication and adultery at the rank of new lifestyle of the “free” societies with simultaneous liberation from dignity, sense of shame, and virtues. After corruption and perversion of adults became the norm and manner of life, the next phase began with world-wide sexualization of children sustained by doctrine of “universal libido,” “sexual life of children,” “right of a body,” gender ideology, and other pseudo-scientific perverted fantasies grounded in “metapsychology” of Sigmund Freud and works of his followers 254.

Usually, the never ending war, which the heathenism incessantly wages against true God, assumes new appearances tuned to the changes of historicaf circumstances (accumulated knowledge of the nature, development of language, technical progress, development of the means of communication, etc.). The meaning and the means of this war can be inferred from the history, in particular, from the recent Past of the European nations.

The ancient Orphic arch-serpent hatched new poisonous eggs (e.g., Isaiah 59:1–5) – Marxism and its derivatives (see Heathen Philosophy and the Western Civilization]). This time, the war against God advanced through eradication of virtues within the societies, in which at least some part of population adhered to the Christian teachings. The Christian faith is all about virtues, so, the main attack was directed against virtues (especially, against Christian morals, morality, and civil obedience); the main tool was deceit through propaganda 263 of freedom and human liberties, and the main weapon as usual, was death; in the case of Marxism, death of virtues precipitated unrest, revolutions, and wars of the twentieth century, which consumed life of the multitudes of human beings.

For instance, the history of moral degradation of the Russian aristocracy, intelligensia, and other strata of the society before the revolution of 1917 provides vivid illustration of the methods and results of Marxist propaganda, which under the slogans of freedom and liberation of the masses covered advancement of the evil – total slavery for the “liberated” masses, and ultimate evil – death for those who chose to follow good and did not reject God, faith, and virtues.

In the beginning of twentieth century, Marxist propaganda in the Russian empire began with promises of freedom, equality, and brotherhood; it reached its climax in 1914–1916, during World War I. Propagandists fueled antagonism, envy, and animosity among all groups of the society, and ignited unrest in army, villages, manufacturing plants, and cities, as well as mutiny in the navy. In 1917, the cultivated by propagandists enmity of the poorest part of population in cities and villages, soldiers, and laborers at the manufacturing plants toward other groups of the society (especially, czar’s government, aristocracy, military elite, and priests) culminated in revolution, and the bloodiest (from all known from the history) civil war began. After 1917 revolution, freedom to pour out the flood of lies
was accompanied with prohibition of the religious, philosophical, and ethical concepts, which could be used as antidote for propaganda. In the post-1917 society controlled by Bolsheviks/communists, propaganda sustained the institutionalized corruption and unrestricted proliferation of evil.

In particular, Marxist–Bolshevik–Communist propaganda introduced the following assertions, which could facilitate comprehension of the theoretical and practical foundation of the totalitarian communist–socialist regime – the Soviet Union, as well as the current civil war with human dignity in the societies that undergo globalization (based on Marxist strategies):

1/ the Absolute Good, which is the attribute of God, along with God the Creator and the Source of life were defined as never existed and as the fruits of imagination intended to keep the oppressed masses – the class of laborers – in obedience to the oppressive class of slave–owners (the Bolshevist propaganda identified as the oppressors and slave–owners/enemies of the proletariat all those who had capital and other sources of wealth: the land–owners, businessmen, military and ruling aristocracy, wealthy, educated, and religious people)

2/ religion became “the opiate of masses”; then, the cult of personalities, which has supplanted Christian and other religions, destroyed the remnants of human reason

3/ religious beliefs, virtue, chastity, and dignity became the symptoms of abnormal development or even mental disease (it was a special slogan – kind of “get rid of shame; hail the proletarian justice/liberty”)

4/ institutionalized immorality of “liberated” masses took the place of human dignity and virtue

5/ materialism and Marxists (in fact, Aristotelian) dialectics were enforced on all educational and research institutions as the only permitted framework of thinking, research, and sciences

6/ man was declared the offspring of ape/monkey; such “innovation” in spirit of Orphic arch–dragon – container of all living forms – greatly facilitated advancement of immorality and inhuman cruelty, which are the distinctive traits of any heathen society [[In the Western societies sciences are developed on the same theoretical foundation; similarly, rodents, dogs, and other laboratory animals–victims of inhuman research became the source of data and “discoveries” concerning human nature and medical remedies for healing of human diseases]]

7/ social Darwinism as “survival of the fittest” predators became the foundation of social and political decisions.

Then, the Russian population learned the meaning of Marxist–Bolshevik–communist–socialist freedom, equality, and brotherhood (founded on the concepts of the Aristotle’s Polis and Plato–Aristotle’s social–political utopia)

a/ in concentration/labor camps–prisons of Siberia

b/ in the constructions sites, which used forced labor of “enemies of states” and members of their families spared of immediate execution and destined to die from exhaustion, malnutrition, exposure to the elements, and diseases

c/ in mental prison–like institutions, in which the different–minded had to be treated from their “insane ideas” of human virtues and dignity and, firstly, from the faith in God.

Although some totalitarian states of the twentieth century have gone, the similar processes of “liberation” influence, corrupt, and pervert the contemporary societies. Current description of the contemporary morality and morals, especially in those European nations, which proudly proclaimed themselves to be the godless nations, does not differ from the works of ancient historians who depicted the culture and behavior of the heathens – the idol–worshiping population:

– hierarchical churches with priests—pedophiles and perverts became the semblance of the heathen temples

– sexual promiscuity became the standard behavior, which facilitates advancement of men and woman within political, business, and other hierarchies

– the most popular entertainment includes mandatory set of images, which actualize and introduce as norm and typical daily life the patterns of violations of the law of God: immoral behavior – sexual acts as fornication and adultery, murders, treachery, betrayal, deceit, and physical or mental tortures.

In the same time, the biased media as the pack of hunting wolves devours the good repute, sfanders, libels, and ridicules any free thinker who has courage to call perversions with its true name – perversion, who speaks of God, faith, human virtues, who attempts to publish truth concerning climate, pollution, use of natural and human resources, or expresses own opinion, which differs from the official set of propagandist statements.

In fact, within the current societies, the only freedom left is the freedom of propagation of immorality and perversion.

Consequently, the actual meaning of “wisdom,” with which the contemporary political, religious, social, and business establishments conduct their affairs, can be inferred from the current crises in all spheres of human activities.

The potential of institutionalized corruption, as any deadly venom, must never be underestimated: no one of contemporary states and nations is immune to the plague of the ancient evil, which assumes new appearance with new generation of its victims.

The greatest problem is that the biased media suppresses knowledge of true God and Christian teachings and falsely identifies Christianity as Catholicism – Aristotle–Aquinas’ political theology, and therefore, ascribes to the Christians the deeds of the papal church of Rome, such as, for instance, as the terror of the Inquisition, religious persecutions, extermination of the heretics and different–minded, as well as the current worldwide scandals with corrupted papal priests.

Such defamation of Christianity has two consequences threatening survival of the current societies:

a/ widely spread ignorance of true Christian teachings and issuing rejection of Christianity undermine possibilities of restoration of the virtues as the common ideals in political, social, and business establishments, returning to the normal life, and development of normal – human – civilization

b/ the individuals that retain or develop natural aversion to the evil become the victims of recruiters of false religions, extremist and radicalized movements; they begin to equate terror and crimes with the movement for purification from evil; ultimately, they commit terrorist acts and crimes against humanity, which further increase the overall misery and degradation of the immoral societies and fuel upheaval and unrest.

That is why the terrifying history of Bolshevist revolution with its propaganda must never be forgotten, especially now, when false religions and alien ideologies use the slogans of freedom and penetrate democratic institutions with the purposes to destroy them from within, and then, to assimilate the remnants
of that which is now still looks like the Western civilization. Propagation of immorality facilitates the works of the destroyers, because it spreads the deadly poison that kills the minds by depriving them of reason and consequently making them susceptible to deceit: the people do not take into consideration that the previous generations – their ancestors, which were promised freedom for the price of rejection of natural way of life, firstly, virtue and righteousness, who expected to have prosperous and happy life full of pleasure, finished as the corrupted slaves of the evil, in misery and suffering.

Immorality works as the pandemic of insanity: people begin with sexual promiscuity, lose wisdom, firstly as ability to discern the good and the evil, degrade from the level of homo sapience, and slide down, to the level of beasts concerned only with the problems of copulation and consumption, became slave of the opinion–makers, and end with mass suicide through unrest, revolutions, and wars.

The analysis of contemporary societies reveals the advanced processes of degeneration–dehumanization/anti–evolution not different from those, which defined the life of the European nations before totalitarian regimes of the twentieth century cast them down, into the furnace of World War II, and annihilated millions of human lives.

The previous generations relapsed into heathenism 220, because they have substituted the values of the beasts for the values of humanity and immorality of beasts for the virtue of human beings.

The same ancient evil of the heathenism embodied by the ancient Orphic into the philosophical doctrine, which became the foundation for the heathen philosophy and its derivatives – the multitude of heathen religions and cults worshiping the arch–evil, initiated a new cycle of deadly spiral of anti–evolution. Subsequently, immorality and perversion again are propagated as the daily manner of life, as the part of “human” nature, and as new “virtue” – acceptance of diversification, “rights of a body,” “gender ideology,” and similar inventions.

Consequently, as one of the preliminary results, disintegration of morals and subsequent plague of crimes reached unseen before scales.

The only significant difference between the Past and the Present is the scale of institutionalized (organized, commercialized, and highly profitable) propagation of evil, which with advancement of the means of communications reaches every country and every nation; it embraces the entire mankind now.

It looks like researchers, scientists, educated part of the population, and those who have responsibilities to sustain life and progress of the society, already have forgotten the lessons of the history: there is an unbreakable pattern:

\[
\text{immorality} \\
\mid \mid \\
\text{immorality} \\
\text{triggers self–destruction} \\
\mid \\
\text{destruction}
\]

awaits any mind without knowledge of God

So, what can be done to reverse the collapse, which sometimes could be seen as already irreversible for some societies and establishments? If in the free civilized societies, language of force in human relations and private life of the people should not exist, how to teach the people to live virtuous life, and therefore, how to facilitate survival?

The discoveries of contemporary medical sciences concerning human genetics and negative influence of immorality, STD, and perversion on mental and physical health of men and women and on their offspring justify the ancient idea of necessity of physical virtue (abstinence from pre–marital fornication and then, abstinence from adultery) for those who do want to live healthy life and to survive until they accomplish the purposes of their existence. The entire populations, especially those who live against the laws of reason and do not care of their own survival and health of their offspring, have to be educated concerning consequences of sexual promiscuity for their health and health of their children. They should realize that the practical inferences from such education will define what they and their offspring possess:

\[
\text{either} \\
\text{health and normal life} \\
\text{or} \\
\text{suffering of degeneration, physical and mental perversion,} \\
\text{and premature death of mind and body}
\]

At least couple of visits into the following institutions would provide convincing illustration of the inseparable link between virtue and survival and facilitate comprehension of the consequences of sin of the parents (as well as of the difference between the norm and perversion) of which God told Moses and consequences of violations of the law of God, which Moses defined as “curses” (Exodus 34:5–7; Deuteronomy 28:58–61; 29:18–28; 30:19–20; 32:16–25):

- a/ the mental asylums for the insane and medical institutions for the mentally and physically challenged
- b/ the medical and research institutions for the children born with abnormalities and abandoned by their parents
- c/ the nursing houses for the old man and woman, the forgotten and unwanted ones, who produced abnormal offspring, which either preferred own convenience to fulfillment of natural obligations before the parents or was born incapable of taking care of the elders; then, the visitors will see why those who retain the reasoning beg for euthanasia [the obligation of children before their parents is defined by the special commandment of God (Exodus 20:12; Matthew 15:3–9) that is to honor father and mother, and to take care of them; in the contemporary settings this commandment means, firstly, do not dispose the aged parents to the discretion of the charitable and state institutions]]

If the mind already became embodiment of the evil, it is not in the power of man to turn such mind to the good. Only by the mercy of God such mind can be resurrected to life, yet the evil does not live in the presence of God. It means that if the people became the complete embodiment of the evil for whom is no hope to turn to life, there is no presence of God within them – they are \textit{not of God}: they became , “the living dead” and they will turn the deaf ear to all arguments and they will ridicule those who attempt to help them knowing their future. The highest mercy for the living dead is to give them the possibility to obtain knowledge and if it does not work, to leave them to complete their earthly phase of existence within their establishments with the laws intended for restraining the beasts, so until they unlawfully devour the others, they could have their share of sun, rain, and other blessings, which God in His perfection bestows unto all the earth (cf.: Matthew 5:38–48).

Another most significant problem that imperils survival and does not allow decision of many problems, which signify the irreversible stage of collapse of the contemporary civilization, is institutionalized propagation of the evil. Currently, the media through entertainment, movies, games, news and channels of communication pours evil, uncleanness, perversion, and all patterns of violations of The Ten Commandments into the mind of children, teenagers, and adults, transforming them into criminals and ruthless beasts, mentally sick and abnormal creatures that do not hesitate to dispossess and murder their neighbors. The cult of “celebrities” – movie “stars,” royalty, and other idols – elevates promiscuity, adultery, uncleanness, use of narcotics, and violent behavior at the rank of the
norms of life. This cult imposes unto the mind the rites of worship of personalities with questionable values. Through popularization of patterns of inappropriate behavior and immorality – violations of The Ten Commandments, nevertheless are propagated as the “style styles” desiring attention, envy, and imitation, the corruption is spreading as the fire of which Isaiah wrote thousands of year ago (Isaiah 9:18–19). From the TV, news, movies, which broadcast life of the celebrities, and other means of entertainment propagating the evil, force, immorality, and death, children learn how to fornicate, to bully, abuse and kill the others, and to use drugs long before they learn how to think.

Then, after the cycle of evil comes to its natural completion [[propaganda of violence and example how to commit it → committed violence and suffering and death]], the media asks “why,” blames the law-enforcing institutions for inability to recognize the omens of crime in individual’s behavior (therefore, to prevent it), utters words of consolation, and even collects and distributes some material rewards to the survivors of hideous crimes and members of victims’ families. Yet, the daily dose of corruption and how-to-do-it either remains unchangeable or increases, because the media, in its war against God and human nature, incessantly spreads the evil to the next executors, especially by chewing all details of crimes over and over again under pretense of condemnation. Such hypocrisy-stinks not less than the already committed crime, because wide propagation triggers other crimes, which will be accomplished in due time: in commonly accepted terms, “monkeys see – monkeys do.”

From another angle of consideration, the mass media diligently answers the market demand: people want to enjoy evil, so they get it as much as they can buy. If entertainment is not enough, the most affected individuals fill the gap of social expectations and – by embodying scenarios provided by the daily news, books, theatrical plays, movies, and computer games into own crimes – made themselves and their victims additional means of mass enjoyment.

In summary, the contemporary societies became the circles of the Dante’s Inferno, in which the entertainment industry took on itself the role of the wind of the arch–evil. It gives examples of crimes, promotes the evil through use of celebrities and appealing performers with lavish style of life (especially attractive in the time of impoverishment), embodies the patterns of violations of the law of God into movies and other entertainment, and spreads the evil through the channels of the mass media for the mass consumption, which is followed with the mass corruption.

In summary, the main inference is that until the mind turns to God, nothing will stop propaganda of evil, nothing will prevent the abnormal mentality from execution of the offered by the media crime scenario, and nothing will prevent crimes.

Only with knowledge of God, the mind will be able to downgrade own inventions that became the tools of the arch–evil and usurped the place of educators and teachers of the people, at their proper place of tools of communication and information transfer. The current level of crimes and de-humanization of the societies convinces that the time to think in the terms of survival is long overdue – if the people want to live, they should learn how to discard the evil, and to learn how to do it fast.

And I think that, with spread of so-called “democracy” made after ideals of Aristotelian Polis (which in fact, is sophisticated system of slavery [18], mass corruption became the inevitable consequence of “freedoms” and “liberties,” which are identified as the inalienable traits of the democratic societies.

Aristotelian democracy not only empowers Aristotle’s idea of slavery as the universal order, as the foundation of the universe; under pretense of separation of the religion and the state; in fact, Aristotelian democracy

a/ makes the faith the worst enemy of the society and banishes the very idea of God from daily social and political life, from the work of law–creating and law–enforcing establishments, from public education, from medical and research institutions

b/ elevates materialism into the highest religion and substitutes material things – wealth, money, etc. – for the immaterial human values – goodness, righteousness, and virtue
c/ either denies existence or asserts irrelevance of the absolute good [36], fosters idol–worship (firstly, the cults of power, violence, and death), and ultimately, elevates the arch–evil at the place of the main idol, therefore, the main slave–owner.

All the iniquities referred above are done under the cover–up with slogans of the “rule by the people,” “common good,” “personal liberties of the free society,” etc. However, as soon as the idea of freedom and liberties has been rooted, the true face of the universal slave–owner reveals itself through implicit and explicit prohibition of actual freedom of expression, beliefs, thinking, and ways of life inconsistent with those spread by official propaganda. Such mass enslaving is followed with progressing degradation of human thought and consequent impoverishment and insufficiency, while the society expects prosperity and improvement.

The mind longing for life and true freedom should realize that the actual foundation of democracy of the Polis made after the Aristotelian model is slavery – the tyranny of evil, which transforms a person into the part–property–slave of the system. The processes resulting in enslaving and criminalizing an individual – a free person with independent thinking, as well as re–structuring of the entire societies and particular establishments, already manifest themselves within the contemporary democratic societies, which re–enact the same old drama – the pattern well known from the history of collapsed human establishments:

| the evil takes the place of good by proclaiming human freedom and liberties, especially, freedom of sciences from ethics and moral values, defying existence of the absolute immaterial good, and “liberating” societies from faith and its derivatives – virtues | then, the evil usurps rights to maintain the public education |
| then, the evil begins to propagate immorality as the true meaning of freedom |
| then, the very mentions of God, human virtues, mercy, kindness, and wisdom become politically incorrect and socially unacceptable blunders even crimes, which ruin politician and journalist careers |
| then, the nations take pride in identifying themselves as “godless nations” |
| then, the societies become the cages, in which the strong beasts devour the weaker beasts |
| then, the mass population begins to see its life–goal as having enough “bread and entertainment,” while itself serves as the pool for executors and victims of crimes, which become the main kind of entertainment for all the others |
| then, the streets, public places, sport arenas, movie theaters become stages, at which the essence of the society – the arch–evil – manifests itself through the acts of terror, mass murder, and other crimes |

In summary, the contemporary societies, which re–enact the same old drama – the pattern well known from the history of collapsed human establishments:
Only the Christian love and faith revealed through observance of two greatest commandments of love – love to God and love to the creations of God – can save the human sanity and sustain virtue: only knowledge of God protects from immorality and makes propaganda of evil unsuccessful.

However, Christianity is the greatest gift of God to His chosen ones, those who are called into being to dwell with God in His eternity: neither forceful conversion nor hypocrisy makes a Christian. Only the hand of Creator lifts a creature of dust up, to the Light of reason. The purpose of propagation of the Gospels is to find those who are destined to find God and who might need the guidance how to reach the destination. Many of the Christians began their life in ignorance, without knowledge of God and their own future; ultimately, in spite of all difficulties, deceit, obstacles and contradictions [because the evil attempts to suppress each normal thought that by its very nature is focused on God]], they obtained their Light and Truth, and accomplished their way into life everlasting (John 1:15, 9–13; 9:5; 14:6).

How then, within the flood of evil, immorality and corruption, to find out, is the mind the chosen one – the one called by God into His marvelous Light? One way is known: keep reading the Gospels and reciting silently, within the mind, the prayer of St. John the Apostle:

*Lord Jesus Christ, the Son of God, have mercy on me, a sinner*

Then,

if the Gospels attract the one’s curiosity,

if the name of God comes as the promise to satiate the thirst for the unknown,

and if the mind does not reject the idea that the one can be seen by God as a sinner who needs mercy,

the one has come to the beginning of the road to God – the road that leads to understanding of virtue, makes the virtuous life the very own manner of existence, and eventually, brings home, into the Kingdom of God..."

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**The Search of The One**

...Run about in the streets of Jerusalem, and see, and know, and seek in her broad places, if you can find, if there is one that does judgment, and seeks faithfulness; and I will pardon them, says the Lord...

*(Jeremiah 5:1)*

If there is one who does judgment and seek faithfulness, for his sake, the entire city would be spared of destruction, which is waiting to fall on the inhabitants. The inhabitants of the city are sinners: they worship idols, commit adultery, pursue corruption, purchase favorable judgment, deceive and abuse their brethren, and especially orphans, widows, helpless and poor people. The picture of the corrupted city is complete with the reference to the shocking and horrible deeds committed on the land, to the prophets who prophesy lies, to the priests who welcome that, and to the people who love all that *(Jeremiah 5:1–31).*

So, what could be done amidst of all this mayhem?

Nothing could be done: in vain Jeremiah the Prophet tried to warn the people that great destruction is coming, and the destiny of the transgressors is defeat, shame, slavery, suffering, and insufficiency of all kinds.

From the history it is known that Jeremiah’s warnings were discarded; then, Jerusalem and the Temple were plundered and destroyed, people captured and taken into Babylon. It was the time of fulfillment of Moses’ prophecy: the chosen people of God did not serve God with gladness and a good heart, in prosperity and joy, so, they were given in discretion of their enemies to taste servitude in hunger, thirst, nakedness, and in want of all things *(Deuteronomy 28:47–48).*

If to reconstruct life of the ancient society according to Jeremiah’s description, it might be concluded that before the Babylon captivity, the main life–sustaining – social, political, and religious – institutions collapsed.

The health of a society is measured by faith in God and issuing effectiveness of life–maintaining and protective institutions, which should secure justice, prosperity, equality in access to education, information, and public services, and all that constitutes life in dignity for all members of the society.

In general, conditions of three layers convey information that might lead to conclusion concerning the Present (development–evolution or degeneration, therefore, preparedness for disintegration) and the Future (continuous development or collapse and annihilation) of societies, states, and other human establishments:

1/ underprivileged population (in Jeremiah’s society – orphans, widows, poor people who are deprived of the family, education, knowledge of the law, and other things and settings, which sustain life in dignity and prosperity)

2/ those responsible for maintenance of the law, order, and management of the society/state (in Jeremiah’s society – the “rich” men who must know the way of God, keep His Law, and act justly, yet, they failed (in Jeremiah’s society, the king who discards the law and is not able to evaluate threats to his kingdom, the king’s courtiers, who contribute to king’s bewilderment, etc.)

3/ those responsible for maintenance of the overall health of the society – morals, morality, ethics, and disseminating information and knowledge (in Jeremiah’s society – prophets and priests who must convey knowledge of God and His Law, and serve as exemplar/standard of righteous life).

As much as it might be inferred from the Jeremiah’s description, conditions of all three layers confirm collapse of life–maintaining institutions:
there is no knowledge of truth
in those who should guard the overall health of the society
↓
there is no knowledge of the law, dignity, and virtue
in those who run the society: they do not possess wisdom and reasoning,
which are necessary for protection of the people and survival of the city
↓
there is no assistance to and justice for the underprivileged ones

The people worship idols, discard truth, and live by fantasies of the false prophets who predict prosperity and victory, while the total destruction is coming; the sound reasoning and judgment left them, because they sinned before God (Book of Jeremiah).

Solomon the king in Jerusalem was able to find one man of a thousand (Ecclesiastes 7:28). During four centuries (after the Solomon’s reign was over, in 931 B.C.) idol–worship and corruption crawled through all strata of the society. Eventually, in Jeremiah’s time, the righteous and just man could not be found, because the city was not spared (Jeremiah 5:1): it ripened for annihilation, and met its fate in 588 B.C.

The children of those who survived Babylonian captivity turned to God, rebuilt Jerusalem and the Second Temple. Then, idol–worship and corruption again became the choice of many, and especially, those at the highest levels of the society. The last prophet before coming of the Messiah speaks of hypocrisy of priests, who corrupted the priestly covenant: they kept not the ways of the Lord, and made many to fail the law (Malachi 2:1–9).

Although this time, people followed the rituals and rites, and kept appearance of the law–abiding society: hypocrisy and lies became the manner of daily life. The corruption of priests culminated in inability to recognize the Messiah and God in Lord Jesus Christ (Matthew 23:1–38; John 1:9–11; 19:12–15).

This time, the pattern of collapse has changed: manifest observance of the law and following the rituals covered inner corruption, ignorance of the Law of God, and corruption of faith. Yet, only faith opens the road to God: Lord God Jesus Christ asked – the Son of man coming, will He find faith on the earth (Luke 18:8; man is earth – Genesis 3:20)?

Therefore, as it might be inferred from the Gospels, hypocrisy, which covers inner corruption of faith, is even the greater sin that open idol–worship, because hypocrisy consists of cunning and false assumptions concerning God, deceit and manipulating the others. Indeed, this time, destruction was complete, as God told (Luke 21:5–24). Eventually, the chosen people were scattered over all provinces of the Roman Empire and then, barred from entrance in Jerusalem...

And I think how many cities today would be spared if the ancient reality comes to life again, and the righteousness of the inhabitants is the main condition of survival: do the contemporary societies differ, for instance, from the ancient Jerusalem before the Babylonian captivity?

For example, from the daily news, it might be inferred that the life–maintaining institutions, staring with religious and finishing with political establishments, fail:

knowledge of the good and the evil is lost,
because wisdom left along with the faith in God
↓
virtue and righteousness are empty words,
because faith is lost, the neo–heathenism and atheism continue to expand,
sin and corruption became the manner of existence and the essence of daily life of some
↓
dreams of the evil imagination, phantasms, and deceit
took the place of truth and knowledge of the actuality
↓
the media/channels of information distribute the patterns of evil and corruption;
they are jammed with descriptions of evil, crimes, and perversion,
which become the typical attributes of the societies
and influence perception and customary behavior of people
↓
analysts, researchers, scientists, who assumed the role of prophets, err in their predictions;
they were not able to foresee the imminent threats and to prevent crises and man–made catastrophes
↓
priests, as well as those who should convey knowledge of God,
have transformed themselves into politicians;
some of them spread sin and corruption instead of knowledge of the Law

If so, who, then, can protect the people from the coming total ruin, which is the inseparable companion of the absence of faith and issuing corruption, perversion, and crimes against God, against themselves, against other living beings, and against the nature?

The writings of the ancient prophets and history reveal one more aspect of human life: the value of righteousness and true judgment.

If for the sake of one righteous and faithful man the entire society of sinners would be spared, where are those on whom the true expectations could rest today? There is none for the unbelievers.

For the Christians there is a hope – Lord God Jesus Christ – the only One Protector and Savior and Good Shepherd, Who laid down His soul for salvation of men (John 10:11–18; 15:12–14)...

Original post in Folder Archive_2011, Page 5_Sep_Oct_2011
... And having fasted forty days and forty nights, afterward He hungered. And coming near to Him the tempter said:

“If You are the Son of God, say that these stones become loaves.”

But answering, He said: “It has been written:

not on bread alone shall live man,

but on every word proceeding through the mouth of God”...

(Matthew 4:2–4)


– He was “tempted” by the arch–evil, who is the murderer from the beginning and the liar who speaks lie as his own because he is the father of it (John 8:43–44)

– He was baptized by John the Baptist, who has arisen as the greatest of those born by women, yet, who was not worthy to bear His sandals (Matthew 3:11; 11:11).

Since, every Christian undergoes baptism for the remission of sins and during the earthly life–time passes through the tests (or temptations), which assist in development of the abilities to think and to act rightly, as a being created into the image and after likeness of God should think and act. The help and guidance at each stage of life comes through the Light of the world: the words and actions of Lord God Jesus Christ established the ideals–standards of thinking and behavior for the Christians; they lead us through the process, during which human clay is transformed into the child of God born of the Spirit of God (John 1:12–13; 3:3–6).

In particular, in the text describing how the evil tried to tempt Lord God Jesus Christ in the desert (Luke 4:1–12), three tests examine the possession with knowledge, which differentiates the servant of God from the servant of evil, thus, determines the Future (truth and life – evolution or lies and death – anti–evolution).

The first test is the advice to transform stones into bread to satisfy needs of a human body. The evil probes

– understanding of the power of knowledge (Word–God is the Creator of world: He can rise up children of Abraham of the stones, and He is the source of knowledge, including the knowledge of creation and transformation of the matter)

– appropriateness of application of the knowledge

– the knowledge of the Absolute Truth; this knowledge sustains the ability to choose the priorities of the spirit.

The answer of God reveals that it is not appropriate to subdue the spirit to the matter.

Then, the Son of God is offered all kingdoms of the world with their splendor and glory in exchange for worship of the evil. This offer tests the knowledge of the supreme truth and its derivatives – the values and criteria of judgment. So, what is more important for a human being: to worship God and do not have glory and wealth, or to have all the riches and become the servant of evil? The answer of God discloses the main value and the main criterion for any judgment and any action of the Christian: all and everything of man is in God, must be centered only on God, and serve only God.

The next suggestion given to the Son of God – to throw Himself from the parapet of the temple, that is to prove God’s promise to guard His servant – tests understanding of supremacy of the Absolute Truth. The answer of Lord Jesus Christ postulates inaccessibility of God and His words (that is the Absolute Truth for men) for judgment or test by His creations.

The referred above texts of the Holy Gospels describe the model of testing, which a human being and human establishments undergo continuously in order to survive, to pursue the purposes of evolution, and to enter the eternity:

– knowledge of truth that is the knowledge of the system’s own nature (the degree of development or the level of complexity is tested)

– adequacy of the values originated by the knowledge of truth (the degree of optimization is tested)

– understanding of the power of knowledge and appropriateness of its application (the potency to accomplish the purposes of existence is tested).

The general meaning of the described above tests: the evolution is possible only until

1/ the purposes and values continue to be consistent with the nature (the nature might be defined, for instance, as the inner absolute truth)

2/ all activities are consistent with the nature.

A human being is enabled to initiate only two kinds of modification of purposes:

a/ transformation due to the necessity to conform to the original nature (e.g., man who was a criminal becomes a saint)

b/ degeneration or perversion of the nature (e.g., man who was a saint becomes an apostate).

Consequently, the history of mankind might be seen as the uninterrupted war among the systems of knowledge created within two different frameworks: true knowledge as the means of evolution, and false knowledge as the means of degeneration/anti–evolution.
Four main logical realities accommodated the knowledge, which sustains life and death of men and controls existence or disintegration of their establishments.

Two of them – the realities of the Absolute Truth – established the foundation for the evolution as optimization–perfection–development of the highest potential according to the original design:

— revelations of God granted through the Hebrew Prophets formed the first reality – Judaism (period of formation 1500–1000 B.C. – fifth century B.C.)
— the Hebrew Prophets prepared the foundation for the teachings of Lord God Jesus Christ: Christianity is the last reality of the Absolute Truth opened to the existing world.

Human imagination created two realities of evil:
— the primary system was the ancient heathenism (? – A.D. first century; for the concepts, which became the heresies hunting the Christianity, the most productive period lasted from the fifth century B.C. through A.D. first century)
— the fourth reality (A.D. first century – the Present) includes derivatives of the ancient heathenism produced with Greek heathen philosophy, Gnosticism, Manichaism, and the others, which the original (orthodox) Christian dogma holds to be the heresy, yet, which have been implanted into the Western (papal) theological thought. The list of these derivatives includes political theology, ideologies, concepts, teachings, and doctrines promulgating idols, disparaging God and His creations, or denying existence of God.

Presently, the doctrines and concepts of all kinds (embodies the knowledge as the means of optimization–evolution, and the knowledge as the means of decay–annihilation) exist within the most part of the societies: the majority of population has an opportunity to make own choice. Consequently, the choice of knowledge became the main means of testing–evaluation and the continuous testing seems to be an irreplaceable part of life.

From another point of view, it could be said that each social or political establishment provides a possibility to choose between the evolution and the destruction, and there is only one differential: one type of establishments encourages the choice of evolution; another type of establishments encourages the choice of destruction and terminates those who pursue the purposes of evolution. The ability to discern the truth–good and the false–evil and to identify the underlying framework of knowledge became the first condition of survival of men and their establishments.

The history of mankind confirms: each new generation has to pass its own tests, and their main subject is the loyalty to God. The tests evaluate the applications of the gift to discern good and evil: abilities to think, to comprehend the reality, to foresee the future, and to act adequately must be proved. Those who reject God become unable to discern and to distinguish the good and the evil; firstly, they lose the ability to foresee the consequences of own thoughts, words, and deeds; then, they devise the weapon of suicide, for instance, neo–paganism masked with the scientific terms and slogans and ethics–free sciences, which bear such fruits, for example, as weapons of mass destruction, pollutants, and poisonous drugs.

Many conditions of life have been changed since the Flood, yet, one plague of mankind remains unchangeable – deification of men who have access to the power of coercion. Each generation receives its own executioners – the rulers and dictators who are defiled and adored: mussofinis, hitfers, stafins, “universal teachers,” “great leaders,” and so on and so forth. Those elected ones enslave their subjects with lofty slogans masquerading empty promises and lies: with promises of freedom, prosperity, security, and progress, they lead into the ruin.

And I think that inability to discern the inner truth or essence – therefore, consequences – of ideas, slogans, proposals, bills, laws, and political and social events marks the road to the dead end; this road begins with ignorance. Those who do not know of truth are doomed to slavery (John 8:31–36) and those who do not know God are doomed to idol–worship, therefore, death. Inability to comprehend the truth and issuing culture of death signify the total failure of the contemporary godless societies.

For instance, who of the heroes of daily news filled with descriptions of utter corruption, crimes, assassinations, fraud committed by the political, religious, social leaders and public servants of all kinds and scales might be seen as the one who has the knowledge leading to life and prosperity? Furthermore, do the people who are unable to find God and recognize the meaning of good need knowledge of life? Probably, that is why St. Paul the Apostle wrote: the Gospel is veiled for the unbelievers with mind blinded by “the god of this world” (2 Corinthians 4:3–4). Yet, by the knowledge of the truth we all are tested...

Original post in Folder Archive_2008_2009, Page 8_2009

The Inner Essence and the Outward Appearance

...Do not judge by sight,
but judge by the righteous judgment...

(John 7:24)

...Wow to you, scribes and Pharisees, hypocrites!
For you are like whitewashed graves,
which outwardly, indeed, appear beautiful,
but within are full of bones of the dead, and of all uncleanness.
So also you, indeed,
outwardly appear righteous to men,
but within are full of hypocrisy and lawlessness...

(Matthew 23:27–28)

...from within,
out of the heart of men,
pass out the evil thoughts, adulteries, fornications,
murders, thefts, greedy desires, iniquites, deceit,
lustful desires, a wicked eye, blasphemy, pride, foolishness –
all these evil things pass out from within and defile the man

(Mark 7:21–23)

Lord Jesus Christ teaches (John 7:24) His listeners, us, the Christians, to judge not by sight [κατά φυσικὸν ὄργανον – by physical eyes], that is by visible things – by appearance, but by the righteous judgment [κατὰ δικαίον ὀργανόν – by righteous, just, unbiased judgment: the judgment based on the law].
The Lord’s evaluation of the scribes and Pharisees, to which the Lord referred as to hypocrites (Matthew 23:27–28), provides the comprehensive illustration of the difference between judgment by sight and judgment by righteousness: by the law of God.

The scribes and Pharisees – the learned elite of the ancient Israel – observed all visible rites of worship, rituals and dress code, made donations publicly, openly prayed God at the corners of the streets, followed norms of social behavior. Therefore, they appeared to the people as the righteous ones that live by the law of God.

However, the Lord, Who sees the heart, the inner man (1 Kings 16:7; 1 Peter 3:3–4), referred to them as to whitewashed graves that outwardly are beautiful for the eyes, yet inwardly are full of dead bones and all uncleanness (Matthew 23:27–28).

Hence, with all their apparent righteousness and strict observance of the social norms that defined the apparent law–abiding behavior [e.g., temple donations, fasting conducted before people with the intent to receive praise for piousness, dress code, aggravated separation from the sinners and public condemnation of tax–collectors and harlots, etc.], the hypocrites

outwardly, appear as the righteous ones who observe the law given by God

inwardly, are the graves full of all uncleanness and death

Hence, Lord Jesus Christ said (Matthew 5:20) that the righteousness of His listeners [that is now us, the Christians] must exceed outward righteousness of the Pharisees, otherwise, in no way to enter the Kingdom of God.

It means, that, by the very definition given by God, the righteous judgment should be the judgment by the inner essence.

The Lord also explained what it means the actual uncleanness of man (Mark 7:21–23): from within, out of the heart of men, pass out the evil thoughts, adulteries, fornications, murders, thefts, greedy desires, iniquities, deceit, lustful desires, a wicked eye, blasphemy, pride, foolishness – all these evil things pass out from within and defile the man. All these evils, of which the Lord told His listeners, are either the reasons or the consequences of violations of the law of God – The Ten Commandments, the essence of which is love to God and love to neighbors – human beings, creations of God (e.g., in: Exodus 20:1–17; Leviticus 19:2–4, 11–19, 28–37; Deuteronomy 4:5; 10:12–13; 23:17–18; Matthew 5:17–20; 22:36–40).

So, in the eyes of God, the one is unclean, if he has the evil in his heart–mind: the mind is the entry point for the good and the evil, which may enter, dwell within, poison the mind, debilitate the reasoning, and reveal itself through the one’s words, actions, and creations. Within the heart–mind, the evil becomes the thought, desire, the seed–code–core of a plan, strategy, device, creation (establishment, system), which, then, the one brings forth into the world of the material things and shares with his family, neighbors, friends, society, co–workers, strangers, poisoning their minds and bodies, giving them unhappiness, illness, suffering, and death, polluting the land and destroying the human habitat.

Hence, Christianity unfolds as

the ascent from
the outward appearance – cleanliness of a body
to
the inner righteousness,
the purity of the inner man – heart–mind

The laws given through Moses were intended to prepare the human body for acceptance of the Holy Spirit, to fashion the human clay into the lamp ignited by the Divine Fire – the Holy Spirit. The Word–God came to re–create the human clay, which the Law prepared and which God preserved for His works, into a new creation destined to become the dwelling–temple of the Living God and inherit the life everlasting in the presence of God. Lord Jesus Christ, the Word–God, has cast the Divine Fire, the Holy Spirit into the inner heart–mind creating a new being, an immortal child of God who worship God the Creator, Who is the Spirit, in Spirit and Truth – by the Word–God, Lord Jesus Christ, and in the Holy Spirit: the one who lives by the Word–God and is guided, instructed, led by the Holy Spirit (Isaiah 64:8; Psalm 17(18):28; Luke 12:49; John; Revelation 21; 22).

Consequently, the Apostles, who identify themselves as the slaves, servants, and messengers of God,

– recognized Lord Jesus Christ as the main corner Stone on Whom the human temple of God is built (James 1:17–18, 21–25; 1 Peter 2:4–10; 2 Corinthians 4:6–7; Ephesians 2:10, 20–22)

– elaborated the new meaning of the law – the law by Whom the human heart–mind lives and evolves for the eternity (The Gospels and The Epistles of the Apostles; esp., John 14:15–27; 15; 16; 17; James; 1 Peter; 2 Peter; 1 John; 2 John; Romans; Galatians; Ephesians; 1 Timothy; 2 Timothy 2:11–26; 3; 4:1–5; Titus; Hebrews).

Hence, the Christians

– do not observe the laws of Moses that regulated outwardly appearance and sustained the meaning of purity and righteousness for the Old Testament people [lows of cleaning, purification, male circumcision, sacrifice of living beings (birds, goats, lams, etc.) in temples for purification from sin and as the gift to the temple priests, strict observance of Saturday, dress code, capital punishment for adultery, sorcery, apostasy, etc.]

– live by the words–commandments–law of Lord Jesus Christ, the Word–God, in inner peace given by God, according to the apostolic traditions, which are built by the Holy Spirit upon the words of Lord Jesus Christ, and which sustain life of the Christian community.

Consequently, for the Christians,
a/ the righteous judgment has the Word–God as the only foundation

b/ the meaning of the righteous judgment is evaluation of compliance with the law–commandments–words of Lord God Jesus Christ

c/ the righteous judgment might sustain the vision of the Future: the consequences of the inner essence.
For instance, if to compare two kinds of men – the radical Islamic terrorists that have commit atrocities in the name of their religion by killing and injuring people of London, Paris, Berlin, Nice, San Bernardino, Orlando, and other cities, and the policemen and physicians who had to deal with the consequences of the religion of death, the difference between the good and the evil issuing from the heart–mind of man becomes obvious. Furthermore, the future of the follower of the religion, cult, ideology of death and his actions are known: the worshipers of death inevitably bring death to the others.

Hence, they must be identified, watched, controlled, and, as President Trump said in his speech in Riyadh, Saudi Arabia, May 21, 2017,
– the terrorist do not worship God, they worship death
– thus, the people must DRIVE THEM OUT – out of the societies, which they aim to subdue by fear and to destroy, out of the places of Islamic worship, out of the their native lands, out of the earth
– the people need to stand together against the murder of innocent Muslims, the oppression of women, the persecution of Jews, and the slaughter of Christians
– the war with the terrorism is the war of the Good with Evil, and leaders of the nations, which harbor the terrorists, will be judged by God.

Christianity is not compatible with religions, cults, and ideologies, which demand their followers to commit any violence, justify any kind of evil, deceit, and detriment to other human beings, whichever religions they confess, and whichever ways of life they choose.

The Christians observe the rights of human beings on liberties and freedoms given them by the Creators, until the rights (e.g., religions and ways of life) of some intervene with freedom, health, and endanger life and well–being of the others.

So, if the one desires to live as a Christian, to have a clean pure heart, and to be righteous before God, he should begin with learning the law of God, the essence of which is love to God and love to the creations of God (Exodus 20:1–17; Matthew 5; 6; 7; 19:16–26; 22:36–40; Mark 12:29–31; Luke 6:27–49; 10:27–37; John 13:34–35; 14; 15; 16; 17).

Then, he might accept that, if he desires to have the clean – pure – heart, because of which man is blessed to see God (Matthew 5:8), he needs


b/ to cease violations of the law – that is working the works of the evil one, committing sin against God and against His creations

c/ to pray to God to set him free from slavery of sin and to create in him the clean heart (John 8:31–36; Psalm 50(51):10).

If God answers his prayer, by the grace and mercy of God (John 1:1–17), he may be healed from his sin, purified from his inner uncleanness, and become the righteous one.

Only the words of God purify the heart–mind (John 15:3), and only the Word–God create the clean and pure heart within the one who comes to Him (John 6:37–40).

Knowledge of the words of God leads the one to comprehension of the Absolute Truth and understanding that survival and development are possible only if the one lives by the law of God: by life of righteousness and virtue, by imitating perfection, love, and mercy of God. Then, he might receive the Holy Spirit Who would teach him everything, instruct him concerning sin, righteousness, and judgment, make him the wise one (John 14:15–26; 15:26; 16:8–15; Wisdom 7; 8; 9).

However, no one is able to save himself, even the most righteous one; only by the grace – mercy and love of God, Who sent His only begotten Son, Lord Jesus Christ, to save the world, the Christians are saved and reconciled with God (John 1:1–18; 3:16–21, 31–36; 6:28–69; 10; 11:25–26; 12:23–50; 13; 14; 15; 16; 17; 1 Peter 1:10–25; Ephesians 2:4–10).

Only because of Lord Jesus Christ, the Holy Spirit comes and empowers the mind for discernment the good and the evil and acceptance and comprehension of the complete knowledge of God, of which St. Peter the Apostle writes (2 Peter 1:2–11), and with which the one receives all needed for godliness, virtuous and meaningful life here, at the earth, and for preparation for the next phase of existence: the eternity in the Kingdom of God.

The practical part of human evolution – preparation of human being for the next phase of life – is accomplished through the right discernment, when the one exercises abilities to judge by the righteous judgment, that is to understand the inner essence of people, events, which he encounters, social–political–religious reality, in which he lives, and to evaluate their compliance with the law of God.

For instance, a Christian living by the law–commandments–words of Lord Jesus Christ, has no difficulties with identification of death behind outwardly “piousness” of the followers of the ideology, which

– demands murder of those who do not share their values and do not believe in their assertions
– wages war against Christianity and justifies genocide of Christians and followers of other religions
– allows enslaving of human beings and deprives women of human rights and freedoms
– admits rape and mutilation of women as the rites of worship
– identifies forceful conversion of the followers of other religions as the virtue
– holds murder of converts into other religions as the duty defined by their law
– applies physical punishment (e.g., flogging people in the streets and before places of worship), stoning, beheading, and mutilation of human beings created by God as the means to sustain fear before their law and as the punishment for those who violate their law and do not accept their religion
– glorifies acts of terrorism, especially those committed by suicide–bombers as the virtue, for which the suicide murderer goes into paradise and is rewarded with constant “copulation with 72 virgins,” and so on.

The Christians have the unique criteria of the good based upon the law of the Absolute Good – the law of love given by God Himself Who is the Perfect Love (Matthew 22:36–40; John 3:16–17; 13; 14; 15; 16; 17; 1 John; Romans 12; 13:7–10).

In particular, the Gospels and other Books of the Holy Scriptures establish the judgment by the righteousness, by the law–commandments–words of God, as the universal foundation, upon which the entire life of human reasoning–mind, familial, social political, professional life of a Christian should be built (Matthew 7:21–27; Luke 6:20–49).
In other words, the one should live by the Absolute Truth — by the Word—God, accepting words of God as the Στέρεωμα of his heart—mind, and should pursue the Absolute Good by imitating perfection, love, and mercy of God, as Lord Jesus Christ, the Son of God, the Word—God, commanded (Matthew 5:48; Luke 6:36; John 13:34; 15:12).

Only then, the one might be truly righteous in his judgment, and then, blessed by God in his life, successful in his endeavors, efficient in his works, and live in the inner peace given by God and by His Perfect Love without fear and suffering (John 14:27; 1 John 4:11–17).

The difference between outward — physical, visible—perceivable by eyes — reality and the inner, true, essence might be opened only for those who, as the Lord says, judge by the righteous judgment.

Hence, the main practical issue is to learn how to differentiate among the words, appearances, slogans, and the inner essence of those who say the words, assume appearances, and proclaim slogans; for example, how to discern the false teachers—wolves in sheep clothing (Acts 20:29–30) and carriers of death behind the slogans, smiles, promises, and lofty words of the politicians. The one who lives by the law—commandments—words of God receives the wisdom to have the righteous judgment, which protects him from propaganda, lies and deceit, and other evils broadcast by the wolves in sheep clothing and servants of the arch—evil.

**In conclusion,**

1. the main, universal criterion of righteous judgment is compliance with the law—commandments—words of Lord Jesus Christ, the Word—God

2. the inward essence has the practical, discernible, material — outwardly — fruits—consequences within the world of the material things; by these fruits the inner essence can be known

3. the criterion of discernment of the inner essence is also given by the Lord: you will know them by their fruits (Matthew 7:15–20) — by the consequences of their words and actions

4. the main roots of evil, which bring ruin of man and collapse of his world, include

   a) unfaithful heart — that is why love, therefore loyalty, to God is the first greatest commandment (Matthew 22:35–38)

   b) ignorance, which is the consequence of either willful rejection of God or deprivation of the knowledge of God by those who have authority — that is why

   — in the Past, the prophets, the priests, the judges, and the wise righteous people were sent by God to teach, to guide, and to guard the chosen nation

   — in the Present, the Christian parents and educators who are responsible for the future of the nation have to learn themselves and to teach their children and pupils knowledge of the Word—God, so His words would become the foundation of their reasoning and the basis for their judgment, so they could survive, live, and evolve for the next phase of existence — the eternity with God

   c) indiscretion with the adverse knowledge: the false assumptions and figments of imagination, which are offered instead of true knowledge of God and which might be easily accepted if their carriers have emotional, physical, or another value or significance [e.g., celebrities, politicians, media, civil authorities] — that is why

   — in the Past, all contacts with the idol—worshipers were forbidden and their places of worship had to be destroyed (e.g., Exodus 34:11–16; Deuteronomy 7:1–5)

   — in the Present, the Christian parents have to live in the state of constant war for salvation of their children

   a) by preserving them from the dirty flood of porno, fake news, propaganda, and political correctness, universal sexualization, perverted education

   b) by explaining them meaning of idolatry and protecting them from the contemporary forms of idol—worship (1 John 5:21)

   c) by preventing them from corruption by perversion and other evils, by which the godless societies live → come to their total ruin: are defeated and overcome by enemies, and ultimately, annihilated...

**Post for Sunday, June 11, 2017**

The Security/Welfare of the World

...The multitude of the wise is security/welfare of the world...

(Wisdom 6:24)

It is said: Πληθος δε σοφων σωτηρια κοσμου [Wisdom 6:24] — the multitude of the wise is security/welfare of the world [word σωτηρια conveys meanings of security, welfare, safety, salvation, deliverance, guarantee]: the Book of Wisdom links the multitude of the wise ones with the good for the world — welfare, security, salvation, deliverance, assurance of the good.

Why the wise ones are different from all the others, so, if there are many of them, the world is saved, secure, good?

To answer this question, the one should know

1/ what is wisdom and how to find it even now, although the very word wisdom is almost forgotten

For instance, there are not many mentions of wisdom in daily news, official language of political, commercial, educational, and research institutions, social media, and other sources of information and knowledge that form the contents of the cohesive power — the flow of information and knowledge, by which the societies → nations → world live and which sustains wholeness → life of societies → nations → world and other institutions—establishments—systems. Then, the results—fruits—daily lives/reallities of families, societies, nations/states, entire mankind are filled with crimes, deceit, hatred, misery, and suffering: there is no trace of wisdom in the daily life of the many

2/ what does it mean σωτηρια — welfare—security—safety—assurance of the good in the world shaped by incessant wars waged for the sake of obtaining advantages and resources even for such price as deceit, impoverishment, enslaving, and murder of the many? Could any kind of welfare—security—safety—assurance of the good ever exist in the world—arena of permanent fight, in which different groups of people divided by different beliefs—purposes—ways of life exterminate each other in complete compliance with the ideals of the social Darwinism, blood—thirsty religions, and insane plans/devices of their rulers
3/ why presence of the wise ones and welfare—prosperity—salvation—security of the world are linked together

In brief, wisdom is the special power — the power to survive and to evolve: to obtain the highest creative potency of the mind and to exercise it by arranging optimal conditions for:

a/ happy and healthy and prosperous life for the people → societies → nations → world
b/ preparation for the next phase of existence – the life everlasting in the presence of God. Among all creations of men, only civilization, as a main subsystem of the world-reality of mankind, has the adequate level of complexity to reveal the meaning of wisdom and the consequences of its absence at all levels of human life.

In general, the one might envision the essence of a civilization as the set of patterns, according to which the mind creates—learns—absorbs—accumulates—disseminates—conceals—transmit—accepts knowledge and makes it the foundation–framework for its devices—plans—strategies. Then, knowledge embodied into systems and arrangement of the material things constitutes not only the material basis of civilization; this knowledge also

a/ reveals condition of the mind: either the level of complexity within the realm of evolution or the degree of degeneration within the realm of anti–evolution
b/ determines the levels of complexity of the mind creations, therefore, identifies either potency or non–adequacy/failure to achieve the purposes for the sake of which the mind has created/arranged them
c/ discloses the destiny of the mind–creator and the establishments/systems created by the mind to sustain existence of all components unified into the civilization.

Therefore, the one might describe a civilization as the realm/reality sustained by the particular cohesive power/flow of information and knowledge that makes possible actualization and existence of the unity of three components of the wholeness that is a civilization:

1. the complete entirety of the creations—embodiments of a particular set of the patterns of knowledge creation—learning—accumulation—transmission—dissemination—embodiment
2. the means, methods, and reserves the mind employs to embody knowledge into making of the material things, arrangement and creation of systems/establishments
3. the interactive—correlated—interconnected—mutually defining—controlling—enhancing sets of societies, states, government, political, social, religious, educational, research establishments and institutions, systems of defense and expansion, and other systems—components of the wholeness that is a civilization

By giving knowledge of Himself and of His law, God initiated development of the human civilization: the realm of the mind that lives by knowledge of only One True God and His law and that creates knowledge how to embody—materialize the knowledge of the law of God into thoughts, words, actions, and arrangement of establishments, with which this mind sustains own existence, accomplishes own purposes, and evolves for the eternity with God. Establishment of the human civilization based upon knowledge of the only One True God and His law/words (John 17; Matthew 22:36–40) completed the process of division and separation of knowledge accumulated by mankind into two general frameworks.

1/ The first framework accommodates knowledge of God and His law given by God Himself; it is rooted in the memories of the lost Paradise where the first men lived in the presence of God; it was kept by the Keepers of knowledge – one of them was revealed as Melchizedek, the priest of the Most High Almighty God; it was known by Job the Righteous and sustained his sanity during his trials; it came as the Light and Fire from darkness when God gave to Moses the knowledge of Him and His law; it was the knowledge of the Hebrew prophets and the messengers whom God sent to prepare the path for the Word—God; it is given as the knowledge that is the everlasting life bestowed by Lord Jesus Christ onto His disciples and onto all who were, are, and will be blessed to have the greatest gift of God – the Christian teachings that transforms human beasts into the people—children—nation of God (Genesis; Exodus; Deuteronomy; Job; Matthew; Mark; Luke; John; Acts; 1 Peter; 2 Peter; 1 John).

2/ The second framework accommodates knowledge of the heathens, the knowledge that is not of God and that is not about the Triune, the only One True God (Exodus 20:1–6; John 1:1–17; 10:30; 14; 15; 16; 17). This knowledge is amassed by the minds that, since the Babylonian confusion, were not focused on God; they died and continue to die through figments of own imagination. The roots of this knowledge are in myths created by the first generations of men, to whom Enoch, the seventh from Adam, prophesied concerning judgment for the ungodly ones who spoke against God. Their spiritual descendants who would live in the last times are portrayed as the mockers who deny God, as the proud and corrupted ones who set themselves apart, live ungodly life, and who are animal-like having no Spirit in them (Jude 4–19).

The words of God conveyed by the Holy Scriptures allow identification of the source of the second framework:

a/ after Lord God Jesus Christ told His disciples (Matthew 16:21–26) that it is necessary for Him to go into Jerusalem, and to suffer many things from the elders, chief—priests, and scribes, and to be killed and to be raised in the third day, Peter attempted to convince Him to be gracious and merciful to Himself, so this would never happen to Him. The Lord turned to Peter and referring to him as to “Satan” (the arch–evil) ordered him to go behind, because he is an offense (σκανδαλον) to Him: he (Peter) thinks 16 the things of men, not things of God

b/ “the evil and adulterous generation,” which was mentioned by Lord Jesus Christ, are those who have no place for the words of God within them, those who do not love the Word—God, who are not able to hear the words of God: the murderers of the righteous men and prophets sent by God, the likeness of the arch–enemy that was the murderer of men from the beginning, the hypocrites, evil and devoid of reason “blind guides” who lead the ignorant (“blind”) people incapable of comprehension the truth into the pit; they are children of fornication born not of God; they are the children of the arch–evil that is the father of lies and murderer from the beginning; as everything that is not planted by God, they will be uprooted (in: Matthew 12:34; 15:12–14; 16:1–4; 23:1–35; Mark 8:38; John 7:25–26, 30, 44–49; 8:37–47; 9:39–41)

c/ the Apostles (Matthew 7:15; Acts 20:29–30; Jude 8, 12–13; 2 Peter 2:1–3, 12–19) write about the uprooted, the dreaming ones (ενυπνιαζομενοι) – visionaries or dreamers who live by imagination, false prophets, false teachers, the wolves in sheep clothing. They live in sin, yet, allure the others; they speak by
the lusts of their flesh and promise freedom while they themselves are the slaves of corruption/decay. In this context, the meaning of sin receives a new interpretation: sin is the state of ignorance — the lack of comprehension (for which God promised to reject, punish, and forget the priests of Israel — Hosea 4:6–10) coupled with uncontrolled imagination. The ignorant and dreaming mind produces false knowledge resulting in failure to accomplish the main mission of man: fulfillment of the Law/will of God.

Therefore, the source of the second framework is the arch-evil, which God names ανθρωποκτονος — the murderer of man from the beginning (John 8:44), and which, even today, still is worshiped by the heathens and apostates [Exodus 34:11–16; Leviticus 20; 26; Deuteronomy 9:5–6; 32:16–18; 31–33; 1 Peter 4:3–7; Romans 1:18–32] whose life is based on different derivatives of the doctrine of serpent-worshipers — the Orphism embodied into religious, philosophical, political, social and other doctrines, ideas, establishments, institutions, systems.

The Holy Scriptures refer to the knowledge of the heathens as to the wine produced by the vine of Sodom that carries the rage of serpents and incurable rage of asps {θυμος δρακοντων οι οινος αυτων, και θυμος ασπιδων ανιατος – Deuteronomy 32:33}, as to the lethal poison of asps and vipers [e.g., in: Deuteronomy 32:16–33; Psalm 90(91):13; 139(140):3; Isaiah 59:2–5; Romans 3:13–14].

Hence, the second framework of knowledge accommodates knowledge of the heathens who create own dead gods–idols from the images and material things, live by their material gods–idols, which are made by their minds and their hands from the dissipating temporary arranged matter and imagined–created with the images of the material world, and by which their mind live perish along with their dead gods–idols.

These two frameworks of knowledge are mutually exclusive and incompatible [e.g., in: 1 Corinthians 3:16–20, 23; 2 Corinthians 6:14–18; Galatians 2:20; 3:26; 4:4–10; 5; 6; Ephesians 2; 4; 5; Colossians 1; 2:6–23; 3], because — one of them — based on the Absolute Truth, the knowledge of God and His law — sustains life at the earth and evolutes for the next phase of existence — another — based on false knowledge created by the mind deprived of knowledge of God — accommodates degeneration, collapse, and death at the earth and prepares for the eternal death/separation from God in the next phase of existence.

In particular, through the knowledge of God, the mind receives the Divine energy and power to live, to evolve, to accomplish the purposes of own existence, to sustain and to lead the world given into its dominion toward evolution [2 Peter 1:2–11].

The following chart depicts the main components/essence of the first framework:

- **God**
- Faith ←→ Wisdom
- Freedom ←→ Knowledge
- Invincibility ←→ Evoluton
- Survival @ the earth — Life everlasting in the presence of God

The knowledge that constitutes the second framework is knowledge created by the mind deprived of the Divine energy of live and consequently, operating at inadequate complexity levels: such a mind is incapable of creation adequate—true knowledge of its world, its nature, and the nature of things, with which it attempts to sustain life — own as well as of the world that accommodates its existence.

The following chart depicts the main components/essence of the second framework:

- the arch–evil
- false knowledge
- slavery of the mind and body
- perversion → degeneration → collapse
- total ruin → disintegration → death
- death @ the earth — death in the eternity

Those who live by knowledge created within the second — heathen — knowledge framework, by knowledge that is not from the only One True God and is not about the only One True God, have neither chance to obtain wisdom nor a possibility to answer the questions listed above. All heathen civilizations created within the second knowledge framework collapsed and perished: there is no reason to seek wisdom in them.
The current Western civilization began with acceptance of Christianity by the heathen Roman Empire and then, other European countries. After the Great Schism, the Western civilization gradually descended under the authority of the papal church of Rome, which

- initiated Crusades
- created the inquisition
- substituted heathen – Aristotle–Aquinas’ – political theology for the Christian teachings
- made the Bible forbidden book for the laity, and deprived the laity from the Communion according to the tradition established by Lord God Jesus Christ Himself
- persecuted, imprisoned, tortured, and exterminated heretics and the different–minded ones
- in its lust for the world–wide power, waged religious wars, practiced forceful conversion of the Jews and persecution of the different–minded
- embraced Fascism and Nazism and now is coming closer and closer to Marxism and Socialism
- now is plagued with the world–wide scandals, because of corruption in all spheres of its activities, and is spending accumulated during centuries wealth on neutralizing the consequences of the world–wide scandals, for instance, on settlements with victims of “priests” – pedophiles, sexual predators, and perverts
- promotes globalization, unification with other faiths, and eradication of Christianity through the ecumenical movement

Moreover, because of the papal pretense to speak on behalf of the entire Christendom, although his religious establishment is not the Christian Church, many people began to identify Catholicism as Christianity. Because of the simple truth that faith is revealed and judged by the deeds of the faithful ones [in this case, by the Catholics – papal subjects]], those who believe that

1/ the pope speaks on behalf of Christian God

and

2/ Catholicism is Christianity, have lost faith: they mock and reject Christian teachings, and either choose atheism or accept non–Christian religions. Ultimately, the Western civilization

a/ has lost all characteristics, which could link it to the Christian civilization

b/ entered the state of irreversible collapse, because

- it forfeited knowledge of God and rejected the law of God
- instead of the Christian Truth,
  - it accepted heathen philosophical doctrines, which Plato and Aristotle the slave–owners derived from the Orphic doctrine and myths about non–existing deities – figments of the corrupted imagination
- it has forfeited the Absolute Good of the only One True God, and became unable to obtain, to have, to hold, and to give to the others the good of men
- it lost virtues, ideals, and purposes
- it has no power to survive
- it is reduced to groups of the godless and corrupted nations that now are in a process of assimilation by the enemies that come into their lands depopulated because of their sins, crimes, abortions, diseases, and other consequences of the false knowledge that is the foundation of their politics, sciences, education, and entire daily life

In summary, the majority of the people living in the countries traditionally identified as the part of the Western civilization, as well as in many other lands and nations, has no peace nor security nor prosperous healthy and abundant life nor any good.

The lands that accommodate other civilizations – Middle East, Africa, Asia, became the places for incessant bloodshed, wars, religious and other discontent, unrest, fratricidal conflicts and unhealthy competition for the domination by the world already ravaged with poverty, plagues, pollution, and evils of all imaginable kinds.

All these grim realities are in complete compliance with the warnings conveyed through Moses (Exodus 34:11–16; Leviticus 20; 26; Deuteronomy 9:5–6; 28; 29; 30; 32) concerning destiny of apostates and idol–worshipers.

However, unknown by many, the Christian civilization exists and accomplishes its purposes: preparation of the people for the next phase of existence – the eternity with God.

The Christian civilization has no attributes of the usual human establishments: there are no states, no boundaries, no armies, no nuclear missiles, no governments, no other institutions and material things, which identify other/heathen civilizations.

Since its commencement – the days when the Word–God, Lord Jesus Christ, the Son of God, granted to His disciples the Christian teachings – the knowledge of the Triune, the only One True God and Jesus Christ Whom He sent, the Christian civilization lives and evolves as the spiritual realm: invincible, indestructible, and inaccessible by enemies.
The one could envision the Christian civilization as the net of the minds focused on God, living by love to God and according to the commandments—law of God. The structure of this civilization—net is simple:

```
God the Creator
  ▼
the creation of God – human mind – made in image of God and likeness
  ▼
the creations of the human mind
  ▼
focused on God → living by energy of God → operating by the power of God
  ▼
that are given by the Holy Spirit
  ▼
through the Word—God – Lord Jesus Christ
```

However, this simplicity sustains invincibility: nothing and none is able to intervene in the spiritual realm (1 Peter 1; 2 Peter; 1 John; Romans 8), in which — God and His creation are unified with love, wisdom, and immortality — the human mind lives by the Divine energy and thinks–creates by the Divine power–wisdom given by God (John; 1 John).

The Christian civilization is the earthly part of the Kingdom of God, the spiritual realm, which God shares with His chosen ones born from above — those who believe in Him, love Him by observing His commandments, live by Him, follow Him, and die for Him on the earth only to be resurrected in the new world where there is no death, suffering, evil (John 1:1–18; 3:3–21, 36; 6:28–59; 8:47; 10:1–18, 27–30; 11:25–26; 12:44–50; 13; 14; 15; 16; 17; Revelation 21:6–8; 22:1–5, 13–15).

The foundation of the Christian civilization is not in the material things, and it is not in possession by the earthly riches, reserves, and resources; the people of this civilization live by wisdom — power given by the Holy Spirit and because of Lord Jesus Christ, the Word–God. The Source–Core–Universal Code of the Christian civilization is Λογος/Αγια Σοφια, the Word–God, and each mind, the node of the net that is the Christian civilization, carries within the entire civilization — the Kingdom of God — similarly to the small seed that carries within the mighty tree (Matthew 13:1–43; Mark 4:26–32; Luke 8:4–15; 17:21; John 1:1–5; 14:6–28; 15; 16:7–16; 17; 1 John).

The mind that belongs to Christian civilization is the temple of the Holy Spirit; as the river carrying living water (John 2:19–22; 7:37–39; 1 Corinthians 3:16; 2 Corinthians 6:16–18; Ephesians 2:13–22), it transfers the Divine energy of God into the world by embodying the knowledge and wisdom given by the Word–God and the Holy Spirit into its own daily life and into its creations.

In general, at the practical level, the one could infer that the Christian civilization — the Kingdom of God at the earth — has the following attributes

```
a/ the purpose: accomplishment of the will/law of God
b/ the cohesive power that sustains its wholeness–life: the knowledge of the Perfect Love of God
c/ the universal language — Λογος/Αγια Σοφια, the Word–God
d/ the essence: unity of knowledge, potency, and power to create the good, for instance,
  – the potency to comprehend the knowledge of God and the power [wisdom] to live by it
  – the potency to create knowledge [e.g., the plans, strategies, codes of the optimal systems] that serve survival and evolution of men
  – the power to embody knowledge of the law of God into material things–arrangements–establishments–systems.
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Hence, the basis of the Christian civilization cannot be in buildings, cities, armies, weapons, etc.

If to define material basis of a civilization as a possibility to embody knowledge into arrangements of the structured matter [e.g., manufacturing of goods, arrangement of states, societies, other establishments, systems], the one could envision the material basis—earthly part, of the Christian civilization as the human potency to create knowledge that can be embodied into arrangements of the material structures — material things and establishments, institutions, systems, which would serve the good of men:

```
survival
  ▼
development
  ▼
evolution for the next phase of existence
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From such a point of view, the earth might be seen as the training ground on which the slaves of God

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a/ are taught to comprehend and to accomplish the will/law of God the Creator
b/ are tested by their deeds (cf.: Matthew 25:14–30; John 14; 15; 16; 17; 1 Peter 1; 2; 2 Peter 1:2–11; 1 Corinthians 3:11–15; Job 7:1).
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After Job’s quest for finding the place of wisdom (Job 28) not many have found wisdom, perhaps, because the main direction of their search was the material world, in which wisdom is seen as a practical commodity measured by acquired riches, access to the power of coercion, authority over the others, and by other tangible attributes of the worldly powers. In other words, even if they assume that wisdom exists, they simplify the world created by God through His Wisdom (John 1:1–4; 7:22–29), because they have no adequate knowledge of it. Subsequently, they perceive wisdom as the material attribute of the world of the material things: they disregard the Source — beginning of wisdom, and accept the end — material things, as all that exists.

To the contrary, a Christian knows that Wisdom is Λογος/Αγια Σοφια, the Spirit Who proceeds from the Father, the Almighty Power through Whom God creates His works (John 1:1–4; 4:24; 5:17; 10:30; 14; 15; 16:13–16; Zacharias 4:6; Wisdom 1:6; 7:7, 22–30; 8:1; 9:9–1; Ephesians 1).

Consequently, for a Christian, the search and obtaining wisdom is the natural process — the life of his spirit, from where the wisdom given to him by God (John 14; 15; 17; Wisdom 8:7–29) could shape the world of the material things.

In other words, according to the human nature and to the nature of wisdom, a Christian
obtains wisdom from God the Creator
↓
is empowered to accomplish the purpose of his life – creation of the maximal good according to the will of God, for the sake of which God gives him knowledge and wisdom
↓creates the good for the world by embodying his knowledge into the material things that serve survival and development of the word

[[e.g., by optimization of arrangements, structures, and other features of establishments and other systems in the sphere of his influence]]

The measure of the good that a Christian brings into the world is defined by the personal freedom and other conditions of his early life.
For instance, in the countries where Christianity is either forbidden or only conditionally tolerated, there is not much a Christian is able to do, besides the personal life: he can be kind to his personal enemies, to forgive those who persecute him and his family, yet he is not empowered to influence social and other aspects of the society–system, in which he has to live. However, his work is also evaluated adequately (Matthew 5:38–48; 25:31–46): the one who assisted his enemy to raise the enemy’s donkey that has fallen under the burden (Exodus 23:5) and the one who has offered a cup of water and loaf of bread to a thirsty and hungry traveler, even if the traveler does not accept water and bread from a “dirty Christian”/”cursed Nazarene,” – both of them have fulfilled the law of love.
The Christian civilization is the only realm where Wisdom dwells with the people and where the answers on the listed above questions can be found.
For the beginning, the one could assume that Wisdom – the Power by Whom the universe was created and lives, has different manifestations at different levels of complexity – in different realms, systems, human establishments, and so on.
For instance, if to consider a human life as the wholeness, which is revealed at three levels: body – mind – spirit, the one could infer that wisdom has different features at each one of the levels of this wholeness.
In particular, life of a body, or physical existence, should result in development of the optimal potency to create the good and to alleviate insufficiency and suffering of the others. The meaning of optimum for a particular human being is determined by the past [the deeds of the ancestors – Exodus 20:5–6; 34:6–7; John 9:1–41] and the present (own thoughts, words, and deeds). At this level, the one may identify the presence/absence of wisdom, essence of faith, the degree of development or degeneration of the mind, and the overall focus of the spirit of the others through their words and deeds (Matthew 7:1–27; 12:35–37; 25:31–46; John 14:12–15; James 1:21–25; 2:14–26; 1 Peter; 2 Peter; 1 John 3:16–18). The degree of development of the optimum and its final parameters could be determined through the abilities, the achieved/failed purposes, conditions, circumstances, and arrangements of daily life, in which a human being has to live, to consummate his time–range, to exercise his free will, to interact with the others, to use the resources allotted for his earthly existence.
The focus of the one’s mind might be inferred through the one’s understanding/reasoning: the mature mind focused on God should have developed abilities to discern the good and the evil and to choose the good, so, it would be capable of finding and claiming the road to God – the road into the everlasting life.
Some do not believe in existence of the spiritual life: for them, a human being is a spiritless animal

a/ whose life is consuming of the material things → procreation → disintegration/death
b/ who lives by material, practicable tangible values ascribing the greatest good to the thing that are most desirable by the others
c/ whose mind is the function of the matter.

Hence, St. James, St. Peter, St. John, and St. Paul the Apostles [in: James 1:18–25; 1 Peter 3:4; 1 John 3:1–2; 1 Corinthians 3:9; 15:45–58; 2 Corinthians 4:16] envision a human being as:

a/ the firstfruit of creations of God born by the Word of Truth: a spiritual man that carries the likeness of God from the Heavens – Lord Jesus Christ, the Son of God, and who is being renewed – ο εσωθεν ανακαινουται – day by day [for preparation for the eternity]], while the outer man (body of flesh) is being decayed preparing to descent into the dust, from which it was taken, and to release the spirit that shall return to God Who gave it
b/ man of the hidden heart (the inner man) – the incorruptible quiet and meek spirit that is of great value before God
c/ God’s field, God’s construction–building, God’s co–worker, and the space for the works of God [1 Corinthians 3:9].

Hence, wisdom, by which the wholeness – a human being, creation of God, lives within the world of the material things, should manifest itself also at three levels:

wisdom of the mind
↓
wisdom of a person empowered to survive and to evolve–prepare himself for the next phase of existence
↓
wisdom of a human being–creator of the material things and systems, with which he sustains own life and shapes life of the world given into his dominion
↓

Hence, the one could speak of

wisdom of thoughts
↓
wisdom of an individual’s life
↓
wisdom of a creator of establishments/systems, with which he creates the good and sustains life and evolution of his world:
family → society → nation
At each of these fevers, wisdom secures survival and evolution of a spiritual man – the human essence/inner man who is immortal, even if his body has to pass through physical death (John 11:25–26) – would it be his murder because of his faith in Lord Jesus Christ, “natural” death (age, disease), accident, war, or any other reason.

According to the Holy Scriptures (Psalm 110(111):10; Proverbs 1:7; Ecclesiastes 12:13–14; Wisdom 1:4–16), the beginning of wisdom is fear of God – the fear to violate His law [[the essence of which is Perfect Love without fear and suffering, and fulfillment of which is love (Matthew 22:36–40; John 13:34–35; 14; 15; 17; 1 John 4.7–21; Romans 13:10)])]. Wisdom does not enter the malicious soul, and any violation of the law of love is sin against God and against own nature. The sin, if unhealed, transforms a human being into the slave of the arch–evil and casts him into the darkness of eternal death–separation from God (John 8:31–47; 3:16–21; 1 John 3; Isaiah 59:1–3).

Then, the multitude of the wise ones is the multitude of those

who have fear of God – the fear to violate the law of God
[[]such fear is the beginning of wisdom in: Psalm 110(111):10; Proverbs 1:7; Ecclesiastes 12:13–14]]]

who live by the spiritual values, which begin with love to God and culminate in love to the others

who, in all their activities, pursue the good – abundant (John 10:10) – healthy prosperous life for themselves and for all the others, speak and act with dignity, respect to the others, and consideration of the others’ good

who do to the others that they want to be done to them
[Matthew 7:12; Luke 6:31]

Consequently, σωτηρία – welfare–security–safety–assurance of the good of the world might be defined as the state of compliance with the law of God: the state, in which the Absolute Good of God becomes the absolute good of men. At the practical level, this state might be seen as the synergy of knowledge and the power to create the good with conditions needed to accomplish the good purposes [synergy of the mind’s knowledge↔power↔wisdom with abilities to create optimums that are possible to achieve at the given time–space–complexity point/universe/reality/world/system, with which the mind operates/interacts]]

a/ with the minimal resources
b/ in lesser time
c/ with the utmost good for the others.

From such a point of view, security/welfare of the world

begins with observance of the law of God – The Ten Commandments

observance of The Ten Commandments prevents crimes, hatred, revenge, and other reasons for discontent, conflict, and unrest at all levels of the human hierarchies:

social, political, religious, others

life without crimes, discontent, and unrest allows utilization of all available resources for improvement of life, secure and peaceful way of existence, which provides the optimal opportunities for development and evolution

And I think that for the wise ones, there could be many ways to influence life of the world, for instance,

— to optimize structures of social and political establishments

— re–orient politics, social norms and practices, education and research, shifting focus from the questionable benefits of the establishments to the actual good of persons

— to find cure for diseases without extermination of millions of laboratory rodents and other victims of contemporary bio–sciences, which attempt to heal humans with remedies developed on genetically modified rodents, and, consequently, fail to eradicate plagues and diseases that became the loyal companions of mankind

— to arrange the invincible systems of defense, impenetrable cyber nets

— and so on.

However, wisdom is not only in giving out the good and the holy – there is neither place for the good and the holy nor capacity of the good and the holy in the wicked and evil ones: whatever good and whichever material riches the one gives to a beast, the beast’s nature remains the same, and pigs trample with their feet the most precious pearls (Matthew 7:6).

It means that there also should be the adequate recipients – those who would have power to accept the greatest gifts of wisdom and to use them for own good and for the good of their families → societies → nations → world.

Then, the one may infer that the most simple and efficient way to build the secure and prosperous world would begin with arrangement of personal, family, and social life according to The Ten Commandments. Subsequently, welfare/security of the world may become the actuality of the multitudes.
Comprehend then, bless the Lord, all the slaves of the Lord, who are established in the house of the Lord, in the courts of the house of our God. Stretch out your hands by night to the sanctuary and bless the Lord. May the Lord Who made the heaven and the earth bless thee out of Zion (Psalm 133(134))

It is a very ancient and very short Psalm of a few words. Those who are the slaves in the house of the Lord (δουλοι Κυριου), who are established (εστωτες) in the courts of the dwelling of God, should comprehend the Lord with blessing (δου δε ευλογετε τον Κυριου); they should stretch out their hands. Παρατε τας χειρας – have stretched out hands; επαρα τας χειρας – stretch; as in: νυξ επαρα τας – night outstretched prostred) by night to the sanctuary and bless the Lord. Then, may the Lord Who made heaven and earth give His blessing out of Zion (Psalm 133(134)).

Apparently, it is not known who are the δουλοι Κυριου, who have to comprehend and bless the Lord, and who are established (are steadfast) in the house of the Lord, where is and what is the sanctuary to which they should stretch out their hands by the night and give blessing to the Lord, so then, they might expect the blessing of God the Creator. It could be any place, any time, any universe, where the night as the darkness in literal or abstract sense [[darkness physical or spiritual or intellectual, the darkness of ignorance, of idol worship, of inhumanity, of despair, of hopelessness]] exists, and where, still, God and therefore, the meaning of holiness, is known. This holiness might be the greatest sanctuary – Αγια Αγιων – of the temple that Solomon built; it might be any place where the priests beseech blessing of God; it might be the kingdom of God, to which the human soul–heart–mind belongs, because, with the blessing of God, it shall comprehended the knowledge of God that is the everlasting life and become the temple of the Living God (John 14:15–26; 17; Isaiah 8:13–14).

Who are δουλοι Κυριου – the slaves of the Lord?

According to the Holy Scriptures, slaves of the Lord are the ones who live by God, act by the power of God and for the sake of accomplishment of the will of God; among them are the Hebrew prophets, to whom God refers to as to “My slaves” – τας δουλους Μου – to whom He commands by His Spirit (Zacharias 1:6). Then, to those whom God will choose to be His own possession, Malachi the prophet refers to as to τον υιον αυτου, τον δουλευοντα αυτω (Malachi 3:17) – as to a son of man, who serves his father unreservedly, as slave (δουλευουσα αν δουλευε – to be a slave; to serve as slave; to be devoted as slave).

Lord Jesus Christ, the Son of God, Who came to accomplish the will of God the Father, said that His food is to do the will of Who sent Him to finish His work (John 4:34).

Then, the Lord explained His listeners that, when they accomplish the will of God, they have to say “we are unavailing slaves – δουλοι αρχειοι – for we have done what we ought to do” (Luke 17:10).

Those who enter the eternity with God to five in His presence and to reign forever also are referred to as the slaves – οι δουλοι (Revelation 22:1–5).

Then, Lord Jesus Christ told His disciples that they are His friends, if they do whatever He commands them. He no longer calls them ‘slaves,’ for a slave does not know what his Lord does of him; but He calls them ‘friends’ because He makes known to them all He heard from His Father (John 15:14–15). Afterward, the Lord says that the everlasting life is that they – His disciples who are given to Him by God the Father – may know the only One True God and Whom He sent, Jesus Christ (John 17:2–3).

Therefore, the difference between the one as a slave of God and the one as a friend of God is knowledge of the purpose, for instance, knowledge of what the Lord wants or does of him. Consequently, the chosen ones are those who are prepared to act, because they know the future that follows accomplishment of the purpose, and act accordingly to accomplish it (e.g., in: Malachi 3:16–18; 4:1–3). As the Lord says, they are the ones of God – His sheep whom He knows and who follow Him (John 10:27–30; 17:6). They — the ones chosen and known by God, His very Own possession, the blessed ones — will be in God and with God forever (John 17:1–26; Revelation 21:6–7; 22:1–5, 14).

For those who have learned the precious knowledge of God, and came to complete knowledge, of which St. Peter the Apostle wrote (2 Peter 1:3), there is no difference in the worldly definitions, to which the “free” people of democratic societies cling. There is no difference between the status of God’s slave and status of God’s freeman defined by human language for those who live by God and for God, and who, by the precious price, are set free from sin and bonded by the perfection of God (Matthew 5:48; John 8:31–36; 1 Corinthians 6:19–20; Colossians 3:10–14). They have been set free from the worldly powers of the world controlled by the evil, and therefore, they are not limited–bound–defined with the classifications and characteristics that define the boundaries of the limited structured world of the material. Their freedom includes understanding of the world, within which the one, who begins his ascent to God as the slave of sin — as the many of those who are born into this world do, has

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to comprehend the meaning of freedom

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in the fierce spiritual war with the evil

the war that is the one’s entire life, to win the precious freedom

of the mighty immortal son – and a child and a slave – of God

(2 Corinthians 3:17–18; Ephesians 3:14–21; 6:10–18; Revelation 21:6–7; Psalm 17(18))

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to become the blessed one of God – the child–son–slave

prepared for the eternity with God

(James 1:17–25; 1 Peter 1:22–25; 1 John 3:1–3;
Ephesians; Colossians; Revelation 22:1–5, 13–14).

Consequently, the Apostles (1 Peter 2; 1 John 3; 4; 5; Romans 6; Ephesians; Colossians 3:10–14; Galatians 3:26–29; 1 Corinthians 6:19–20; 7:17–23; 2 Corinthians 3:17–18; Galatians 3:26–29) refer to
a/ the people of God taken/included in possession and called out of darkness, because they know the purpose of their existence – to keep and to observe and to make known the law of God, and to convey the knowledge of God to those who are willing to accept

b/ freedom and freemen who are free of sin, yet who became the slaves of the righteousness – the ones unreservedly devoted to accomplishment of the will of God

c/ the children–slaves–disciples–friends of God who live by the Spirit of God

who are set free, because where the Spirit of God is, freedom is

who are established (εστωτες) and kept by the Absolute Good, excellence, and perfection of God, because they

— live by faith and love to God
— comprehend the meaning of human nature and human virtue
— imitate righteousness and virtues of Lord Jesus Christ
— they become the possession – the very Own people of God


Hence, for the Christians, the freedom is liberation from the evil and sin. This liberation is possible only if the Lord Jesus Christ, the Son of God, sets the one free. To become free, the one needs to observe the commandments–words of God, so, he would recognize the Truth and receive the authority to become a child of God, because the slave does not remain in the house to the age; the son remains in the house to the age (John 1:1–13; 8:36–36; 14; 15; 16; 17).

Consequently, for the Christians, the meaning of slavery is the spiritual slavery as submission to the evil and sin; the worldly/material division between slavery and freedom is irrelevant in the same fashion as the entire world that neither recognizes the Word–God nor knows the Holy Spirit is irrelevant for the one who belongs to God and has the inner peace given by Lord Jesus Christ (in: John 14:15–17, 25–27; 15:15–26; 17; 1 John 5).

One of the components of the knowledge that transforms a slave into the friend is an explanation: who is a Christian – the disciple and slave and child of the Almighty God, how should he learn the knowledge of how God, how could he evolve into a child of God, and how he should live the rest of his life at the Earth after becoming a child of God (in: John 1:12–13; Matthew; Mark; Luke; John; James; 1 John; 1 Peter; 2 Peter; Ephesians; Colossians; 1 Corinthians; 2 Corinthians; and other Epistles of the Apostles of Lord Jesus Christ, the Word–God).

What does it mean ‘blessing’? Why the one should bless the Almighty God Who has everything?

When a human being blesses God the Creator, he confirms his acceptance of God and his love to God; he opens his soul–heart–mind for the love of God making himself the part of God’s kingdom – the one who is established (εστωτες) in the house of the Lord.

When God the Creator gives His blessing to His creation, He bestows on him His Love and therefore, gives him the Divine Energy and Power of God either with the abundance of the good, of which Moses told his tribesmen at the time of giving (Deuteronomy 28:1–14; 30:9–20), or with the greatest gift of the wisdom and understanding that comes with the Holy Spirit. As the Holy Scriptures point out, some could receive both of them – the wealth of this world and the wealth of the Wisdom (Proverb 2: 3; 4; 6:20–23; 8: Wisdom 6:12–24; 7; 8) that prepares the human soul–heart–mind for the new world of God (John 14; 15; 16:7–16; 17; Revelation 21:1–8, 23; 22:1–5, 10–15).

For a Christian, the highest blessing – the assurance of the life everlasting – is the presence of the Holy Spirit Who comes from the Father in the Name of Lord Jesus Christ, because of love of God the Father to those who believe in His son – Lord Jesus Christ, the Word–God, and love Him (John 14:15–17, 23–26; 16:23–24; Matthew 7:7–11; Mark 11:24; Luke 11:9–13). Then, why the God should teach some of his hands to the sanctuary? What happens when the one stretches out (or lift up in other texts of the Holy Scriptures) his hands to God Who is Άγιος Άγιος Άγιος Κυριος Σαβαωθ and the Sanctuary (Isaiah 6:3; 8:13–14): the Άγιοι Άγιοι – the Holy of Holies – of each soul that lives by God?

When Moses led his tribesmen to the Promised Land and the Israelites departed from the wilderness of Sin, they encountered one of the native nations – the Amalec people; they were the first of the nations of the Promised Land, yet they perished (Exodus 17:1, 8–16; Numbers 24:20; 1 Kings 15; Psalm 33(34):21). The idol–worshipping Amalec nation had to be annihilated, because their great corruption and sins against the Lord have overwhelmed the measures of the evil, and its κυρος came before the Lord as that ever existed shall (in: Genesis 6:6–7, 12–14; Matthew 24:35–44; Acts 17:24–28; Revelation 20:11–15; 21:1–5, 24–27).

So (in: Exodus 17:8–16), Moses went up to the top of the hill over the place where the Israelites had to attack the Amalec, and he lifted his hands. While Moses’ hands were lifted (ἐνέπηρ: from επηρεω – to lift up saif, to open up wings) his hands to God; his soul for God as the waterless land: he is a slave of God, and he expects that the Spirit of God will guide him, that God will make him alive and bring his soul out of affiction (Psalm 142(143):6–12). He expresses his expectatons by lifting up/opening his hands to the Lord.

So, through the hands of man, the life–sustaining power of God enters the world of man for defeating the evil, healing the diseases of the mind and body, building the ουξων – dwelling of man (Psalm 126(127); 146(147)), and transforming the world, within which the ουξων – dwelling of man of God is accommodated, into the better place.

The referred above texts point to the particular phenomenon, which manifests the connection with God of those who are His slaves – δούλων Κυρίου; for instance, those in Psalm 133(134) and the prophet who spoke by the power given by the Holy Spirit, and who envisioned the soul without the Holy Spirit as the waterless parched arid desert waiting for rain (Psalm 142(143):6–12):
they are vigilant in the time (night),
when the others have no awareness of the actuality
and their reasoning collapsed
because of their lawlessness and corruption

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they stretch out (or lift up) their hands to accept the power
that comes with the blessing of God and from the dwelling of God

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God the Creator responds to them with His blessing
that includes giving of the life–sustaining energy
along the power to hold and to apply it for accomplishment of the will of God

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the power that one receives through the blessing of God the Creator
heals the wounds of his soul,
leads him out of affliction,
ensures his victory in the war with the evil ones,
and therefore, through him, sustains the world of the living

Hence, the one could comprehend the pattern describing maintenance of the existing world and perhaps, of the world to come.

At any time, the blessing given by God the Creator to the creation who — with faith — loves and blesses his Creator and other creations of God, is accompanied with well–being of His creation: blessing by God is the act of bestowing the divine life–creating and life–sustaining power that renews the face of the earth (man is the earth) and that is carried by the Holy Spirit and accomplished by the Word–God (Mark 11:22–26; Luke 11:9–13; John 4:34; 10:25, 30; 14; 15; 16; 17; James 1:17; Psalm 103(104):30; 127(128); 144(145); 146:3–6; Deuteronomy 28:1–14; 30:9–20). It always is the evidence of forgiveness and reconciliation with God in the present; it also is the foresight of the Future, when night and darkness will be no more (Revelation 21:23; 22:5).

For instance, the blessing of God has come unto the one

who was saved from the total ruin,
delivered from the power of darkness, pitied, forgiven,
and illuminated by the Light and Wisdom of God

{John 1:1–18; 9:15; 15:3–12; 17; 1 Peter 1; 2:9–10, 25; 2 Peter 1:2–11, 19–21; 1 John 1;
Colossians 1:13; Psalm 102(103); 103(104); 106(107)}

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who was purified by the Word–God from his sins and imperfections
and set free from the slavery to the arch–evil

{John 8:31–32, 34–36; 13:10; 15:1–8; 17:17}

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who is prepared for acceptance of the power that will sustain his life,
and along with him, life of the world given into his dominion

{John 14:1–26; 15; 17; Revelation 22:2–5}

↓
who, with his steadfastness of faith and righteousness of a child of God –
the one who imitates His God and Savior as a son imitates his father,
is renewed in cognition of God
and established on the Precious Indestructible Corner–Stone, the Word–God

1 Peter 1; 2; 1 John; Ephesians 2:18–22; Colossians 1:9–23; 3:10–11; Isaiah 28:16}.

The evil ones do not seek blessings of God: in the presence of God, the evil is not able to exist, and for the evil ones, presence of God is torture and then, the end–annihilation (Matthew 8:28–29; Mark 5:1–7; Luke 8:27–31; John 3:16–21, 36; 8:34–47; 1 John 3:8–15; Revelation 20:11–15). Hence, the self–chosen path of the evil ones

begins in darkness within this world

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culminates in the total ruin

from which nothing and nobody is able to save the evil ones —
those who rejected God and set themselves against the law/will of God

leads into the darkness of eternal separation from God

Isaiah 1:28; 43:11–13; Malachi 3:17; 4:2; Psalm 144(145):20}

While living in the darkness, or in the shadow of death — 
[σκοτός usually translated as darkness also has the meaning of death and shadow of death; in the contemporary Greek, derivatives of σκοτ–ος (σκοτ–ωμα < σκοτ–ωμος < σκοτ–ωνω) convey meanings of killing, slaughtering, massacre] — and especially, in the gloom of human reason, in the spiritual darkness inseparable from the evil, the slaves of the evil and sin invented different methods of illumination and persuasion of the others: burning wood, candles, lamps, street lights, bonfire, arson, burnt–offering of animals and humans, stakes of the Inquisition, pyres on which the books written by the different–minded are burnt, nuclear bombs, suicide–bombers, public flogging, torture, mutilation, and inhumane executions of human beings created after image and likeness of God (Genesis 1:27; 9:6), and so on...
Does not, with each passing moment, when a new crime of inhumanity is committed, the present world look more and more as the night without the Light, because the Word–God, the Light of the world, has left the world,

\[ \text{which has rejected His love} \]
\[ \text{which serves the evil} \]
\[ \text{in which only the expectations of evil are fulfilled?} \]


And I think that now, when the night of idol–worship, darkness of false religions, human misery and suffering fueled with incessant conflicts and wars, ignorance, inhumanity, and ungodliness crawl over the entire planet, when the Christian churches set on fire took place of street–lighting and when Christians and people of other faiths and walks of life are burned alive, beheaded, and slaughtered as animals because of their beliefs and desire to live according to their beliefs, would the δουλοι Κυρίου ask the blessing of the Lord God for the world of the evil?

And if they still do, would not the power that comes from God with His blessing speed up διαφθορα – the total ruin \[ \text{[153]} \] of the evil ones?

Would not this power accelerate collapse and disintegration of the evil establishments, as well as coming of the long–awaited end promised in the beginning of this age \( \text{[Matthew 24; Mark 13; Luke 12:35–40; 2 Peter 3]} \)?

Post for Sunday, May 6, 2018

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THE MIND

Supplement 4

Concept of Slavery

Introductory Note

It should be noticed that, in the current world, complete freedom as the unlimited possibility to follow the one’s inner inclinations and to pursue own purposes according own convictions does not exist. The world could be described as the net of hierarchical prisons with different degrees of limitations and restrictions of freedoms and liberties; for instance, such as freedoms of conscience, religion, access to knowledge and information, speech, travel. In general, freedoms and liberties, which define freeman within free world, have lost their genuine meaning.

The one might infer that the current civilizations embody (although in different degrees) the heathen – Aristotelian “divine”/universal master ↔ slave order, in accordance with which a human being is considered and treated as the human chattel with strictly determined ranges of physical movement, behavior, speech, etc., established and controlled by the masters/slave-owners. These ranges of movement, behavior, speech, etc. usually are defined by the purposes for the sake of which a slave is kept alive and used by other humans and by human establishments: household, society, state, empire, social, political, religious, and the others.

The heathen philosophy \[\text{220}\] based on the Orphic doctrine and Orphic concept of man sustains the framework of knowledge, which justifies human slavery and makes it the only arrangement acceptable for the current political, religious and other establishments of all current civilizations, which employed Aristotle’s political, religious, and social doctrines

either explicitly

\[\text{[[through the “ideals of democracy” openly based on or derived from the Aristotelian concepts, which the Westerns learned from the works of Avicenna (980–1037, “the Commentator” in the Western references) supplied by the Crusaders who lootened them from the houses and libraries of the Muslims. Through Aristotelian notions, the Orphic doctrine directly penetrated the works of the Western theologians, starting with Thomas Aquinas, and shaped the religious–philosophical–political framework of the Western civilization]]}\]

or implicitly

\[\text{[[through acceptance of the legacy of Avicenna (980–1037) as consistent with any of monotheistic theologies]}\]

In general, the current slavery–sustaining religious–social–political framework still underlies all current civilizations, although limitations of freedoms and liberties of human beings have different degrees. This common framework is based on Aristotle’s notion of slavery as a “divine” or universal order; it includes the following assertions borrowed from the Plato–Aristotle’s religious–social–political utopia:

a/ a human being is a part/property/slave of state/community/other establishments

b/ slaves, women, and animals are equal in deprivation of the right on a share in creation of common good and privileges of freemen

c/ woman might be considered as a property of man (father, male relative, husband), or even as the common property.

However, any establishment founded on slavery is abomination to God, because it perverts the human nature and corrupts the world created by God; as anything with the perverted nature, it activates the laws of disintegration, and its very existence is the anti–evolution – the process of degeneration \[\text{222}\] and perversion of the humans and decay/disintegration of the human establishments.

Concept of Slavery

From all fantasies of the corrupted and evil imagination and all evil devices of the mind, slavery is the worst and the most incompatible with the human nature invention: the root of slavery is hatred to God the Creator and hatred to the creations of God – man and woman.

Slavery exists because of the assumption that a human being created in the image and after likeness of Almighty God may be treated in the same way as humans treat domestic animals; for instance, a human being (a slave) might be a property of another human being (a slave–owner) who has the right to determine conditions of life and death, to restrain, punish, maim, inflict harm and suffering, slaughter, to allow or do not allow procreation, to train/educate or do not train/educate his slave, and to use his slave or derive advantages from his use by any other means. In brief, the slave–owner determines life, death, suffering, and all other components of slave’s existence, because the slave–owner has the right to use the slave for slave–owner’s advantages and according slave–owner’s needs, convenience, desires, or whim.

At least four co-related fundamental assumptions sustain the framework of knowledge that is behind justification of human institutions and arrangement of human establishments, which accommodate existence of slavery:

- denigration of the image of God, which any human being carries as a creation of God, therefore, either rejection or belittlement of God the Creator

- \(\downarrow\) revolt against the God's commandment: you shall love your neighbor as you love yourself \(\uparrow\)

- permissibility to deprive a human being of his natural rights on freedom, life, happiness, procreation, education according to his choice and natural inclinations,

- of freedom of development/evolution, as well as of his right to live according own will – and all these for the sake of another human being who has access to the physical power of coercion \(\downarrow\)

- permissibility of one human being to transform another human being into the human dust \(\uparrow\)
Only the heathenism 1220 – the cult of the arch–evil – enemy of God and murderer of man from the beginning (John 8:43–44) and issuing doctrines, which are based on rejection and denigration of God the Creator and the consequent belittlement of a human being created in image and after likeness of God – provide the theological foundation of slavery.

One of such cults, for instance, is the doctrine of Orphius 1220 [who envisioned their main deity in image of the arch–serpent/dragon – “the absolute divine animal” – stuffed with forms of the living beings, among which a human form was just one of the multitude] and issuing assumption of permittance to sacrifice human beings to the defiled animals, beasts, and other creatures contained within the arch–beast.

So, by the hatred of the arch–evil embodied into the heathenism, a human being created to dominate and to possess the earth and to subdue the fishes, reptiles, beasts, and birds of the sea, land, and air (Genesis 1) was degraded at the level of miserable creatures who worship the reptiles and other beasts and who are sacrificed for glorification of the swarm of their bestial “deities” gushing out of the arch–serpent/dragon – crooked serpent, the arch–evil (Isaiah 27:1; Revelation 20:2).

Generally, slavery could be defined as the composite of the following factors:

a/ physical and mental intimidation, oppression, and subjugation resulting in a complete submission of one human being (slave) to the will and control of another human being or human establishment (slave–owner, master), which is based on deceit, on the power of coercion and duress, and on fear of suffering and death

b/ an attempt to substitute the will of man/men’s establishment – slave–owner – for the will of God the Creator, and as such, the revolt against God, His Law, and His will

c/ denigration of a human nature created in image and likeness of the free Omnipotent Almighty God
d/ substitution of the arch–evil for God, because each act of revolt against God and His Law has the only source: the corrupted human heart/mind that became the servant of the arch–evil and pursues the purposes of death and destruction.

For the slave–owner and within the slave–owning establishments, slave is not a person, individual, personality.

A slave is an article of property, the human chattel, a moving animated part of the master’s estate that exists for the sake of bodily service to his master. A slave is different from cattle and other living beings, which are also the property of the master, because he possesses the faculty of speech (yet, a slave has no right to speak in the presence of his master until the master orders him to speak), hands for work, and can be trained to serve different needs of his master.

A master is empowered to utilize body of a slave for own purposes. The master has rights to coerce his slave to do all that the slave–owner desires (including slaughter of other slaves and living beings), inflict on a slave pain and suffering, and to put a slave to death for disobedience, attempt to escape, and for any other reason.

For maintenance of the institute of slavery and for own protection, slave–owners utilize political, military, religious, and social structures, establishments/systems, through which slave–owners exercise the power of coercion to guarantee obedience of the slaves.

The slavery exists only because of deceit, power of coercion, and authority based on military force, arms, weapons, special establishments – army, secret police, inquisition, total surveillance, and other inventions of the slave–owners [recall for instance, the history of the Roman heathen Empire, the papal empire, Nazi Germany, Bolshevik–Communist Russia, and consider the current communist and oppressive regimes, for example, such as in North Korea, Islamist states], insufficiency (e.g., poverty, ignorance), laws, customs, the lies, whose father is the arch–evil (John 8:44), and the power to inflict death, suffering, and to coerce slave to obedience make possible the domination of slave–owners over slaves.

There are two kinds of slavery: physical slavery and slavery by mind/spirit – spiritual slavery.

A slave by body is restrained by the power of physical coercion, although sometimes, such a slave can obtain physical freedom (to flee the master, to buy own freedom, to receive freedom as a gift from a kind master, etc.).

A slave by spirit/mind has no freedom of thinking because of deceit and false knowledge; he lives to accomplish the will of the others who are his spiritual leaders, masters/guides, etc., – in fact, owners.

Consequently, spiritual slavery (or slavery of the mind 1339) is manifested through

- acceptance of the opinions of the others and their judgments as the absolute truth
- silencing of own conscience and rejection of own reasoning and judgment
- unreserved submission to the will of the others

Equally, in those who initially had at least some knowledge of God and in those who initially had no knowledge of God, misconception allows substitution of lies for truth, false assumption for knowledge, and the evil for the good; ultimately, spiritual slavery takes the place of spiritual freedom, yet, the first stage is misconception – impaired judgment of the mind deprived of knowledge of God and love to God.

For a human being, spiritual slavery is sin, because a human being in a state of spiritual slavery has to forfeit the most precious gift of God – own judgment as the foundation of own reasoning, therefore, as the actualization of own personality. Spiritual slavery is always de–individualization incompatible with the human nature, denigration of man, and transformation of a free human being into a part of the herd of “social animals” and property of those with the access to the power of coercion.

Spiritual slavery is the perversion of the human nature and, therefore, sin before God, because

1/ slavery not only deprives of freedom of choice and freedom of actions necessary for achievement of the purposes, which a human being has been created to achieve; slavery is perversion of human nature. A human being is created in image and after likeness of free Almighty Omnipotent God the Spirit, and where is the Spirit of God there is freedom (Genesis 1:26–27; John 4:24; 2 Corinthians 3:17). It means that spiritual slavery is possible only if the mind rejects God and if the ideal – man, doctrine, religion, etc. – takes the place of God in human heart

2/ slavery is death of reason, therefore, inability to perceive 152 and to comprehend the words of God, to find God, and to come to God, so sin 154 would be forgiven, the heart–mind healed and given wisdom 155, firstly, as ability to discern the good and the evil ([our God is God of knowledge Who gives wisdom; from His presence, knowledge and understanding come {1 Kings 2:3; Proverbs 2:6}])
The spiritual slavery

 begins with delusion –
 acceptance of the false knowledge as the truth

 proceeds and roots itself into the mind through the symbolic–magic–mythical thinking

 that became the common mode of thinking within the societies,

 which live not by the knowledge of God and not according to the law of God

 is maintained with attachment → addiction → subservience to false knowledge,

 which is constantly propagated by the contemporary diviners and “opinion-makers,”

 and which is constantly spread through all media channels

To become free, a slave by mind needs

 a) an ability to access new knowledge and an ability to comprehend it
 b) an ability to form own convictions and opinions – to have own judgment
 c) an ability to think according to own convictions and an ability to act according to own will
 d) the mental power to discard the will and orders of those who keep him under control.

A slave by body can be a freeman by his mind and manner of thinking, although he might not have freedom to act according to his own will [[with one exception: the ultimate decision to choose suffering and death, when his faith makes impossible the submission to the laws that contradict the Law of God]].

A slave by mind can be apparently free and independent, yet, he thinks and acts according to the will of the others who control his mind and conscience. They dictate him how to think, act, live, believe, worship, procreate, etc.

The most frequently employed methods and practices of enslavement are false religions and false knowledge. From all the evils invented by those who need to enslave the others for the sake of own advantages and for accomplishment of own purposes, false religion is the worst and the most effective weapon of enslaving.

Slavery entered the post–Flood world with the curse of one man (Noah) imposed onto another man (Noah’s grandson – Chanaan, the son of Cham) for evil and treachery: slavery came from the world annihilated for corruption, iniquity, and perversion of the nature, which made it the abomination to God. The descendants of Chanaan – Canaanites, the cursed nations of slaves, include Sidonians (Phoenicians), Amorites, inhabitants of Sodom and Gomorrah, and the others, which the Holy Scriptures mention as the corrupted idol–worshipers who became abomination to God, as those who the chosen nation must avoid, and as those who are destined for extermination (Genesis 6:6–14; 9:18–27; 10:6, 15–20; Exodus 34:11–16; Leviticus 18:21–30; Deuteronomy 7:1–6, 16–26).

These nations were prosperous and successful in wars, trade, agriculture; they possessed lands, riches, slaves, and other property; some of them dominated other nations and headed political and commercial unions, which the others envied and feared for fear of slavery.

In the current world, continuation of existence of slavery is the logical/natural consequence of false assumptions, evil thoughts, corrupted imagination, heresies and lies, which take the place of true knowledge of God and therefore, enslave the mind to the worst enemy and murderer of man – the arch–evil, the father of lies.

For instance, the official doctrine of the papal church of Rome – Aquinas' political theology, which Thomas Aquinas devised with the concepts of Aristotle, and especially Aquinas' doctrine of “holy”/unreserved obedience, reveals how slavery of the mind takes the place of the teachings of freedom and how slavery becomes the actuality of the people who were called to the perfect law of freedom. The road to the comprehensive slavery of mind begins with heresy \[2106\] – the false assumptions concerning God, application of the heathen philosophy for explication of the Gospels, and following misinterpretations of the words of God.

Aquinas' definition of disobedience to the pope as “mortal sin,” even the more grievous sin than disobedience to God, reminds customs of slave–owning societies, which condemned disobedient slaves to death, especially, because Aquinas equates disobedience with heresy, while the papal establishment/“empire” considered heresy as the state treason (according to pope Innocent III's Vergenti In Senium, 1199) and similarly to the Roman heathen empire, punished it by death. Aquinas postulated that heretics must be separated from the papal church and delivered “to the secular tribunal to be exterminated thereby from the world by death” \[Summa Theologiae II–II Q.11 a3\].

Aquinas attempted to devise the comprehensive doctrine of obedience and so, to establish submission of the mind and body of the papal subjects to the pope as the unquestionable foundation of his religion. In particular, Aquinas asserts that the religious people have three degrees of obedience: in the regular mode of life, that is sufficient for salvation, then “perfect obedience” in all lawful matters, and the third – “indiscreet obedience” in the unlawful matters \[Summa Theologiae II–II Q.104 a5, a6\].

The believers can reach the state of “perfection of divine love” through “the abnegation of self–will” and submission of own life, will, and conscience to the complete control and government by the superiors \[Summa Theologiae; The Religious State\].

Aquinas' doctrine of “holy obedience” came to completion in works of Ignatius of Loyola \[Spiritual Exercises and other Ignatius of Loyola's works\]. According to Loyola's rules for the members of the Jesuit society (who became the pope's most advanced militants, who now are the pool of human reserves, from which the papal hierarchy takes its leaders and most advanced members, and who maintain the current papal institutions), should see the white as the black if “the hierarchical Church so stipulates,” to consider the will of the superior as the will of God and, consequently, to execute any order of the superior, even those “difficult and repugnant to sensitive nature.”

For instance, as the history demonstrates, among the Jesuits were spies, conspirators against kings, the inquisitors – these vocations demand abilities to commit deeds “repugnant to sensitive nature”: to betray, deceive, torture, murder human beings; all these deeds are violations of the commandments of God.

Any Jesuit has to achieve complete abnegation of own will and judgments; he must obey “blindly, without inquiry of any kind” to the superior who – for Loyola and his followers – holds the place of God or the place of Jesus Christ, has “His authority,” and is “obeyed in the place of Christ.” The subjects must realize the will of superior as the will of God, and the superior’s wish must become own wish of the subject: when the superior gives orders, his voice must be recognized as the voice of God or as the voice of Christ. For any Jesuit, “to maintain a right mind in all things” means to put aside all own judgments. Such obedience is justified with “the whole natural order, the hierarchies of angels, and well–ordered human institutions” \[Ignatius of Loyola: Spiritual Exercises §365; To Rector and Students of the College in Coimbra, 1548, §3–4, 7; To Fathers and Brothers in Portugal, 1553, §2–3; On Prophecies and Revelations, 1549, §35, 47; The Final Word on Obedience §2 in: Personal Writings 358; 200, 202; 222, 236, 252; On Perfect Obedience in: Councils for Jesuits 76, 78, 81; The Constitutions of the Society of Jesus and Their Complementary Norms III.284; IX.765 §20 123, 365\].
Does not Loyola’s “the whole natural order, the hierarchies of angels, and well-ordered human institutions” have similarity with the Aristotle’s “divine/universal master–slave order, or the universal master–slave pattern?

For a Christian, Aquinas’ “holy obedience” to the mortal man–pope, especially, when the pope carried the title of the prefect of the Inquisition, is institutionalization of slavery and idol–worship, which, as any slavery and any idol-worship, are abomination to God.

Another illustration of the meaning of comprehensive slavery (of the mind and of the body) could be found in the history of the Phoenician civilization [see Ancient Civilizations: Legacy Overview]

1) the people enslaved by the false religion sacrificed own children to idols and sent own daughters to serve as the temple prostitutes
2) the practice of human sacrifices was maintained “by the decree of people”
3) the slaves by body were obtained through wars and piracy (kidnapping)
4) the slaves by mind embodied their religion and philosophy into execution by crucifixion – agonizing death of a human being whose body is fixed on the wooden cross without any possibility to move, to free himself, to avoid excruciating pain even by accelerating own death, and without any hope of salvation.

So, if to consider freedom and slavery in the reality of Christian faith, what makes the difference between the free mind and the enslaved mind? Why one mind accepts false knowledge and becomes a slave of the others, and another mind rejects false knowledge and guards own freedom as the most precious possession? What does freedom mean for a Christian

Only knowledge of God makes difference between slavery and freedom:

the free mind lives by Truth – by the Word–God,

because of Whom the Holy Spirit comes

{John 14:6; 15:26; 16:7–16}

and empowers the one to possess wisdom for comprehension of the actuality

and for completion of the road to God

the enslaved mind lives by lies and false assumptions,

which are rooted in imagination fueled by the evil

{John 8:31–47}

False knowledge sustains slavery of the mind, and false knowledge of God is the main component of the ultimate weapon of enslaving.

A slave and a freeman differ by

a) responsibility for own actions, words, and thoughts:

– slave has no own will; he executes orders of a master, serves purposes of the master, and acts according to the master’s instructions; he is not responsible for own actions and their results, if he acts according to the will of his master

– freeman acts according own will, interests, knowledge of the actuality, and pursues own purposes – he is responsible for his thoughts, words, actions, and their results

b) limitations:

– slave lives in physical and mental confinement; the first knowledge that slave receives from those who control him is definition of limits – firstly, space, knowledge (especially, through denial of free access to information), reserves: where he cannot go, what he has no right to read (e.g., Index of the Prohibited Books published by the papal office lists the books that are forbidden for Catholics; one of the first books prohibited by the Inquisition for laity’s reading was the Holy Bible, in 1229), what he cannot possess (e.g., private capital/property was forbidden for the subjects of communist states of the twentieth century), and so on

– freeman’s mind is free to pursue any knowledge he is able to perceive and to comprehend, and he can move freely within his life–space.

If abilities, and consequently, ultimate potential of a slave are defined by the slave–owners, free man’s ultimate development and potential are defined by his own abilities and parameters of the world in which he lives (time–space–complexity).

Even in the heathen Antiquity it was known that the mind of a slave is unable of creation of knowledge of the actuality: it is devoid of reason and unable to function according to its nature (that is to perform the works, for which God created it).

In the contemporary terms, it could be said that the mind of a slave is the closed, therefore, insufficient degenerating system {while the mind of a freeman is evolving system[280]}. For instance, Isaiah the prophet describes the idol–worshipers {Isaiah 42:17–22} as the plundered people[261]. Definitely, not all of them are slaves by body; they are slaves by mind, because they trust in the graven images – idols, which became their snare. Their freedom to cognize, to evolve, and to reach the full potency of wisdom is taken away; they are kept in captivity by lies, deceit, an inability to comprehend the truth and consequently, an inability to obtain freedom. The reality of the plundered people – the slaves by mind, those who accepted false knowledge, who live by dreams and figments of imagination – idols, and are fed by heresies, propaganda, and lies – might be inferred from another Isaiah’s description (in: Isaiah 59:4–11).

In general, freedom of the mind is the freedom to evolve and to reach optimal potency it was created to obtain – unlimited abilities of

a/ cognition
b/ creation of knowledge of the world given into dominion of man
c/ finding the road to God.

If so, what, then, is freedom of Christianity?

Firstly, it might not be physical freedom. Originally, Christian teachings has found the majority of followers among slaves by body who, nevertheless, discerned and obtained the actual freedom promised by the Gospels {John 8:31–36; 14; 15; 16; 17}.

Again the answer is in the Holy Scriptures.

For instance,
– St. Peter the Apostle {1 Peter 2:13–18} instructs the Christians (who as he writes, are “the royal priesthood” and “holy nation”) to be obedient to the civil authorities as free (ως ἐκεύς ἄνθρωποι) and not having freedom as cover–up for evil, but as slaves of God (ως ὑποκάτω θεοῦ)
– St. Paul the Apostle {1 Corinthians 7:20–24} advises the slaves who became the Christians that although it is better to become a free man, this freedom {freedom of a body} does not matter
– St. Paul the Apostle warns Christians do not become the slaves of men {1 Corinthians 7:23}, because the Christians are bought by the treasured price {by the precious Blood of Lord Jesus Christ].
What then, are the true meanings of freedom and slavery, and how an ordinary human being can be free, if he is born into the world arranged by the degrees of deprivation, spends the entire life and dies within the human hierarchies under the authorities, rules, control, and surveillance of all types and scales, and, if he must be obedient to civil authorities and live according to the laws of the state, which might be hostile Christianity?

The references to slavery in the Holy Scriptures imply more than physical submission of one human being–slave to another human being – slave–owner. For instance, the conversation of Lord God Jesus Christ with “the Jews who had believed in Him” [John 8:31–59]:

— God promises the knowledge of truth, which sets man free, and they respond with pride and anger: they are the seed of Abraham, and to no one they have been enslaved — never! So, why He promises them that they would become free?

— God explains that anyone who practices sin is the slave of sin; He knows that they are descendants (seed) of Abraham, yet, they seek to kill Him because His Word – ὁ λόγος has no place in them

— again, they insist that they are the sons of Abraham

— God tells that they are not the sons of Abraham, because they do not act as Abraham did: they seek to kill Him – the Man Who speaks the words of God, because they commit the deeds of their father

— after their statement that they have not been born by fornication – they have God as their Father, the Lord degrades them into the sons of devil who was a murderer from the beginning and has no truth in him, and He explains why: they seek to kill Him Who speaks them the truth and accomplishes the deeds of God

— then, they decide to stone Him, yet, He hides Himself from their sight, passes among them, and leaves; so they stay with their stones.

The arguments of opponents of Lord Jesus Christ, the answers of God, and the overall dynamic of conversation written with the precision of beholder reveal how the confined and insufficient logic of ignorant, yet, proud — therefore — deprived of the power of wisdom that comes only from God — human mind encounters the judgment of Almighty God the Creator. The Gospel makes visible

1/ the difference between freedom and slavery
2/ death behind the slave’s judgment.

Similarly to the lightning strike by the double–edged sword, the words of God destroy the edifice of human pride and trigger off the actions, which disclose the true intentions of those who “believed in Him.” The ignorant human mind in an attempt to save own dream world of pride and self–exaltation makes higher and higher claims:

1/ the seed of Abraham who never were enslaved

↓

2/ sons of Abraham

↓

3/ sons of God

Yet, God casts the human clay into its actual miserable place:

1/ ignorant slaves of sin

↓

2/ slaves who desire to murder the messenger of God, because they are not able to perceive the Word–God

↓

3/ sons of devil ([the arch–evil]), the liar, that was a murderer of men from the beginning

The Gospel discloses the irreconcilable conflict between the human self–exaltation sustained by imagination and pride and reality: “the sons of Abraham” who claim to have God as their Father, pretend that they have reached the Heaven and they are free. In fact, the abyss separates them from the actuality: because of the committed sin, they lost the ability to understand and to hold the words of God; therefore, they lost their true Father and enslaved themselves to the arch–evil – source of lies and death.

The Gospel’s text where God tells that the people became incapable to comprehend His words relates with writings of Jeremiah the prophet who wrote that the nation of God committed two evils:

— they left God – the spring of the living water
— they carved from themselves the λάκκον – broken cavities incapable to hold the water: [Greek word λάκκον denotes also underground prison; for instance, when Jeremiah the Prophet was imprisoned for bringing the message about the will of God, he was cast into λάκκον – the underground pit (Jeremiah 45:7–13)].

These two evils are abandonment of God and enslavement to idol–worship. Eventually, they became slaves and the subjects of mockery imprisoned in a quarry of beasts of prey ( Jeremiah 2:13–20).

There is also another logic line in the referred above conversation: the meaning of slavery extends; it begins from the physical slavery in the material world and envelops the realm of the mind.

The puzzle of slavery comes to its resolution during the Last Supper: Lord Jesus Christ tells His disciples that He no longer calls them slaves (δουλους); He calls them friends (φίλους), because slave does not know the works of his master, yet He made known to them everything He heard from God the Father. These words of God follow His explanation of the meaning of the greatest love and friendship: the friend should lay down his soul for his friends. Then, the ultimate revelation – God tells His disciples: “you are My friends if you do whatever I command you” (John 15:12–15).

Two inferences due:

1/ the knowledge of God is the freedom of man
2/ ultimately, God bestowed on the human mind the ability to ascend to the power, desire of which became the trigger of the original sin: the power to know God and His works; this power is seen as abilities of becoming His child and His friend and doing the works He does. [conf. in: John 1:1–13; 14:12–14; 15:12–15; 1 John 4:16–17; 21: 5:13–15; Wisdom 7:27; Isaiah 41:8].

Since, with acceptance of the Word–God, with God to love, through observance of His commandments and accomplishment of His will, a human being–child of God finds the way home and enters the house of God the Father [John 1:1–5, 9–14; 14:2, 6, 12, 26].

Only love annihilates slavery of the mind–reason; neither disobedience nor deceit facilitates fulfillment of aspirations and purposes.

The historical background, on which this conversation unfolds, underscores the significance of the freedom promised by God.

The roots of slavery are hidden in the pre–Flood civilization: when Noah cursed his grandson Canaan, he predicted that Canaan would be a slave of his relatives; therefore, Noah definitely knew the meaning of slavery – the part of the burden of evil, which triggered the annihilation of the pre–Flood Earth along with all corrupted flesh (Genesis 6: 7; 8; 9:18–27).
Before receiving the Law, the chosen nation underwent four hundred years of slavery in idol-worshiping Egypt, the land of descendants of Cham who sinned against his father Noah and whose son Canaan was cursed to be the slave to his brethren [Genesis 9:18–27; 10; 15:13–14; Psalm 104(105):23; 27; 105(106)]

So, the people would learn slavery and to be prepared to appreciate freedom.

Later, when the idol-worship spread all over Greece and, instead of peaceful and prosperous life in the Promised Land, the people had to encounter famine, wars, and ultimately, slavery. Jeremiah the Prophet explained the reasons for their affliction: those who have abandoned God and enslaved themselves to alien gods in their land would become slaves of the aliens in another land [Jeremiah 5:19]. The prophet disclosed the correlation between two plagues of mankind: idol-worship and slavery are inseparable.

At the time of establishment of Christianity, the Promised Land was conquered by the Roman Empire; its population knew slavery well: it became the daily manner of existence. Nevertheless, the true meaning of slavery shifted and for many began to denote only physical submission, although the master奴隶 relationship describes all dimensions and levels of life within the heathen establishments.

For instance, the Roman social hierarchy was maintained exclusively with master奴隶 relations –

— starting from the Roman soldier who during the military campaigns grabbed his portions of loot, enslaved the survivors of conquered cities, and retired to become a farmer living by the labor of slaves who had to toil at the fields and provide all bodily services to their master

— finishing with the divine emperor who treated senators, patricians, and other citizens of Rome in the same way as his subordinates—senators and other citizens—treated their slaves.

In general, the fabric of the Roman slavery-based society was woven with the Greek theology, philosophy, and logic, especially, with the Stoicism.

Stoicism is the offspring of doctrines left by the Greeks—Heracitus, Socrates, Diogenes of Sinope, and Zeno of Citum, modified by the Romans (Ciceron), and supplemented with deities, ideas, and customs borrowed by the Romans from the conquered Mediterranean and Asian nations. Today, the ancient—heathen—Greek philosophy still is considered as the pinnacle of human reasoning. So, what the human reasoning devoid of true knowledge of God could invent, for instance, in such sphere as slavery and freedom?

The ancient Greek philosophers left two different concepts of slavery, which differentiated the general and personal outlook of the people within the social groups—layers of the Roman Empire. One of them belongs to Socrates, another— to Aristotle.

Socrates defines slavery as the death of reason: slavery “prohibits growth, integrity, and freedom” and produces dead minds, which are not able to create a single wholesome thought [Plato Theaetetus 173a–b]. If Socrates believes that thinking is life, he should perceive the slave-owning society as the society of murderers—the living dead who destroy the life of reason. He was right in his assessment, because the democratic slaves-owning Athenian society condemned him to death [Plato Euthyphro; Phaedo]. So, the philosophy of Socrates obviously did not fit the heathen democratic environment.

About thirty years separate the year of Socrates’ execution (399 B.C.) from the year when Aristotle the Macedonian entered the Plato’s Academy. The Athenian society had not changed: the historical settings in relation to slavery at Socrates’ Athens and in Aristotle’s Athens are almost identical. However, if for Socrates, slavery is the death of reason, for Aristotle, slavery is a natural law “divine” order, and the natural foundation of social order: he postulates that for a man, it is proper to observe “the ruling factor” in all matters, as for a slave to live “with reference to the rule of master.” Moreover, Aristotle believes that the natural merit of master奴隶 pattern is beneficial and just [Eudemian Ethics VIII.iii.14–15; Politics I.5.1254b; I.6.1255b].

For instance, when Aristotle describes the household-part of a nation, and the Polis (the Greek city-state) – the political association, which is established by the men-heads of households for their own protection and survival, he applies his universal pattern of slavery to every level of the establishment. He asserts that the human chattel (slaves) is the most indispensable part of the property. Then, he made the following statements:

— humans are slaves of gods
— a free citizen–master owns his parts–slaves
— the city is a single whole, formed by a certain quantity of different parts–compounds–citizens
— a part “belongs entirely” to the whole similarly to an article of property: the slave “belongs entirely” to his master as an article of property, and an instrument for purposeful actions
— a citizen, as a part of the city, belongs to the city, not just to himself
— the community owns its parts–citizens
— the Polis/state has the natural right to subjugate the barbarian nations, because they are slaves by their nature [Oeconomica I.i.2; I.v.1; Politics I.4.1253b–1254a; I.6.1255b; III.1.1274b; VII.14.1333b; VIII.1.1337a].

The logic of slave-owner fashions an entire framework for all Aristotle’s speculations; he perceives the entire world, his cosmos-universe, as an embodiment of the universal master奴隶 pattern: humans are slaves of gods, thus, slavery must be the natural foundation of any human society and establishment.

The vision of the deity as a slave-owner has brought Aristotle to the idea of separation of the good of man from the good of gods, because, in his society, that what is good and natural for the master is not intended and is not accessible for his slave. Such separation resulted in substitution of the practicable material good of the society for the Absolute Good: the good material, discernible, verifiable, and understandable by man took the place of the good of gods and the physical perception became the foundation of Aristotelian and Western ethics.

The Aristotle’s line of arguments prompts some inferences:

1/ the citizens are the slaves of the city, instruments of the city, or the city’s chattel/animated articles (that is the property without faculty of decision); therefore, as all slaves, they do not have freedom to live as they like to

2/ the proclamations of the unity of interests of the city and its property with comparisons with the body, soul, benefits of friendship, appeals to the nature, etc. have the purpose to facilitate persuasion of the citizens to accept interests of the city as their own

3/ the speculations concerning justice, wisdom, happiness, free way of life for the citizens-parts–property of the city, and other lofty words have one down–to–earth practicable end

Aristotle attempts to deceive the enslaved population with the imagined freedom, because he needs to facilitate management of the citizens and to make the sacrifice of citizen-property of the Polis to the interest of their master–Polis/state to look as the free, purposeful, and virtuous choice.

Consequently, in the Aristotelian model of a political establishment, a/ lies and slavery become companions

b/ proclamation of freedom of democracy disguises slave-owning hierarchy
c/ manifestation of beliefs in slogans and false promises of those who strive for the political power sustains the political rituals similar to rituals of the idol-worshiping societies

The Aristotle’s doctrine nurtured countless generations of rulers and philosophers of all scales; his concept of slave as the means to provide for the bodily needs of the master received the ultimate completion in the nineteenth century when Nietzsche declared that the vast
majority of the population is entitled to exist only because they are used for “service and general utility” [Nietzsche Beyond Good and Evil §61 43].

Then, Adolf Hitler adopted the Aristotle’s habit of self-assertion as the judge of other nations and portrayed the future of the German super-race as the master of all other nations [Hitler (1940a) 4–5].

The basic concepts of the Nazi ideology – deification of the state, cult of the dictator-Führer as an embodiment of the deified state, racial superiority of the Germans and their right to use other nations as the slaves – all of them have their roots in Aristotelian concepts:

a) a man is the part–property–slave of the community/state
b) the human chattel–slave is the property designated to serve the needs of the master–state
c) one nation might possess special superiority over all the others.

The same logic of slavery might be discerned in the ideologies based on Marxism, e.g., Bolshevism, Communism, and Socialism. In fact, all totalitarian states of the twentieth century employed the same Aristotle’s method – they promulgated absolute freedom of their subjects, while, in fact, transformed their countries into the most inhumane slave–houses ever existed.

Historically, each oppressive establishment had its own ideology, and not only physical slavery provides the necessary ground. The main foothold is the particular attitude of mind, which impels citizens–subjects to accept any command, wish, desire, policy of their leader as the divine will — unconditionally, in spite of negative consequences this policy, command, wish, or desire would cause.

Such establishments manufacture similarly–minded standard parts–subjects with the qualities [through public education, media control, controlled access to the information and knowledge]] and in the quantities [controlled reproduction]] needed to sustain existence and expansion; any subject’s contradiction [usually detected through total surveillance including the institute of the informers]] leads to extermination or imprisonment with the purpose to stop dissemination of ideas inconsistent with the official ideology.

For instance, in the Roman Empire, Seneca initiated the irreconcilable conflict between the imperial hierarchy of values and the inner hierarchy of man (therefore possibility of social instability) when he wrote that men are in the power of nothing, if death is in their power, and that freedom from the fear of death comes with the knowledge of the good and the evil [Epistles XCI 1:447; LXVIII 2:197–199; CXIV 3:309, 317]. Consequently, the Fate has no power over those who know how to die. Consequently, as Socrates in his time, Seneca had to die because of his convictions. Seneca’s pupil, Roman Emperor Nero (AD 54–68) ordered the aged philosopher to commit suicide (the method of execution reserved for the highest Roman nobility). Obviously, even the mention of freedom had dire consequences in the society of slaves.

The necessity of continuation of slavery, which is the foundation of the current civilizations [as well as of any establishment created within the framework of knowledge based on the Orphic → Plato → Aristotle doctrines]] could be one of explanations of the widely spread hatred to the Christian teachings. The reason for this hatred is the fundamental concept of Christianity: freedom given by God [John 8:31–36].

The Christians hold that slavery is the evil inconsistent with the human nature:

\[
\text{man was created free and for freedom – in the image of the omnipotent and free God and likeness}\\[5pt]
\text{therefore, to ridicule, to deceive, to enslave, to deprive of any possession, to murder, to maim, to mutilate, to torture,}\\[5pt]
\text{and by any other means to denigrate the dignity and well–being of a human being created by God in His image and after His likeness,}\\[5pt]
\text{is abomination to God}\\[5pt]
\text{because through such acts – by inflicting suffering–hurting–mutlating–assassinating the human–carrier of the image of God –}\\[5pt]
\text{the evil one rises up against God the Creator}\\[5pt]
\]

Only with acceptance of the Christian teachings, the societies could be empowered to pursue the human ideals and to arrange life of their members according to the human nature. After revelation of the true knowledge of God and its carrier – Christianity, it became clear that all religions, which justify victimizing, enslaving, torturing, murder of some for the sake of the good of the others, are spreading false knowledge339 and lies of the arch–evil.

Why then, the contemporary mind still is not able to understand that without God there is no freedom?

There is only one answer for all questions concerning freedom: where the Spirit of God is there is freedom (2 Corinthians 3:17).

In the presence of God, the evil does not exist; therefore, the ultimate freedom for man within the world of the matter is the freedom from the evil and sin144: freedom from the deeds of evil committed against God and against men.

What, then the Holy Spirit gives, what does He make with the creature of dust and slave of all imaginable and unimaginable hierarchies, laws, customs, limits of the matter (time–space–complexity), who is born, lives, and dies under the authority of death enabled to end his temporal (physical) existence (life of a body) at any moment of time, without warning, without mercy, without any consideration of unfinished works and unfulfilled purposes?

The Holy Spirit gives the life everlasting; moreover, He gives the ability to know that this life already has been ignited within a mortal body as the ability to comprehend own nature – the image and likeness of God, and the ability to foresee the future – homesteading to the presence of God, in His kingdom. These precious gifts set man free from the power of the matter – the curse of slavery and death: they make irrelevant the temporal restrictions, insufficiency, and other parameters and features of life within the limited world of the matter.

Then, understanding of freedom comes, because only true knowledge of God sets the mind free from evil and sin, from chains and matrices imposed by lies and deceit of the others:

\[
\text{free mind is creation of the Eternal Truth – the Word–God, and slavery has no power over it }\\[5pt]
\]

Then, it becomes understandable that Christian freedom is not the freedom to violate civil and other laws of human societies: following God Who came to fulfill His law [Matthew 5:17–18] and the order of God to render to the Caesar the things of Caesar [Matthew 22:21], a Christian

a) observes each word of Lord God Jesus Christ
b) lives according to the commandments of God
lives in compliance with the laws of his country, in submission to the civil authorities [until they contradict the commandments of God and force a human being to commit crimes against God and against the people], in peace given by God (John 14:27), and in dignity and love that are the inseparable properties of the Christian faith [e.g., James; 1 Peter; 2 Peter; 1 John 3:16–17; 4:7–21; 5:1–21; 1 Corinthians 13:1–8].

Otherwise, he is not a Christian, and freedom and truth have no place in him.

The Christian freedom is the embodiment of the perfect law, the law of freedom, of which St. James the Apostle writes (James 1:21–25):

freedom to create the good, to fulfill the law of God, to seek and to find God, to cognize the Truth, and to prepare himself for the Kingdom of God.

Now, when the Christianity and even mention of God became “politically incorrect,” when the Christians are exterminated, when the “free” world tolerates barbaric executions of human beings for their religious beliefs, where the people could find the power to withstand the evil and slavery of heathenism issuing from the arch–evil, violence, fear, ignorance, corruption, perversion, and indifference, which have overwhelmed and now are happily digesting the remnants of the Western civilization?

Will the cry of the ancient Prophet – “Who is going to help you as you are being ruined?” (Hosea 13:9) – become the reality of all countries in Europe, Asia, Africa, Americas, and the current civilizations vanish similarly, for instance, to the Byzantine Empire, which came into oblivion in spite of all her past might and grandeur?
THE MIND
Supplement 5

Chart: Strata of the Knowledge Framework, upon which the Western Civilization is built

[[From CONCEPT OF CIVILIZATION & Notes Concerning JUDAIC, CHRISTIAN, BYZANTINE and WESTERN CIVILIZATIONS]]

THE ORPHISM
- mythical serpentine theology & philosophical–political doctrine, which deifies the arch–evil of Genesis 3

Heathen religions and cults of the arch–evil/death ↔️ Heathen philosophy and myths created by the philosophizing diviners

CATHOLICISM derived of the Christian doctrine misinterpreted with heathen philosophy and modified by the papal theologians for justification of the absolute religious and secular authority of the pope

Heathen philosophical doctrines and religious–political–social utopias of Platon and Aristotle

ARISTOTLE–AQUNAS’ POLITICAL THEOLOGY

MATERIALISM ↔️ Atheism

NEUTZSCH’S DIONYSIAN “PHILOSOPHY” ↔️ Hegel, Schopenhauer, Gobineau, von Hartmann, Chamberlain, von Treitschke

NIETZSCHE’S DIONYSIAN “PHILOSOPHY” ↔️ Darwinism

MARXISM ↔️ Leninism ↔️ Stalinism

FREUDISM ↔️ Fascism ↔️ NAZISM

SOCIALISM ↔️ COMMUNISM ↔️ LIBERATION THEOLOGY

PRACTICAL IDEALISM/Paneuropeanism ↔️ GLOBALISM ↔️ ETHICS–FREE SCIENCES

TRANS HuMANISM ↔️ DEATH OF HUMAN REASONING

ANNIHILATION OF HUMANITY ↔️ DEATH OF HUMAN REASONING

Legend:
direct connection as between the root and offspring “✍️”, or “✍️ / ✖️”
influence “✍️”, “✍️”, “✍️”

1 |
Concerning the heathenism, Orphism, diviners, analysis of doctrines of Plato, Aristotle, Aquinas, Nietzsche, ethics–free sciences, and the others referred in the Chart 1, see

— The Invincible Empire, Chapters 4, 6, 7, and 8
— Heathen Philosophy and the Western Civilization; Doctrine of Thomas Aquinas; Reprints from The Invincible Empire. Chapter 8: The Actuality of Anti–Evolution]
— Ancient Civilizations: Legacy Overview
— "Metapsychology" and Other Ideas of Sigmund Freud – Critical Analysis
— Sciences, New Image of Man, and the Vision of the Future; L’Aquila Earthquake, Fukushima Nuclear Catastrophe, Trial of Science, and Survival of Mankind;
— Science and Morality – Supplement 4 to Selections & Reprints
— Note 141 to Selections & Reprints

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GOD THE CREATOR

KNOWLEDGE OF GOD, THE WORLD, THE NATURE
given to the first men
  the Flood
  Noah & Sons with remnants of the pre–Flood knowledge

Babel Confusion of Languages

Ancient Heathen Civilizations
(XVII – IV centuries BC)

HEATHENISM

HEBREW
Plato (427–347 BC)
Aristotle (384–322 BC)
Proclus (411–485)

HEBREW PHILOSOPHY
Philo of Alexandria (20 BC – A.D. 50)

JUDAISM
Abraham (XVII century BC)
Moses (XIII century BC)

HEBREW PROPHETS
(Helvetic and Talmudic periods)

Christianity

CHRISTIANITY
(A.D. 1 cent. – A.D. 500 cent.)

CHRISTIAN THEOLOGY
(1 cent. – 15 cent.)

ORTHODOX CHRISTIANITY
(since X cent.)

PAPAL CHURCH

POLITICAL THEOLOGY – CATHOLICISM
(XIII–XXI centuries)

MODERN CATHOLICISM

LIBERATION THEOLOGY

Figure 1. Development of Theology
1. The Light

...And God said: Let there be light, and there was light.
And God saw the light that it was good,
and God established the space in the depth of the midst of the light
and in the depth of the midst of the darkness...

(Genesis 1:3–4)

In the Holy Scriptures, it is said: και διεχωρισεν ο Θεος ανα μεσον του φωτος, και ανα μεσον του σκοτους (Genesis 1:4). Traditional translations are “and God divided between the light and the darkness” (the Septuagint in English translation), and “God separated (or divided) the light from darkness” (English translations of the Bible – NRSV, NAB, NJB, REB, and Russian Canonical Edition [R]).

However, another translation might be accepted, because, in the Greek text, there is no mentioning of division between the light (φωτος) and the darkness (σκοτους). The same words ανα μεσον του – in the depth of the midst of / up to the middle of – are used to describe God’s action (διεχωρισεν) with the light and then, with the darkness.

In particular, in the logical block “διεχωρισεν ο Θεος ανα μεσον του φωτος, και ανα μεσον του σκοτους,”
– ανα – conveys meanings: in; in depth; through, through all stretch; on, upon
– μεσον – as a derivative of μετα – conveys meanings: in the midst, in between, in center, within.

In English translations of the Bible [R], διεχωρισεν is interpreted as a derivative of διεχω – divide, pull/draw apart – which is a derivative of

διχαζω as separate on two parts; divide in half

διχηρης – dividing on half

This interpretation might be responsible for establishment of dualism – belief in equality of the forces of the good and the evil, which contradicts the Christian teachings, yet which was accepted by many philosophers and theologians.

However, διεχωρισεν in Genesis 1:4 might be a compound word, which is derived not of χωρις – χωριζομαι – division, separation, setting apart as it is assumed in traditional interpretation of διεχωρισεν.

Δι–ε–χωρ–ισεν should be interpreted as a derivative

a) either of
δις – that becomes δι– in compound words and conveys the meaning of twice, double
εχω – to hold, carry, have within, possess, contain, sustain – derived of χωρα (χωρη) – space, place, position, settings, region, distance, country, land – and then, of χωριζω – to place, to establish

or of
δια – through, throughout, over, upon, with, between, amongst
εχω – χωρα – χωριζω – referred above.

In both cases, there is an indication of some holding–enclave–space–settings

b) either double or made twice (pertaining to the act of creation of the Earth, probably, as an emphatic expression confirmed with the words ανα μεσον του φωτος, και ανα μεσον του σκοτους – in both, in the light, and in the darkness)

or stretching through the depth in the midst of the light and the darkness.
So, according to the Genesis 1:4, there should be set some formation/breakdown/place/space/settings—container/holding space amongst (or established in) the depths (through all stretch of): in the midst of the light and in the midst of the darkness.

In the following text, Genesis 1:6–7, use of words διαχωρίζων ανα μεσον υδατος – the division/space/formation that comes through all extent within water – illustrates and confirms the difference between the traditional translation of διεχωριζον in Genesis 1:4 as division "between the light and the darkness,” and the interpretation of διαχωρίζων as establishment of this something, in which then (in Genesis 1:7–10), as in the formation/space/settings under “the heaven,” the dry land appeared, and the living creatures of earth, water, and air came into the being.

In the contemporary terms, this something could be envisioned as the set of energy fields, which is formed for modification of the primary/dark matter (δε γη ην αορατος και ακατασκευαστος) and which sustains transformations of the creative energy of God into the certain forms of life: the living beings, creatures of the "earth" and the "water" within the settings – also derivatives of the creative energy of God – the planet Earth, which accommodates their existence.

Interpretation of the referred action as division between does not take into consideration that the words ανα μεσον του are used twice: they relate to both – to the light (φως) as well as to the darkness (σκοτος) (Genesis 1:4).

Furthermore, the light and the darkness already are separate and different – otherwise it would not be said that God saw the light that it was good (Genesis 1:4), while initially the γη – matter/earth – was unseen, imperceptible, and unprepared and the darkness was over the abyss/ the inconceivable something/void (H δε γη ην αορατος και ακατασκευαστος, και υδατος επαυ της αβυσσον – Genesis 1:2) [In Genesis 1:2: Η δε γη ην αορατος και ακατασκευαστος, και υδατος επαυ της αβυσσον –

αορατος – invisible, imperceptible, unseen, not known
ακατασκευαστος – unprepared, without order; in the compound word α–κατα–σκευαστος, α– is a particle, the meanings of which include not– as negation, absence (e.g., of action), κατα– is a particle that denotes completion, movement toward, σκευαστος is a derivative of σκευασμα – to make, to prepare, to establish, to put in order, to beautify; in the contemporary terms, ακατασκευαστος might convey the meaning of chaotic condition of the primary matter
ανα – to be above, higher, before; before than
μεσον – something unmeasured, inconceivable, incomprehensible; the abyss, depth, void J].

The coming of the light already was the division among the unperceivable γη, the darkness over the void, and the new space filled with the light; therefore, traditional translation is constructed on the derivatives, which might not convey the actual meaning.

Hence, the text in Genesis 1:4–10, indicates that God established something (διεχωριζον) – the settings–enclosures–spaces–frameworks? – in the depth of the midst of the light; the same was done in the depth of the midst of the darkness, and then, in the depth of the midst of each one of two kinds of water (Genesis 1:7).

It was the division between the waters (εστω διαχωριζον ανα μεσον υδατος – Genesis 1:6): one kind of water was above the firmament, another was under the firmament. By the water, the pre–Flood world was held, and by the water, when “the fountains of the abyss” were broken up and “the flood–gates of the Heaven” were opened (that is when the settings that sustained the life–space were destroyed), it perished during the Flood (Genesis 1; 6:18; 7:10–12, 17–24; 2 Peter 3:5–6).

In summary,

as the one could infer from the existing order of the world “under the Heaven” – the Earth (in: Genesis 1:9–10), διεχωριζον might indicate establishment of the place/singularity/settings/space, in which a work of God is accomplished; for instance, the living evolving world comes into the being.

In the post–Flood world, God became the στερεωμα337 of man (Psalm 17(18):1–2) and the Word–God – Lord Jesus Christ, the Light of the world – came to bring life that is the light of man. The Word–God became the Light and the Life of His new creations: a certain frssruit of the creations of God created through Lord Jesus Christ began to evolve into the likeness of the Word–God – the immortal children of God who will serve God and will reign forever (Revelation 22:1–5).

Since,

– those who are the God’s Own, discern the Light and follow Him into the eternity

– those who are not God’s Own, take the road into the darkness: the one’s reaction to the Light is the act of the ultmate judgment (John 3:16–21)....

Original Post in Folder Archive_2013, Page 10 December_2013

2. The Light

...I am the Light of the world...

[John 9:5]

...Thou, O Lord, will light my lamp;
my God, Thou will lighten my darkness...

(Psalm 17(18):29)

Creation of the world began with coming of the light (Genesis 1:1–5). The time spent by the chosen people in the heathen Egypt was the time of slavery, darkness, and the shadow of death, because the people were disobedient to God and did not accomplish His will (Psalm 106:10–14). Definitely, the word darkness refers to the inner condition of human mind, not physical deprivation of light: Egypt was the land under the blazing sun; the darkness was in the heart–mind, which did not comply with the will of God.

David the prophet writes that God lights his lamp and lightens his darkness (Psalm 17(18):29). David was one of the most loyal and loving servants of God among the kings of the ancient Israel; therefore, the darkness of which he mentions, could be the consequence of the original
sin: insufficient knowledge of God. Although the Old Testament prophets spoke by the Holy Spirit, still, the completeness of knowledge of God – that is the eternal life of man – was opened only with coming of the Word–God, Lord Jesus Christ (John 17:3; 4, 6–8; 14:15–17, 26; 16:13–15). David the prophet also perceives God as the Lord of the hosts and as the Giver of grace and glory (Psalm 83[84]).

In the Psalm, which is the plea for the life and especially, for the life of reasons, the one implores God to illuminate him with the light of His presence and to teach Him His ordinances; he compares the law of God to the lamp and to the light to his paths (Psalm 118[119]:105, 135). Solomon the son of David and king in Jerusalem also compares the commandment with the lamp, and teachings of God with the light and way to life (Proverbs 6:23).

Isaiah the prophet (Isaiah 9:2; 42:16; 60:1–3) foresees that

1/ the people, who walk in the darkness and live in the shadow of death, shall see the Great Light
2/ while all the nations stay in the darkness, the Light shines over Jerusalem
3/ all the nations come to the Light shining over the Holy Land
4/ God will transform the darkness of the blind ones into the light and He will lead them by the unknown straight paths.

Lord Jesus Christ teaches that the one who does not believe in God avoids the light: his deeds are the deeds of the evil, and he goes into the darkness (John 3:19–21; 1 John 1:5–7). Therefore, the good, righteousness, and the light are the features of the same reality; lawlessness is the way of darkness on which the evil–doers are not able to foresee how they stumble (in: Proverbs 4:18–19).

Before creation of the eyes of man who was born blind, Lord Jesus Christ, the Word–God, speaks of Himself as of the Light of the world, and of His followers as of those who have the light of life – they will not walk in the darkness. God is the Light of the world, and there is no darkness in Him: the presence of God is the day when it is possible to work – He is the Light of the world; in the night/darkness, without God, it is not possible to create (John 8:12; 9:4–7; 15:4–6; 1 John 1:5).


St. Peter the Apostle (1 Peter 2:3–10) tells of the people of God called out of the darkness into the marvelous light of God to speak of the excellence and perfections of God; they are the people pited by God, on whom the mercy and love of God are accomplished, who are taken into the possession of God.

The Holy Scriptures refer to the Word–God, Who is the Glory and Wisdom of God the Father, as to the Light of the world, the Beginning and the End, and The One Who creates all the new. The New City of God does not need the sun and the moon, because God is the Light and the Glory of this new world, in which man shall live in the presence of God (in: John 1:1–3; 10:30; 17:1–5; Revelation 1:18–18; 21:1–6, 22–23; Exodus 33:18–22; Isaiah 6:1–3; Proverbs 3:13–20; 8:12–36; Wisdom).

In summary, the Holy Scriptures are all about the Light. When the messengers of God – the prophets and the apostles – convey knowledge granted by God to the people, they

1/ implore God to send the Light to deliver from the darkness and shadow of death those who rely on God
2/ envision way to God, Who is the Source of the Light, as the increase of the powers (evolution)
3/ describe the presence of the Light as illumination and life of man, while inability to perceive the reality because of idol–worship and hypocrisy are linked with the darkness (e.g., the Pharisees – the offspring of the vipers – are the fools and blind leaders of the blind who lead the blind ones into the pit – Matthew 15:14; 23:13–37
4/ refer to the Word–God as to the Light that is the life of man (John 1:1–4).

What, then, is the light? Why the light is the beginning? Why the one should always implore God to illuminate him with the Light of His presence?

The light and the life are inseparable: they are the features of the perfect wholeness created by God. The referred above texts of the Holy Scriptures reveal particular features of the Light, and each of them can be read at the different levels of complexity, such as man, the human mind, the cosmos, the earth, the creations (establishments of men).

In particular, in the contemporary terms, David’s perception of God (Psalm 17; 83) describes

1/ evolution as the increase of power up to the optimal according to the human nature: those who rely on God evolve and reach the zenith, the culmination of their nature: coming into the presence of God
2/ connection between the light and the power
3/ unity of the power, light, and protection of God with the conditions defined as grace and glory (Psalm 83:11; also in: John 1:16–17), which, in application to human nature, direct to comprehension of the optimal state of the soul–heart–mind. The mind receives these attributes of the wholeness/life only from the Creator; they are given only to those creations that accomplish the will of God and comply with the law of God – those who are alive, because they live in the Light of God. In the Light of God (in the Word–God – John 1:4; 9:5), they evolve according to their nature created in image and after likeness of God and achieve the optimum that they are enabled to achieve within the world set for cognition of the good and evil: they prepare themselves for the next phase of existence – life in the kingdom of God, in presence of God, in the eternity with God.

Therefore, the one can infer that the light is the framework set by God the Creator for accomplishment of His works, for coming into being and increase–development–evolution of His creations, and for actualization of His will, which the human mind perceives as the Love and as the Absolute Good and discerns at the different levels, which the mind is empowered to perceive and to comprehend.

For instance, when the Light comes into the human soul–heart–mind and man becomes the ignited lamp that shines for all in the house (in: Matthew 5:14–16; Psalm 17[18]:29), the darkness disappears. In the ancient past, when the keeper of household ignited oil lamp within the dark room, at first, the light shined on the objects near the lamp, then, the light became more intense and filled the entire space. The process of illumination of man might be seen similarly: darkness as ignorance, obscurity of reasoning and lawlessness dissipates as soon as the Light of God illuminates the heart–mind giving understanding and comprehension in all spheres of life and purifying the entire human being.

Furthermore, at each level of complexity, in all spheres of human activities, within the entire human universe, the Light of God creates the foundation of existences, the order, and the harmony, which are the inseparable features of the reality of the good – the reality where life unfolds as the process of incessant development and achievement of the optimum:
– in application to the earth, the Light might be seen as the framework of the energy fields within which the particular forms of life can be created, can evolve, and can reach the optimum needed for the next phases to stages of existence to worlds to circles of the cosmic spiral of evolution, and so on

– for a human being, the Light is the reality, in which physical survival, perception, and work of intelligence/reasoning can be accomplished

– for the human soul, the Light is the Word–God in Whom it lives and through Whom it enters into the eternity in the presence of God Who is the Almighty Omnipotent Spirit

– for the human heart, the Light is the power that enables the conscience to discern between the good and the evil, to choose the good, and to enter the peace of God

– for the human mind, the Light is the power to perceive and to comprehend reality of the world opened by God for cognition of man: the reality in which the knowledge of God sustains life of the reason as bread sustains life of a body

– for the human establishments, the Light is the framework of knowledge that empowers the systems–establishments to operate according to the purposes of the creators set for achievement of the good

– for the one, the road to light and the life itself, therefore everything – the wholeness of the eternity, begins with the faith in Lord Jesus Christ (John 1:12–14; 6:44–47; 14:6). The Word–God, the Light of the world, illuminates the soul–heart–mind, and transforms the disordered chaos that is man without God (and that was before the light, when the earth was invisible and unstable–disordered–unfurnished – δε γη ην αορατος και ακατασκευαστος – and darkness was over the depth, in: Genesis 1:2) into the shining world of beauty, harmony, order and perfection of the good: into the new world of a human child of God living by God.

And I think that the one can conclude that

a/ in the theological terms, the Light might be seen as the actualization of the creative power of God and as the manifestation of the universal law according to which the earth came into existence and life is ignited and is enabled to evolve

b/ the Light might be seen as the manifestation of the Absolute Good (the Absolute Good is the attribute of God, the source of wisdom of man, the framework within which the human mind evolves through cognition of knowledge of God). As such, the Light of God creates life of the human reasoning/intelligence

c/ in the terms of systems science, the Light might be envisioned as the reality or vortex of the energy fields sustained by the powers and the law defining the complexity, potency, and cycles of energy transformation. Within the reality of the Light, the human life comes into being, increases, multiplies, evolves, and begins the ascent through the spiral of evolution: up, and up, and up – to the Creator, in His presence, in His reality – into the Kingdom of God (Revelation 21:1–6; 22:3–5)

d/ a designer of the evolving systems would interpret the light as the framework, in which flow of energy–power–knowledge that organizes chaos into the evolving system(s) can be initiated, and so on.

St. John the Apostle summarized all past, present, and future attempts to comprehend and to define the Light:

上帝是光，是爱，是人的生命
(John 1:1–18; 1 John 1:1–4; 4:7–21; 5:11)…”

Origional Post in Folder Archive_2013, Page 3_April_2013

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3. The Light of Creation

...And God said: Let there be light, and it was light...

(\textit{Genesis 1:3})

In the beginning was the Word,  
and the Word was with God,  
and God was the Word...

All came into being through Him...  
In Him life was, and the life was the light of men,  
and the light shines in the darkness and the darkness did not overtake it...

(\textit{John 1:1–5})

...I in them and You in Me, that they may be perfected in one...  
The love with which You loved Me may be in them, and I in them...

(\textit{John 17:23, 26})

When a human being is born, the unique three-level κόσμος (world) comes into being with him:

- his vision of the universe,  
  within which the planet Earth is accommodated
- his vision of the world – earth,  
  into which he is born to survive and to evolve for the next phase of existence
- he himself – his inner essence, the soul–heart–mind:  
  the seed of the eternal kingdom that has been cast into the earth  
  to receive the Light of life,  
  to grow,  
  to die–complete his life–cycle  
  within the temporal arrangement  
  of the temporarily structured matter/earth,  
  and, through the threshold of physical death,  
  to enter the eternal home – Kingdom of God

Furthermore, if a human being is born to the temporal world with the purpose to evolve for the next phase – immortality, he needs to accomplish something, so his essence – soul–heart–mind, the inner man – would be empowered to “be born from above” and therefore, prepared to enter the eternity with God the Spirit.

In other words, he has to exercise the authority to become a child of God who is born of God – to be created for the Kingdom of God (\textit{John 1:1–14; 3:3–7}):

- he participates in this creation of him by becoming the co-worker of God  
  for Whom he is also a building site, the field [[working space]], and the construction

  (1 \textit{Corinthians 3:9})

- by doing the works of God, he is growing/evolving into a firstfruit of new creations of God  
  (\textit{John 6:28–69; 14:10–24; James 1:17–18})

  with the reasoning that just/exactly follows the reasoning of Christ  

  (1 \textit{Corinthians 2:15–16})

- he comes to a new life as a new being created in Christ for the good works prepared by God  
  that in them he should live and become holy in all conduct

  (1 \textit{Peter 1:13–25; Ephesians 2:10})

The pattern of creation of a child of God may be similar to the patterns, according to which creation of the world and other works of God have been done. Moreover, as Lord Jesus Christ said, His disciples might be empowered to do works of God (\textit{John 14:11–12}).

To do a work means to perceive its place within the one’s world, to contemplate the purposes for achievement of which the work must be done, and to do whatever is needed for achievement of the purposes. Any work of God is done because God wills so. Only by the grace of God and because of promise of God, the mind might be empowered to comprehend the will of God and to accomplish it by own thoughts, words, and deeds (\textit{John 1:17–18; 14; 15; 16; 17}).

Creation of the universe and the earth within it began with coming of the Light; then, the perceivable visible earth was made within the space arranged by God for His works (\textit{Genesis 1; 2}).

The \textit{Gospel According to John} speaks of God Who was the Word (και Θεος ην Ο Λογος – and God was the Word – \textit{John 1:1}), through Whom all that exists came into being, in Whom was the Light that was the life of man, Who enlightens each man coming into the world, Who gave to the ones receiving Him and believing in Him the authority to become the children of God born of God (\textit{John 1:1–14; 10:30; 12:44–50; 17}).

Thus, the one could comprehend the act of creation of life — temporal as well as eternal — as coming of the Word–God in Whom is the Light of life:
God creates by His Word sending the Light into the darkness, so His will is to be accomplished
↓
the darkness is transformed into the space prepared for the works of the Light, and the will of God is accomplished
↓
the dwellers of the darkness receive the Light to live by it, similarly to as the earth receives rain and melting snow to drink, so it would bring forth seeds for those who sow and bread for those who eat, and as a body receives bread to eat and water to drink, so it would live because of them


The one could also infer that the Light of creation is manifested differently during the different works of God, within different “spaces”—realities/worlds, or at the different levels of complexity, although the Source and the Power are the same: the Almighty Omnipotent God and the Power of the Almighty Omnipotent God {Psalm 103(104); 135(136); 148; John 1:1–5; 9; 3:16–21; 5:17, 19–24; 10:30; 12:44–50; 16:5, 27–28; 17; 1 Peter 1:3–5; 2 Peter 1:2–12; 1 John 5:6–11}.

All creative works of God, which the mind is empowered to perceive, are done with the same Power that has the potency and accomplishments that exceed the abilities of comprehension, which the mind has {e.g., Job 36:22–32; 42:1–6; Psalm 17(18):27–28; 35(36):9; 65(66):1–5; 89(90); 96(97):1–6; 102(103); 106(107); 107(108):1–6; 137(138); 146(147); Isaiah 40:6–31; 55; 1 Corinthians 3:18–20; Colossians 1:10–29; Ephesians; Hebrews}. This Omnipotent Power

in the tiniest fraction of a second, has brought into life the immeasurably vast space of the universe, within which the planet Earth is just a particle
↓
lightened up the Sun to give light to the Earth:
to supply the Earth with the energy needed for its existence
↓
breathed the breath of life upon the face of a human being – the creature formed out of dust, yet made in image of God and likeness
↓
gave the knowledge of the Law, which initiated the human civilization by teaching the ruthless nomads to live according to the Law and then, by transforming them into the priests of the Most High and into the people called out of the darkness into the wonderful Light of God: the people of Almighty Omnipotent God Who is Love

\{Exodus; Deuteronomy; Matthew 15:17–18; 22:37–40; 1 Peter 1; 2:9–10; 1 John 3:23–24; 4:7–16; 5:1–3\}

became the Son of man, the Teacher and the Lord, Who conveys to those who perceive Him as God (θεωρων τον Υιον Σ135) and believe in Him the teachings of Love and mercy — the Christian teachings, by which the mind comes to the Light → is empowered to become a child of God → enters the everlasting Kingdom of God

\{Luke 1:26–35; John; 1 John\}

Then, following Peter the fisherman, who became a disciple and then, the Apostle of Lord Jesus Christ, the one could understand that each word of God conveys the life—giving Spirit, and all material riches and powers of men are emptiness and nothingness in comparison with this word {Matthew 4:18–20; 10:38–40; 16:24–26; Mark 8:31–37; Luke 9:23–26; John 5:37–40; 6:63–70; 8:51; 12:24–26}.

Indeed, as the Lord tells in the parable of a merchant seeking precious pearls {Matthew 13:45–46}, the one who finds the most precious pearl, the true treasure that the Word–God offers — the Kingdom of God, acquires this most precious pearl even for the price of everything he has. Thus, the one might understand three interconnected pillars, on which the world of a Christian \[[see CHRISTIANITY – Supplement 1 to this file]]\] is established

1/ knowledge of a place of the Christian within the reality–world–universe created by God
2/ knowledge of the meaning of Christian life
3/ knowledge of the purposes of the Christian’s mind.

The mind lives by knowledge of God as all created by God lives by the power/energy of God:

the mind absorbs—learns knowledge of God as a body absorbs oxygen, water, and bread
↓
the knowledge of God carries life of the mind as the blood carries life of a body
↓
with the knowledge of God, the mind creates knowledge of the world as the earth brings forth a seed–bearing tree after it received the life–bearing rain
↓
the mind conveys knowledge to the others as a laborer harvests the fruits of the tree for those who would consume them
Thus, when the one opens the Gospels with the desire to find God and to obtain knowledge of God, he comes into contact with the Almighty life-creating Power that enlightens him by entering his mind as the knowledge of the law and the Absolute Good of God and then, leads him to θεωτηθεν – the complete knowledge of God. The mind that has obtained the complete knowledge of God receives from the Word–God – λογος/Αγια Σοφια and from the Holy Spirit the special power: wisdom (John 14:1–27; 15:1–17, 26; 16:7–16; 17; 2 Peter 1:2–11; Colossians 1; 2; Proverbs 2:3–12; Wisdom 1; 3; 6; 7; 8; 9).

The wisdom empowering the mind to understand the Love of God and to live by love to God and love to the others ↓

to rely on the mercy of the Almighty Omnipotent God ↓

to accept, to hold, and to actualize the power to comprehend and then, to imitate the perfection, mercy, and love of God, so the examples provided by God would fashion thinking, working, and manner of life (Mathew 5:44–48; Luke 6:35–36; John; 1 Peter 1; 2 Peter 1:2–3; 1 John; Ephesians 5:1; Wisdom 7) ↓

to achieve the purposes of own existence: to accomplish the will of God and to evolve for the eternity with God

This power/wisdom is the power of the Light that shines in the darkness transforming the chaos of the not-organized purposeless matter [[that is the one without knowledge of God]] into the spiritual jewels reflecting the Light of creation [[that is the one who lives by knowledge of God]].

These living jewels are unified jointly into the harmony of the wholeness in Jesus Christ growing into the dwelling place of God the Spirit Who is the Father of lights (John 14; 15; 17; James 1:17–18; 1 Peter 2:4–10; Ephesians 2:10–22).

All begins with coming of the Light...

Original post in Folder Archive_2015, Page_11_November_2015


In the end of December 2013, @ my website Sunday’s Thoughts by Alice–Alexandra–Sofia [http://alicealexandrasofia.net], I posted The Light.

In The Light, I argued that the commonly accepted translation of the Septuagint text και διεχωρισεν ο Θεος ανα μεσον του φωτος, και ανα μεσον του σκοτους (Genesis 1:4) as “and God separated (or divided) the light from darkness” [R] does not take into consideration the meanings of all words. Therefore, another translation might be accepted: “and God established the space in the depth of the midst of the light and in the depth of the midst of the darkness.”

It means that the Septuagint conveys the history of creation of the totality – Κοσμος or the universe, beginning with coming of the light and establishment of the space within the light which the Earth was created (Genesis 1).

Yesterday, I read the article Milky Way Galaxy Formed From the Inside Out? By Kimberly Ruble, January 20, 2014 [5]. Then I have found publication of The Register [6] with the link to the source [7], and other communications [e.g., 8] devoted to the same event.

The one might assume that to be formed “inside out” and “expanding out of the center” [5], [6], [7], [8], means that it should be some working space established for the formatting work, probably, similarly to preparation of the soil, into which the seed of a tree – in this case, the core/code of a new galaxy – have to be planted, so it would grow and accommodate and sustain life of other forms of life

As other research show, the Κοσμος/spaces still contains the remnants of the primordial light as well as the dark matter [[of which the Septuagint (Genesis 1:2) says: Η δε γε ην αορατος και ακατασκευαστος – unseen, imperceptible, and unprepared matter/earth]], the raw supply for creation of the many worlds within a space; one of such worlds is our planet Earth.

Of course, it is quite difficult to comprehend the laws of creation, nature, and other parameters of the immeasurable and inaccessible for human senses galactic spaces: the human intelligence/reason is in its best, when it is dealing with the limited time-space–complexity settings accommodating existence, survival, values, etc., in which our life begins and comes to the end.

However, in this starry finding of the researchers handling the European Space Agency’s Gaia–ESO project, I see one more of σημεια των καιρων – the signs of the times 265: the time came for liberation of the human reason.

The human reason should free itself from the slavery: it should demolish cages set by three kinds of limits, which keep the mind within the range of allowable censored (or self-censored) thoughts and studies, and because of which misery of daily existence in poverty, hunger, ignorance, and hopelessness are the unavoidable actuality of the majority of earth population.

These limits are consequences of false knowledge and fear of persecution and agonizing death, which historically were the destiny of those who attempted to think freely; they are inheritance of the heathen civilizations; they have been absorbed with the heathen philosophy based on the Orphic doctrine268, and they were created by those who attempted to free the sciences from the Inquisition’s control, as well as from the figments of imagination of philosophizing diviners: the religious, philosophical, and political utopias, which are fantasies and lies presented as truth.
These limits are

1/ Aristotelian logic of simplification\textsuperscript{22}, derivatives of which – materialistic–Marxist dialectics and modeling – still are used as the main tools of the contemporary sciences\textsuperscript{64}

2/ institutionalized control of human thought initiated through the papal Inquisition, which ultimately triggered separation of the sciences from their foundation – philosophy, and philosophy from its foundation – theology, simultaneously setting free: the sciences – from logic and from focusing on the primary purposes – the good of men, and the researchers who make these sciences – from wisdom, rational reasoning, and human values

3/ self-imposed limits invented by the researchers in the search of freedom from any limits. That happened when the researchers following Francis Bacon and other “free thinkers” decided to banish Christian theology, which was misinterpreted and ultimately, hijacked by the papal inquisitors – “guardians of the small undeveloped souls” of the sheep who must follow only one “universal shepherd and leader” – the Prefect of the Inquisition. Until recent Past, Prefect of the Inquisition (the Inquisition still exists under another name as a department of the papal office – currently, Congregation for the Doctrine of the Faith) was the pope armed with his magisterium/producer and censor of knowledge that the scientists are encouraged to explore.

This (third) group of limits was established in memory of many brilliant scientists and thinkers, including Giordano Bruno. Giordano Bruno\textsuperscript{136} came to the discovery of other worlds (while following Aristotle, the article of papal faith holds that only one world – earth was created as the center of cosmos) and, as many other different–minded, was burned alive at stake because of the accusations that were reserved for all free thinkers: heresy and witchcraft, which automatically triggered capital punishment. The time came to discard the limits, which in fact, are the fetters of ignorance asserted as “faith,” especially, the third group, and to re–read the Septuagint and the Books of the New Testament, so comprehension of the law of God and the simple words of the Divine Truth

a/ would return the mind to the traditional human values

b/ restore the ability to discern the good and the evil

c/ give understanding that a human being is the greatest value of the world.

Then, the research and studies should be re–oriented from the sciences of death to the sciences of life and survival even within our collapsing world; they should pursue the good of a person: they should be focused on human needs, on establishment of the peace on the entire planet, on prosperity of all people and all societies, on the greatest good of each one of us and all the others.

Posted 1.21.2014

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5. Pattern #11

Some days after the 8.9 earthquake struck Japan, I found the LIDO website (http://listentothedeep.com/acoustics/index.html) – Laboratori d’Aplicacions Bioacustiques of Universitat Politecnica de Catalunya, which recorded the low frequency sounds that accompanied the earthquake and aftershocks. The records were made on March 11, about 05:47 (UTC) by Hatsushima observatory and about 08:16 (UTC) by Kushiro observatory; they were adjusted for human perception.

When I heard the horrifying cry of the moving depths in the time of the initial earthquake and aftershocks, which destroyed Fukushima nuclear plant, I thought of the Last Day, when the elements of the world will be untied and dissolved with the crushing sound, and when the devastating impact of released energy will inflame and annihilate the earth (in: 2 Peter 3:10–13).

Until then, what keeps the structure of the world operational, the water, air, and land separated, the energy–source of the matter (the matter, which we perceive as water, land, air) tied within the structured matter, so it sustains existence/manifestation of the formed/arranged matter – it does not destroy it? The force of energy release, which could be observed, for instance, during tornado or earthquake, makes all human endeavors to protect own existence and own creations pointless; it transforms even the fortified buildings and constructions into houses of cards.

What then, is behind the structure of the world, what sustains existence of the earth and human life on it?

As always, the answer is in the Holy Scriptures, the Book of Life created by God Who is the Alpha and the Omega, the Beginning and the End, the everything of man...

In Genesis, the story of the world begins with creation of heavens and earth: the earth was invisible (αορατος) and unfurnished/disordered (ακατασκευαστος), the darkness was over the abyss, and the Spirit of God moved over the water. Then, God created light and divisions of light and darkness. Next, God created the firmament – στερεωμα (steadfastness; something established) in the midst of water: the division between waters, which God named Heaven. Then, the water under the Heaven was collected in one place and dry land appeared. God called the dry land Earth; gatherings of the waters He called Seas {Genesis 1:1–10}.

At the time of Flood, when God decided to annihilate all perverted flesh that filled the earth with evil and iniquities, corrupted all, and the earth has reached its καιρος, all the fountains of the abyss were broken, the flood–gates of the Heaven were opened, and the rain was over the earth forty days and forty nights. So, the waters covered the earth; all flesh that has the breath of life and moved over dry land died.

Thus, God removed all living creatures out of the Earth; only Noah and those with him – humans and the others – were spared (Genesis 6:6–14; 7:11–23).

Hence, creation of the inhabitable world began with establishment of a specific order (the firmament – στερεωμα), and destruction of the world was accomplished through breaking of this order, when the flood–gates of the Heaven (God called the firmament Heaven – Genesis 1:7–8) were opened.

As St. Peter the Apostle writes, the old heavens and the earth by water and through the water, being held together by the Word of God (του Θεου λαος), through which the world by flooding with water perished (2 Peter 3:5–6).

So, one of the meanings of στερεωμα\textsuperscript{37} might be seen as the order created by the Word–God (John 1:1–3).
Within the energy fields, which are separated and sustained by στερεωμα, the energy is stored, transformed, released, transformed again, or transferred out.

In general, στερεωμα is the framework or foundation for the set of energy fields made for transformations of the divine energy into a particular structured matter (e.g., water of the sea, dust of the land), the components of the world accommodating existence of mankind. Στερεωμα of this world is a particular manifestation of the universal order/arrangement/code that sustains/defines/creates divisions among the energy fields allotted for the cycles of energy transformations creating the perceivable structures of the matter at different levels of complexity. Life of the particular beings — inhabitants of the world composed with the structures of the matter — is possible only under the Heaven, within the στερεωμα — fixed arrangement of the energy fields with the limits, which humans measure with such parameters, for instance, as pressure, temperature, light, darkness, radiation, and so on.

Therefore, destruction of the world composed according to a particular order established by the Creator, should begin with the departure of the Creator — with the breaking of the order, dissolving/disintegration of στερεωμα, when the fields unable to sustain natural energy cycles would begin to “bleed” the energy.

These “bleedings” might be already detected in devastating “whirlwinds of destruction” — tornado, hurricanes, storms, earthquakes, flooding, and other “natural” catastrophes, which release tremendous energy and destroy everything on their path. Changes of the magnetic fields and fluctuations of the gravity force, which are behind the visible perceivable “natural” catastrophes, are unseen by human eyes, yet, their influence on living beings is enormous.

St. Peter the Apostle (2 Peter 3:10–12) explicates the processes, which will bring the end of the world:

“...οιρανοι ρουζηδον παρελευσονται, στοιχεια δε καυσουμενα λυθησονται, και γη και τα εν αυτη εργα κατακαησονται.
Τοιτων ουν παντων λυμενων... οιρανοι πυρουμενοι λυθησονται και στοιχεια καυσουμενα τηκασια...”

...heavens will be gone with the crushing sound, the orders (arrangements, elements, principles) having inflamed will be dissolved, and the earth and works in it will be burned up.
Then all these being dissolved...
the heavens being set afire will be dissolved and the burning orders will liquefy...

The meaning of the “crushing sound,” with which the heavens will be gone, might be inferred by listening to the sounds accompanying the earthquakes. Then the entire earth will be embraced by the whirlwind of released energy — the vortex of flame will consume the world of men and liquefy all structures, orders, and arrangements, which currently shape the world and sustain its life.

There is also another significant point in the St. Peter the Apostle’s Epistle; he writes (2 Peter 3:11–13):

“...Τοιτων ουν παντων λυμενων ποταμου δει υπαρχειν υμας εν αγιαι αναστροφαις και ευσεβειαις, προσδοκωντας και σπευδοντας την παρουσιαν της Θεου ημερας,...
δι νην οιρανοι πυρουμενοι λυθησονται και στοιχεια καυσουμενα τηκασια καινους δε οιρανους και γην καινην κατα το επαγγελμα αυτου προσδοκωμεν, εν οις δικαιουση κατοικει...”

...Then all these being dissolved, what sort ought you to be in holy behavior looking for and rushing to the coming of the day of God, for which the heavens being set afire will be dissolved and the burning orders will liquefy; but according to His promise, we look for the new heavens and new earth in which righteousness dwell...

Apparently, if the earth and all works in it are destined to perish being burned/dissolved/liquefied/melt, is any action of man worthy of any value, can any tiny structure of matter survive, if the entire edifice is dissolved in all-consuming whirlwind of destruction?

However, St. Peter the Apostle’s Epistle reminds us the words of God: God’s promise that those who believe in Him and observe His commandments will not see death — they will have life everlasting, and God’s warning that those who are not in Him will be cast away and thrown into the burning flame (John 11:25–26; 14:6; 23; 15:5–6). Or, as St. John the Apostle summarized the Christian teachings: God granted us thocular structured and this life is in His Son. The one having the Son of God has life; the one not having the Son of God, does not have life (1 John 5:11–13). Therefore, the presence of the Word—God — Λογος – within the human soul–heart–mind is the pledge of the eternal life in the presence of God.

Then, what is the meaning of crucifixion — when the Son of God was crucified (εσταρωμωνως), when through the death of the Son of Man, the death as separation of man from God was abolished and man was resurrected for the life everlasting?

Why from all kinds of death invented by men for their brethren, crucifixion was chosen? Was it only because the Phoenicians used the tree of death as reminiscence of the tree in the Garden of Delight whose fruit delivered death to man? Or was it because through the cross, the Word—God — Λογος — was implanted (εμφυτον — implanted, engrained) into the soul–heart–mind of man and became στερεωμα of God’s new creation, to whom St. James the Apostle refers to as to the “certain firstfruit of His creations” brought forth by the Word of truth for some purposes (James 1:18, 21)?

If God is the foundation and the strength — στερεωμα, and the essence of the human soul–heart–mind, the human soul shall survive dissolution, burning, liquefying, and whirlwinds of destruction of the matter: God gives life to everything He touches, yet, everything discarded by God has the only end — ultimate destruction.

To be touched by God and chosen for life, man must be good, create the good, and live by love to God and by love to his brethren: man must imitate perfection, mercy, and love of God (Matthew 5:48; Luke 6:36; John 13:34).

During the Last Supper, God tells that
He came forth from the Father
↓
He came into the world
↓
and again He leaves this world and goes to the Father
↓
He is leaving, yet He is coming to His followers who believe in Him and observe His commandments;
He will not leave them orphans –they will see Him and they shall live, because He lives
↓
He will take those who believe in Him in the House of His Father, so, where He is, they shall be
↓
He gives His followers His world; He gives not as the world gives –the heart shall not be agitated and fearful
↓
He prays the Father concerning those who belong to God, yet, who remain in this world while He is leaving:
"that all may be one, as You are in Me, Father, and I am in You, that they also may be one in Us...
I in them and You in Me, that they may be perfected in one"
...He has given them the Glory that God the Father has given Him,
so, the love, with which God the Father loves His Son, may be in them and He –the Son –in them...
↓
He does not pray concerning the world, which hates Him and hates His followers
who are not of this world: this world will not see Him again
↓
the rulers of this world has nothing in Him, and he has been judged

There are three lines in this message – concerning followers of God, concerning the world, and concerning the world’s ruler (the arch–evil, which this world worships):

1/ God will be with His people and they shall have the eternal life, because they are of God; although they are left in the world forsaken by God, they are not left by God: He and love of God is in them, and He will lead them to the house of His Father
2/ the world has hatred to God and to God’s followers; the world is left by God, and it shall not see Him
3/ the world’s ruler has nothing in God, and he is condemned.

This is the main message of God to His followers, to those who believe in Him and observe His commandments.
The message is left for all those who want to survive and to find the way to God within the world, which has chosen to serve the evil and which, therefore, is left by the Creator and condemned to destruction.
The words of God make clear how to preserve life, even if the very framework, which accommodates the settings that make life possible, is to be dissolved in fierce flame. Only the divine energy, the power issuing from God (Luke 6:19) and creating life, is the assurance of continuing existence. The access to the divine life–creating and life–preserving energy is possible only through the Word–God: by faith in Lord God Jesus Christ, and through love of Lord God Jesus Christ...
Consequently, the meaning of a new creation – the firstfruit – opens as

The dwelling of Λογος –the Word–God, the Wisdom of God, the Creator of the universe –
in His creation: in the human soul–heart–mind
↓  ↑
life of human soul–heart–mind in God
(John 14:23; 15:11; 17:17–26)

Annihilation is destiny of the world of the matter – the settings for cognition of the good and the evil, through which a human being had to pass

for development of the ability to discern the good and the evil
↓
for understanding of the perfect law of freedom
as the freedom from sin and from evil
↓
for making free choice to love God –the Absolute Good
and to follow Him forever

The first world created from water and held by water was destroyed by the water; the pending destiny of the current world is annihilation by the fire; the destiny of the next world is the eternity, because it is created as the dwelling of those who carry the Name of God in the presence of God (2 Peter 3:5–13; Revelation 21:1–7, 22–27; 22:1–5).
The message of love and forgiveness cannot be perceived by those who developed hatred to God: they have chosen their destiny, which is inseparable for the subject of their attachment and focus of their existence – the world of the matter.
Those who choose to love God and to observe His commandments will have new world of tomorrow to discover and to live, they will learn the patterns of everlasting life without limits and boundaries and restrictions of the temporal worlds of the Past, which were, and have gone, and of which there will be no memory. Yet, the beginning of these patterns is already here, within the world of today...”

Posted Wednesday, November 9, 2011
6. The Light and Darkness

...The Lord is my Light and my Savior...
...my God, Thou will lighten my darkness...
(Psalms 26:1; 17:29)

From the distant Past of the dark world under the shadow of death, came this expression of faith and hope: the Lord – Light and Savior – would lighten the darkness of man (Psalms 26:1; 17:29).

And He – Lord God Jesus Christ – came to fulfill the hope of His creations; since, His light illuminates the darkness of those who seek freedom from sin, righteousness and wisdom (that is those who seek life). He cast the Fire upon the earth (our God is the consuming Fire – Deuteronomy 4:24; man is the earth – Genesis 3:20); since, through Him, the Holy Spirit of truth comes to dwell in the human heart: to annihilate darkness of ignorance, to grant knowledge, understanding, and wisdom, and to open the life everlasting. He passed through earthly life and agonizing death, which the cursed men266 invented for those who they held to be criminals. He was burdened with the sick world lingering in misery of sin. However, by the act of absolute fulfillment of the will of God the Father, He expiated the original sin and became the Atonement for the sins of the world. By His Own free choice, He laid down His life for the sake of salvation and life of the world; He redeemed through death and He – God of life – annihilated the power, which death assumed over His creations. Since, by His wounds, His followers are healed, by His love the image of God is restored within the heart of the believer and the highest wisdom accessible for the human mind, the life everlasting, and His kingdom are opened for those who believe in Him (Isaiah 44:6; 53:1–12; Luke 12:49; John 1:4, 9; 3:14–21; 8:12, 23–25, 34–36; 9:5; 10:17–18; 11:25–26; 12:46; 14:1–6, 15–27; 16:7–15; 1 John 1:5–7; 3:1–6; 4:9–10; 5:11–13).

If to consider the meaning of the events behind the words, with which the languages of men convey the actions of God, it might be seen that the Holy Scriptures describe two completed acts of creation (Genesis; The New Testament) and foretell the third act of creation – the Future (Revelation 21:3).

In the beginning, the earth—dust—matter was formed into a body of this that would be a child—dwelling of God. The breath of God – the Spirit of God became life of the being made into the image and after likeness of God.

Then, one act of distrust followed with rejection and disobedience separated man, and with him all his descendents, from God. So, what was left of man but the dissipating matter doomed to arise for the moment of physical existence and then to return into the dust from which it is formed (Genesis 3:19; 6:3)? Man was exiled to dwell on the earth cursed for his failure. Then, from all those that lived within the world, which in its hostility and hatred to God invented the heathenism – worship to the beast, God has chosen one tribe to receive the Law. The Spirit of God lived within the chosen ones (e.g., the prophets — Psalm 50:13) to sustain the chain of the living until the True Light would illuminate the entire world. Knowledge and fulfillment of the Law (the Law of God is the essence of the original, normal human nature) had to prepare the human clay for transformation into the temple—dwelling of the Holy Spirit (Isaiah 45:9; 64:8; Malachi 3:1–3; 1 Corinthians 3:16–17; 2 Corinthians 4:7; 6:16).

The word τετελεσται – it has been completed—finished—ended (John 19:28–30), which was uttered at the moment of physical death of the only One Who is without sin and Who is the Son of God and the Son of man, marks the moment of the greatest miracle and the greatest act of love unsurpassed by its significance. The word τετελεσται uttered by God indicates the re-creation of man, when, with the physical death of the Son of God and Son of man, the Spirit of God became the Light and Life of a child of God. At this moment, the Fire was cast on the earth: the human nature received its completion and redemption by the Holy Spirit, by God Himself. Knowledge of the greatest evil—death was completed and evil as the unavoidable condition of earthly life was annihilated: it became the history, the Past of children of God. Since, the passage through physical death is entrance to the homeland, into the next world, in which God will dwell with His creations. The life everlasting again became the inherent feature of human nature, and the words of Lord God Jesus Christ “I am the door; if anyone enters through Me, he will be saved... I am the Way and Truth and Life. No one comes to Father except through Me” (John 10:9; 14:6) are fulfilled.

And I think about the meaning of deprivation of the human mind from its Creator. What forces the mind to reject God and to believe that heathenism, and especially such subdivision of this misconception as atheism, could be an expression of human intelligence? Could any possibility to reconcile human reason and such products of evil imagination as atheism and idol—worship exist? And what about the religions, which substitute the false knowledge produced by evil imagination for the true knowledge of God?

So far, the only answer I could find is that whichever methods are used, when people attempt to deprive the others of God, – the purpose is self—exaltation often combined with unrestrained lust for the absolute power over the others and pursuit of material or other privileges – the essence of methods and techniques is always the same – it is three fatal substitutions:

false knowledge
→
false deities, deified men or human establishments – religious, political institutions, states, party leaders, take the place in the temple of God (in the mind and in the places of public worship) showing themselves to be gods (2 Thessalonians 2:3–4).

Through the centuries, those who attempted to deprive people of God, therefore, to denigrate the human nature and to establish that man is only a beast that lives, procreates, and dies as animals cultivated to be slaughtered because their flesh and skin serve the bodily needs of men, – all of them, by the very manner of their life, by their values and “accomplishments,” by their very own life and death, proved only that – without God, man is nothing but the earth—dust, or the moving animated matter existing to be enslaved by sin: ignorance and corruption are the destiny of those who do not have knowledge of God, even if the entire world recognizes them as geniuses, prophets, or saints – in actuality, the words intelligence, wisdom, reasoning are the senseless mixture of letters and sounds for those without knowledge of God: all they are capable of is the technical knowledge of the world of dissipating matter.

For instance, if to consider our time, they produce the weapons of mass destruction, postpone decay of a dead body until the inner organs harvested, educate in methods to use “carrot and stick,” and sell to humans drugs and vaccines developed for rodents. They might excel in technical development and invent plenty of devices intended to facilitate the physical labor (that is usually called “progress of mankind”). Nevertheless, they are incapable to eliminate any of such well—known evils as poverty, hunger, illiteracy, illness and especially the disease of man – the disease of sin, envy, greed, deceit, pain, and suffering – not only the plagues known since the Antiquity exist now; the horde of new diseases and new methods to inflict immense suffering grows daily. At the same time, such attributes of human intelligence as knowledge of good, knowledge of the
essence of the world, including life and death, the actuality of the world created by God, wisdom, and their summary — the ability to create good and well-being of people, remain unknown.

Ultimately, those who assume the possibility of life without God and especially those who deprive the others of true knowledge of God, might be likened the moving matter—dust, which comes to existence in the darkness, spends the short moment of its existence in darkness, and vanishes in darkness; its ultimate destiny is similar to the rotten fabric left to be dissolved in tomb, yet, it has assumed the right to teach the others and to force them to live and to die in ignorance, corruption, and sin.

And I think that the main problem of the contemporary societies is that such animated rotten matter—dust has sneaked at the positions of authority — in politics, religions, sciences, education, and culture, and now it blinds by the false knowledge as the storm in the desert blinds the travelers with sand. It pollutes the world by the very fact of its existence, yet, it strives to construct the indestructible wall (e.g., in the likeness of the Stalin’s iron curtain), which would forever close to the others the road to freedom of cognition, therefore, to God. Yet, in its time, it dissipates without trace, because only by the Light and Love of God man lives and becomes the child of God destined for the eternity (John 1:12–13; 3:3–7; 14–19; 9:5; 10:30).

Despair and hopelessness crawl into my mind when I think of — the history of the current civilization: in general, its essence is enslavement of men and deprivation of freedom — the universal pattern of slavery described by Plato—Aristotle’s utopia appears with slight variations, yet, inevitably within any establishment — apparent futility of thousands of years struggle with political and religious institutions, which enslave human beings through deceit and coercion, and which in their arrogance of ignorance and pretense on possession “the absolute power” assume the rights a/ to control other human beings and to force them to live and to die according to the will, necessity, or amusement of those with access to the power of coercion b/ to fabricate their own rules, morals, and inhumane laws and to impose them forcefully unto the others c/ to transform human beings created into the image and after likeness of God into speechless animals — the Aristotelian human chattel doomed to serve bodily needs of the owners.

At such moments of darkness, the only light I see is the words of God. Indeed, who is able to withstand the will of God and to separate His children from Him if He chooses them (John 6:37–40; 10:25–30)? Who is able to disprove that “neither death nor life, nor angels, nor rulers, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature will be able to separate us from love of God in Christ Jesus, our Lord” (Romans 8:38–39)?

I know that all that is impossible for men is possible for God; this knowledge lifts up the veil of darkness and despair: the greatest miracle already happened, and this miracle is open to everyone who wants to see: salvation and illumination of the world through the only True Light, Creator and Savior — Lord God Jesus Christ. Indeed, the only thing concerning the others that any Christian would ask from God — let everyone of those around us comes to the Light: to create the good, to live righteously, and to become a child of God (Matthew 18:11–14; John 1:12–13; 1 John 3:1–10).

Even if the earthly life is the way in darkness, darkness is not able to overcome the Light (John 1:5…)

Original post in Folder Archive 2008_2009, Page 8_2009

7. The Lamp in the Darkness

…For Thou, O Lord, will light my lamp: my God, Thou will lighten my darkness...

(Psalm 17(18):28)

Psalm 17 conveys the vision of David who, although already was annoyed to reign, is not a king yet. Saul the king attempted to retain the throne by exterminating the competitor — David, because he recognized the future of David. Indeed, David was the shepherd boy, poet and artist in the beginning, then, the mighty warrior, then, a fugitive from his former master, and finally, the great king. Saul rebelled against the authority of God and became unable to perceive the power of God: the evil entered his heart. Saul’s purposes did not become the reality, and even his final appeal to grant him death remains unanswered: he has to take own life (1 Kingdoms 15:1–35; 16:1–13; 28:16–18; 31:4–5). Later, another Saul also would struggle against God, yet, his time is the time of mercy, and he is made into the Apostle and servant of the Light, which at the beginning he attempted to extinguish by assassination and persecution of the believers (Acts 8:1–3; 9:1–22; 19:11–12; 26:4–18; 1 Corinthians 9:1–2).

The Septuagint’s text — σε μι ψυχες σωζων μου μοι, ο θεος μου φοτεις το σκοτος που — conveys at least three meanings:

1. a manifest image of lamp made to carry the light, to illuminate the space, and to disperse the physical, perceivable darkness of the material world: the lamp is lit in the house, the darkness dissipates, everything becomes clear and known, and the inhabitants are enabled to continue their chores
2. the hint leading to a Vision of a lamp of the altar (the lamp of the tabernacle) which illuminates the sanctuary, so man is able to worship God
3. the essence: man is a clay lamp made to carry the light; man carries the Spirit of God within the body of flesh, into the darkness of the world of matter. This Spirit—Light withholds the adversary or the hostile force — σκοτος — darkness, which precludes man from fulfillment of his destiny. The Light annihilates evil (in this particular case, the evil is hidden under the collective name “darkness” denoting ignorance, brutality, adversary forces of disintegration, death) and enables man to fulfill his designation: to carry the Light of God within the world, to transform this Light into own being, and to illuminate life of the others.

The perception of man as the likeness of a vessel of clay is frequent in the Old Testament’s texts; this idea comes to completion at the moment when Lord God Jesus Christ makes clay and creates eyes of the man who was born blind: clay of man and Light of God are bound together by the miracle of creation; the mercy of Creator defines the destiny of the created, and the presence of the Light reveals the temple and dwelling of God (Genesis 2:7; Job 33:6; Isaiah 45:9; 64:8; John 9:5–6; Romans 9:15–29; 1 Corinthians 3:16–17; 2 Corinthians 6:14–16).

It is not possible to find many historical examples of the presence of the Spirit of God. The history of mankind portrays chiefly the pieces of biomass, which from childhood are trained to kill and to deprive the others of their possessions. One empire replaces another, one kingdom destroys other kingdoms, one cannibal kills and devour flesh of the others, one nation arises against other nations and transforms their land into the desert, one dictator terminates lives and takes away freedom and happiness of multitude of his subjects, one inferno of slavery is replaced with another more sophisticated one, one man assassinates another to harvest his organs for rich patients — and all this is repeated again and again and again… If to collect into one place under the Heaven all blood, which was shed by tyrants, “great leaders,” and other murderers, suffering, and crimes inflicted by men on men and on other living creatures, they would definitely cover the Earth like waters of the Flood did.
Perversion of all flesh triggered the Flood and annihilation of the first Earth along with all living beings (Genesis 6:6–14); only Noah with his family was spared to give mankind one more chance. Yet, with time, men again lost understanding that the human mind, which carries the Spirit of God, is the power created to dominate–control–maintain this world.

The human thought creates, moves, and destroys the matter – we ourselves define our lives and our environment:

– if we carry the Kingdom of God within us, we are the temple and dwelling of the Spirit of God: with our faith, we can move mountains and make trees obedient, and nothing impossible could exist (Matthew 10:1–8; 17:20; 21:18–22; Luke 17:6, 20–21; John 14:12–17; James 5:17–18; 1 Corinthians 3:16; 2 Corinthians 6:14–16)

– if we carry darkness of evil within us, this world of ours becomes the darkness: with our inhumanity and evil of thoughts, words, and deeds, we evoke the annihilating fire, which will bring everything to its end (Isaiah 9:18–20; Matthew 13:40–42; John 3:19–21; 2 Peter 3:5–13)

...only the Light of God gives the meaning to continuation of existence of mankind: until this Light is in the world, the hope lives. Without God, man is a beast without any trace of humanness, therefore, without any chance of survival: this beast destroys and devours everything living and, in its own turn, is destroyed by the fury of the nature perverted by its iniquities. Earthquakes, plagues, wildfires, droughts, hurricanes, floods, polluted air, poisoned water, contaminated soil, abnormal mutations, and other disasters are the manifestations of the force of evil unleashed by violations of the Law of God – that is by sins of men. The Prophets foretold this horror – the Holy Scriptures granted in the Past explain the Present and open knowledge of the Future: we have filled our land with iniquities and we are transforming the beautiful world into the place of desolation (Jeremiah 23:10–12; Ezekiel 15:6–8; Hosea 4:1–8; Zacharias 7:14; 2 Peter 1:19–21). If mankind has to harvest the fruits of own labor now, what would be that, which can be collected?

Original post in Folder Archive_2008_2009, Page 3_2008_2009

8. The Fire and The Light

In the beginning was the Word,
and the Word was with God,
and God was the Word...

...In Him life was, and the life was the light of men...

...He enlightens every man coming into the world...

(John 1:1, 4, 9)

...While I am in the world, I am the Light of the world...

...I and the Father are One...

(John 9:5, 10:30)

...For Thou, O Lord, will light my lamp; my God, Thou will lighten my darkness...

(Psalms 17(18):28)

...And they all shall be taught of God...

(John 6:45)

The one who has taken diligent care to prepare himself for development of the right discernment and for the knowledge, which gives the everlasting life (John 17:3, 6–8), could be compared to the lamp of clay\textsuperscript{227} (Isaiah 45:9; 66:8) that was formed, burnt with fire (as in kiln), cleaned, and prepared for the light.

The summary of all stages necessary for coming to God and receiving–absorbing–learning the knowledge that is the everlasting life (John 17:2–3) is simple: love to God.

The meaning and the expression of love to God is also simple: the longing of the soul–heart–mind to live by God and the determination to follow God – both of them proved by steadfast observance of the law by building own entire existence (as the house on the solid rock) as accomplishment of the commandments and words of God in spite all difficulties and temptations, which the one encounters daily (Matthew 7; John 14:15–26; James 1:1–8, 12–25; 1 Peter; 2 Peter; 1 John 5:3; 2 John 5, 6). Because of grace and by the mercy of God, such love supported with the deeds might be crowned with wisdom, which could be envisioned as the state of being empowered

\begin{align*}
\text{to receive guidance of the Holy Spirit} \\
\downarrow \\
\text{to be taught and led by the Holy Spirit} \\
\downarrow \\
\text{to accomplish the works of God} \\
\downarrow \\
\text{to become ready for the eternity with God} \\
\end{align*}

\text{(John 13; 14; 15; 16; 17)}

Discernment as the ability to discriminate between the good and the evil that is to comprehend the essence/core of everything that the mind encounters, provides the foundation for the work of the mind toward achievement the ultimate purposes: evolution into the child of God and obtaining the everlasting life in the presence of God.

Achievement of any purpose, accomplishment of any plan, work, embodiment of any thought, vision and notion into the practices and material things, which make the human world hospitable for human life and for evolution of human intelligence – all that any human being
things, speaks, does, all is made with knowledge and because of knowledge. It means that only knowledge of the law of God – the law that controls existence of the world – leads to accomplishment of the purposes of survival and evolution of mankind. The one who has learned–absorbed the law of God and whose life – thoughts, words, and deeds – becomes the fulfillment of the law is transforming himself into the embodiment of the law: the likeness of the Word–God, the creation by Christ and in Christ [James 1:17–25; 1 Peter 1; 2; 1 John 3:1–3; Ephesians 2:4–10, 13–22; 4:20–24; Galatians 3:26–29], in who the Holy Spirit comes and brings knowledge of God, understanding and wisdom (John 14:15–28; 15:26; 16:13–16).

Knowledge of God gives immortality (John 17:3).

Knowledge of the evil acts as poison\textsuperscript{128} it debilitates and assassinates the mind [Deuteronomy 32:16–33; Psalm 139(140):1–3; Isaiah 59:3–11; Matthew 23; John 8:34–47; Romans 3:13].

The knowledge, according to which the one lives, makes the difference between

\begin{itemize}
  \item life and death of human reason/intelligence
  \item life of dignity and righteousness of the child of God and
  \item life of misery, corruption, sin\textsuperscript{114} [[which in fact, is slow agonizing death]], and despair of the offspring of the arch–evil
\end{itemize}

Consequently, the process of cognition of God is the process of creation, which includes the following phases:

\begin{itemize}
  \item annihilation of the evil within the human soul–heart–mind
  \item transformation of \textit{γουν από της γης} – the pouring dust of the earth
    \begin{itemize}
      \item (Genesis 2:7)
    \end{itemize}
  \item into the living indestructible stones, from which the temple is God is built
    \begin{itemize}
      \item (1 Peter 1; 2; Ephesians 2:10, 13–22; 2 Corinthians 6:16)
    \end{itemize}
  \item obtaining the highest and the most precious power, which is given by the Holy Spirit:
    \begin{itemize}
      \item wisdom to comprehend and to accomplish the will of God
    \end{itemize}
\end{itemize}

\begin{itemize}
  \item (John 14:15–28; 15:26; 16:13–15)
\end{itemize}

So, the Holy Scriptures speak of the Light that disperses the darkness of death, and of the Fire that purifies the soul–heart–mind from the evil.

The Holy Scriptures contain many references to the light and to the fire when they speak of God, of the law of God, and of the destiny of man. What is the meaning of these references, how mentioning of the fire and the light could direct the human mind toward knowledge of God?

Human language has no capacity to precisely describe the attributes of God and to convey knowledge of them: even those revealed by God Himself remain mostly unknown for the many; otherwise, within the earth, it would not be place for the evil and its inseparable companions – suffering and death. If the human mind desires to come to God and to comprehend the Absolute Good\textsuperscript{36} it should have faith\textsuperscript{182}, which would enable it to overstep the limits of the material world\textsuperscript{111}, to perceive God the Spirit, and to worship Him in spirit and truth (John 4:29–24).


When the people of the earth become ready for the knowledge of God, the references and descriptions in the terms of the material world (Isaiah 40:21–31; Romans 1:18–20) have to direct the mind to the Source of true knowledge. This knowledge has no limit nor time nor any of the parameters, with which the mind evaluates the world given into its dominion/comprehension, because this knowledge is the everlasting life (John 17:3) within the unknown infinity indescribable with the words born within and for the limited temporal world. Although the road to this knowledge might begin with the pointers [[comparisons, symbols, parables]] of the material world, comprehension of this knowledge is given by the Holy Spirit and to the mind that, because of grace of God and under the guidance of God, was empowered to overstep the darkness – the limits of the matter and to come to the Light (John 1:1–18; 3:16–21; 12:46–50; 14:15; 16; 17; Colossians 1:3–23; Romans 8).

One of such examples is the repeated in the Books of the Old and The New Testament reference to God as to the Consuming Fire, as to the Source of Light, and as to the Light of the world [Deuteronomy 4:24; Psalm 17(18):28; John 1:1–5; 3:19–21; 9:5; 12:46; Hebrew 12:29].

However, fire and light known and applied by man for his needs are not the Fire and the Light mentioned by the Holy Scriptures.

The Fire of the Holy Scriptures did not burn the bush when God spoke to Moses [Exodus 3:1–6].

Then, God spoke to His people “from the midst of fire” – a voice of words that the people heard: they have perceived no likeness, but a voice (Exodus 19:17–20; Deuteronomy 4:10–19).

When Moses came up into the mountain to receive the tables of stone, on which God wrote His law for His people, the appearance of the Glory of God before the people was \textit{ώδει πυρ φλεγον} – like the flame of fire on the top of the mountain (Exodus 24:17). At the presence of God, the mountain burned with fire up to heaven (Deuteronomy 4:11); before Him, the mountains and valleys melted like wax and rushed down a declivity, and the nations collapse (Psalm 96(97):5; Micah 1:4; Habakkuk 3:6).
Ultimately, Moses said that Κύριος ο θεός σου Πυρ Καταναλίκον εστί – the Lord our God is the Consuming Fire (Deuteronomy 4:24).

Then, Daniel saw the Ancient of Days Whose throne was πυρ φλέγον – flame of fire, and before Him, θατομάς πυρός – the “river of fire” came forth (Daniel 7:9, 10).

Malachi the prophet said (Malachi 3:1, 2, 3): the Lord ... shall suddenly come into His temple ... He is coming in as the fire of furnace... He shall sit to melt and purify as it were silver, and as it were gold; and He shall purify the sons of Levi, and refine them as gold and silver, and they shall offer to the Lord an offering in righteousness.

Zacharias the prophet spoke of the final fierce trial, when the only one third of the earth will be brought through the fire, and tried with fire as silver is tried, and proved as gold is proved: they shall call upon the Name of the Lord, and the Lord shall hear them and name them His people (Zacharias 13:9).

Yet, the prophets spoke not of the physical fire that burns admixture in silver and gold purifying them and increasing their value; they spoke of the Almighty Power of God that purifies and sanctifies His creations (John 13:10; 15:1–4; 17:17).

When the Lord Jesus Christ spoke of His mission – to cast the Fire upon the earth and to save the souls of men, it was not the fire of destruction, which His followers, in imitation of the prophet Elijah (Elijah as Eliu in: 4 Kings 1:10, 12), wanted to come down from the heaven and to destroy the villagers who did not let them in to have rest during their journey to Jerusalem (Luke 9:51–56; 12:49).

When John the Baptist said that Lord Jesus Christ the Son of God came to baptize by the Fire and the Holy Spirit (Matthew 3:11; Mark 1:8; Luke 3:16; John 1:29–34), he did not speak of the fire that is known to men and that burns human flesh.

Before the Apostles were baptized by the Holy Spirit, as God promised, they have been told that they shall receive the power: coming of the Holy Spirit upon them. They perceived the Holy Spirit promised by God as the tongues as of fire, χίλια πανίσχυροι νεφελές (Acts 1:4–5; 2:1–4); with that Holy Fire, they received the ability to speak languages they never knew before, the wisdom and the abilities to propagate the Gospels, to explain and to teach the knowledge of God, and to do the works of God, including healing of the sick and resurrection of the dead ones (Acts).

Therefore, when the Holy Scriptures refer to the Fire that purifies, tests, proves, and sanctifies men of God and that annihilates the sinners along with the evil they carry within, they refer to God and to His power. The habit of men to refer as to the fire as to earthly destructive force that either completely annihilates material things or burns them into the ashes should not intervine with comprehension of the Fire of the Holy Scriptures: this Fire is the mightiest almighty Power emanating from God the Creator.

The most simplified example could illustrate the difference between the fire and the force perceived as the fire within our world of the material things. When human beings began to study the Sun, they initially perceived it as the all-annihilating fire. The current perception of the Sun is as of the vortex of the vortices of the super–powerful magnetic and other energy fields. These fields have so powerful intensity of forces that they become discernible and perceivable by human eye as the vortices of fire because of plasma created at their boundaries. None of the material things could endure the forces and to exist within the energy fields that compose the star, which we call the Sun.

Still, nothing known by men could give adequate knowledge of the power of God: the power of God the Spirit and the Creator of the world is above human understanding and comprehension. In Exodus, God answers the prayer of Moses to reveal, to manifest Himself with an explanation that no man shall see His face and live (Exodus 33:20). Then, God said that Moses shall stand on the rock, and when the Glory of God shall pass by, He will put Moses into a hole of the rock, cover him over with His hand until He passes by (Exodus 33:21:22).

Until the coming into the eternity, while within the earth, we have to be protected from the power that the flesh is not able to withstand; so, we see as through the dim mirror and have to live by hope and faith (1 John 3:1–3; 1 Corinthians 13:9–13; Hebrews 11; 12).

In summary, the Fire of the Holy Scriptures refers to the manifestation of the omnipotent power of the Almighty God the Creator, and especially, in those occasions when the human mind, as it was in the time of the law-giving, has to observe and to acknowledge the Ultimate or Absolute power of the Creator over His creations. Then, the law given from the midst of the fire – the commandments of fire ignited by the Fire, as it is said in Psalm 17(18):30, might be envisioned as the gif of the Holy Spirit given to those who are to become the children of God. Because of the eternal law – the will of God – that the Word–God came to fulfill and with the knowledge of God and Himself that He gives His people, a human being evolves into a child of God: a new creation in Christ and by Christ, created in likeness of the Word–God to become the carrier of the eternal words of God, to dwell with God, and to serve God through the eternity (Psalm 101(102):25–28; Isaiah 40:8; Matthew 5:17–18; Luke 16:16–17; John 1:1–14; 6:63–69; 17; James 1:17–25; 1 Peter 1:3–25; 2; Ephesians 1:3–14; 2; Revelation 21:1–8; 22:1–5, 12–15).

The manifestation of the awesome and awful power of God, which the people witnessed at the time of law-giving (Exodus 20:1–20), had to convince the nomad tribe taken from the slavery of the heathen Egypt to discard idols, to believe into the One Almighty God Whose power they already witnessed during exodus from Egypt and journey to the desert, to accept and observe the law given through Moses, to separate themselves from the idol-worshippers, and do not sin before God.

However, as the history confirms, the physical-intimidation – fear experienced by flesh – not always results in righteousness of the spirit: only willingly accepted and cherished by the heart–mind knowledge of God ignites human reason/intelligence and enables it to perceive the Light of God and the Light of the world.

With time, the preparation of the people for comprehension of another kind of manifestation of the almighty omnipotent power of God began. As the prophet said, when the time is come, in wrath, the mercy is remembered (Habakkuk 3:2; also, Psalm 84(85)), and as St. Peter the Apostle wrote (1 Peter 2:9–10) of the ones who were not pitied before, but now are in the mercy of God: “a royal priesthood, the holy nation, a people for possession” of God, the ones who openly speak of the virtues of the One Who called them from the darkness into His marvelous light; the ones who were not people before, but now are the people of God.
So what transforms the non–pitied creatures of dust crawling in the darkness into the royal priesthood and holy nation of God called into the marvelous Light of the Creator?

This transformation became possible only because of the will of God Who sent the Light of the Law, His Perfect Love, His Son – the Word–God,

to deliver those in the shadow and darkness of death
↓
to give them the complete knowledge of the Law – that is the knowledge of the human nature created and cherished by the Perfect Love of God,
and the words of God that are the spirit and life of His creations
↓
to sanctify them with the Truth – with the Word–God
↓
to give them the knowledge of the only One True God and His Word – that is the everlasting life


This transformation begins with the desire to find God,
to comprehend and to learn knowledge of God
↓
proceeds, if the faith and love to Lord Jesus Christ are ignited,
and if the words of God and His Law became the foundation,
on which the one builds his existence – thinking, speaking, acting – his entire life,
as a builder builds his house on the solid rock
↓
is accomplished with wisdom given by the Holy Spirit,
Who teaches the Absolute Good of God the Father
and gives comprehension of the unlimited perfect love and mercy of God the Creator revealed and explained by the Word–God,
Who is the Light of the world, the Way, and the Truth,
and the Life – everything of His people, the Christians
↓
is completed with becoming the child of God – the new creation in Christ and by Christ –
the one who is the likeness of the Word–God,
whose mind is defined by Λογος:
who lives by God and for accomplishment of the will/Law of God,
and who is prepared for the everlasting life in the presence of God...

The Word–God is the Light, which is the life of men: the Light of the Law, the Light of the Perfect Love of God and the Glory of God (John 1:1–5, 9; 3:16–21; 6:38–51; 10:14–18; 17; 1 John); the road to this Light begins with observance of the Law of God and comes to the end, when the Light of God creates a new world – His human child – from the χουν απο της γης – the pouring dust of the earth (Genesis 2:7), that is a man until God gives him life that is His Son – Lord Jesus Christ, the Word–God.

2014

9. The Lamp and The Fire

...For Thou, O Lord, will ignite my lamp;
my God will lighten my darkness....

{Psalm 17(18):28}

It was the prophet’s hope of receiving the Light: God would ignite his lamp and lighten his darkness – Οτι Συ φωτιεις λυχνον μου Κυριε, ο Θεος μου φωτεις το σκοτος μου {Psalm 17(18):28}.

A lamp is λυχνον – a vessel made from clay (usually, for the ordinary people; palaces and temples had also brazen or metallic lamps), in which oil was burning and thus, lightening darkness of the night. The oil within the lamp had to be ignited with fire, and while the oil was burning, it radiated light.

Why man expects that God will ignite his lamp, what is the prophet’s actual expectation?
The answer is in the Holy Scriptures, which frequently speak of the light and fire in connection to God:

Our God is the Consuming Fire

(Πυρ Καταναλισκον – Deuteronomy 4:24; Hebrews 12:29)

↓

God is the Light of man

(Psalm 26(27):1 – Φωτισμος – light, illumination)

↓

The Light over Jerusalem is come, and the glory of God is risen.

While darkness shall cover the earth, the glory of Lord shall appear upon Jerusalem, and the kings shall walk in His light, and nations in His radiance

(λαμποτητι – radiance, brilliance, magnificence, brightness).

The Light of Israel is for the Fire, and He shall sanctify with the Fire that consumes both – the soul and the body

(Isaiah 10:17–18; 60:1–2)

↓

The Lord shall suddenly come into His temple, and He is coming as the Fire melting, purifying, and refining

(Πυρ χωνευτηριου):

the Lord shall purify the sons of Levi (His priests) as the gold and silver is purified, so they shall serve Him in righteousness

(Malachi 3:1–3)

↓

In the beginning was ο Λογος – Θεος, and ο Λογος – the Word–God, through Whom everything came into being, Who from the beginning is with God the Father, Who is the true Light that is life of man, and Who enlightens every man coming into the world

(John 1:1–5, 9)

↓

The Word–God came to declare God the Father, to reveal the everlasting Life:

to give knowledge of the only One True God and Jesus Christ Who He sent;

this knowledge is the life everlasting

(John 1:18; 14:6–7; 17:1–3; 1 John 1:1–5)

↓

Lord God Jesus Christ defined His mission: He came to cast the Fire upon the earth

(Luke 12:49),

and He speaks of His people as of the lamp

(λυχνον – as in Psalm 17(18):28),

which is set to shine for all in the house

(Matthew 5:14–16)

↓

The Word–God, Lord Jesus Christ,

came to baptize His people εν Πνευματι Αγιω και Πυρι – in the Spirit Holy and Fire, the Unquenchable Fire

(Πυρι ασβεστω – Luke 3:17)

that annihilates the evil


↓

The disciples of Lord God Jesus Christ received the promise to be baptized by the Holy Spirit, when the Divine Fire is cast upon the earth according to the will of God.

This promise of God was fulfilled when the disciples received the Holy Spirit coming upon them

as the tongues of Fire appeared being distributed and sat on each of them


↓

Through the power of the God the Spirit, the Omnipotent Consuming Fire


that annihilates the evil, a human being’s true essence tried by the Fire shall be revealed – purified of sins, insufficiency and impotency of the matter (flesh and blood), and freed from the slavery of death

(1 Corinthians 3:13–15; 15:50–58)

↓

God the Father, the Almighty Omnipotent God the Spirit, is the Father of lights

(Πατρος των φωτων – James 1:17),

Who brought up His children by the Word of Truth to be the certain frssruit of His creations

(James 1:17–18):

the Word–God is the Truth;

through Him, a human being may exercise the authority to become a child of God –

the one created in Christ and by Christ

(John 1:1–13; 14:6; Ephesians 2:4–10)

Therefore, the prophet expects the revelation of the true nature of man – the creation of God that comes to life by the Word–God, and carries the Word–God – the Light of God – within, knows God the Father and Lord Jesus Christ, the Word–God sent by the Father, and lives by the Divine Fire – by the Holy Spirit of God.

The mind, which seeks God and thirsts for the knowledge of God, would make many inferences from the chain of the mentioned above texts of the Holy Scriptures; as always, the purpose defines the choice.

And I think that the prophet’s message conveys the concise code, in fact, the logical building block/system that, as every system within a logical reality{139}, carries the main code defining the entire logical reality; in this case, the logical reality/universe, which accommodates the world of man. This code contains the formula of creation and evolution of man.
In the terms of the referred above texts of the Holy Scriptures, the evolution might be envisioned as coming of the Divine Fire into the darkness of the human clay, after which it becomes the ignited lamp shining for all those in the house. Both — the human soul and the human body — are consumed—purified—inhabited by the Divine Fire, and, as a result,

- a human beast evolves into a child of God
- a human vessel of clay accommodates the Light ignited by the Divine Fire
- a human being becomes the living temple of the Living God
- the temporal world

...the earth that is the source of clay, from which humans — the vessels of clay are made

(Israel 45:8–12; 64:8–9; Genesis 2:7 ※ John 9:4–7)

that finds its completion in disintegration of the matter
(e.g., death of a body that carries human essence — soul—heart—mind), becomes the settings—working ground, in which the Word—God, by entering the human soul—heart—mind, creates a new being:

His likeness — the temple of God, that is empowered to receive the Holy Spirit and to enter the eternity with God


So, when the prophet expects to receive the Light from God, he foresees creation of a new being capable of accommodating the Divine Fire. This being — a child of God — comes into cosmos as the vessel of clay, is re—created by the Word—God, is empowered to accommodate light/life through cognition of God, accomplishes the first phase of development by accepting the Divine Fire — the Holy Spirit, and begins another phase of existence, in which darkness is no more...

Original post in Folder Archive_2012, Page 6 July_2012

10. The Fire for a Child

...Fire I came to cast upon the earth...

(Luke 12:49)

English and Russian translations [R] of the Greek text "Η δηλωσις των Λογων Σου φωτιει και συνετιει νηπιους" might be summarized as "the revelation of Thy words will enlighten and instruct the simple" {Psalm 118(119):130}: the revelation of the words of God will enlighten and give reason—comprehension—understanding to the simple.

So, the word φωτιει is interpreted as the derivative of φωτιζω to enlighten, to explain, make clear; such interpretation maintains similarly to the following grammatical construction of συνετιει as derivative from συνετιζω — to give good reasoning, understanding (from συνεσις — reasoning, as the mental ability to put together — to understand, to be wise that is to have the complete mind; συνεσις is derived from φρονεω — mind; συν — means union, being together, and, as a part of compound words, it conveys the meaning of completeness).

However, φωτιει is the direct derivative of φωτια — fire, flame; it means that the revelation of the words of God will ignite, inflame, bring the fire.

Furthermore, the word νηπιους (interpreted as "simple") is a derivative of νηπιο — child.

So, the literal meaning of the text in Psalm 118(119):130 is that

the revelation of the words of God will ignite the fire in those who are children and make their reasoning complete

In the New Testament, St. Luke the Apostle and St. John the Apostle convey the words of Lord God Jesus Christ: He came to cast the fire upon the earth, and His words are the Spirit and life {Luke 12:49; John 6:63} — this Fire is the Holy Spirit {John 14; 16; Acts 1:1–5; 2:1–4}.

Then, Gospel According to John explains the will of God explicitly: because of love and mercy of God the Father, Lord God Jesus Christ came to accomplish the will of God {John 3:16–17; 31–36; 4:23–24; 6:35–40; 14; 17}

So, the following might happen

a/ the Word—God gives His followers the knowledge of God that is the everlasting life; the Holy Spirit of God {the Fire—Luke 12:49; John 14; 16; 17; Hebrews 12:29; Deuteronomy 4:24} will come to His followers, teach and illuminate them in knowledge of truth and comprehension of the Word—God

b/ the words of God the Father, which the Son of God conveys to His followers, will enable him to comprehend that the Word—God came forth from beside God the Father, and He is the Giver of the eternal life; this comprehension makes them complete, because this knowledge is eternal life

c/ those who perceive the words of God and accomplish them, will become the new creation in Christ and by Christ; the children of God, the doers of the works of God, the field, the gathering of the living God — those who carry the Holy Spirit, the Divine Fire, within, and who will live with God, in His Kingdom, in His Light, in His presence, forever {John 1:16–17; 14; 15:1–17; 16:7–15; 26:17; James 1:17–21; 21–25; 1 Peter 1; 2; Ephesians 1; 2; Hebrews 12:18–29; Romans 5:1–11; 6:1–23; 8:14–17; 1 Corinthians 3:9, 16; 6:19–20; Colossians 1:9–23; Revelation 21:1–8; 22:1–5).
From the very beginning it is known, and many texts of the Holy Scriptures reveal and then, reiterate that our God is the Almighty Holy Spirit. Although a human being was not able to see God and to live, the mind of a few chosen ones was enabled to perceives Him as

the Consuming Fire

Who speaks to His chosen one from the midst of fire
↓
The Almighty Being Whose Glory is perceived as the burning Flame
↓
Whose life-creating power is seen as the river of flame
↓
Who tests His creations with the Fire and made them as the purified gold, in which all impurities are burned away
↓
Who enters the chosen mind through the words of the Word–God – the words of eternal life – that carry Spirit and give life and light to men
↓
Whose power annihilates the evil and its carriers as dry grass is annihilated by the burning flame
↓
Who is the Light and the Wisdom and the Authority by Whom man becomes the child of God; this child of God is the chosen one who is the temple and carrier of the Holy Spirit of God – the Almighty consuming Fire – The Holy One Who purifies and prepares His creation for the Kingdom of God, in which man will dwell with God through the eternity


Hence, the ancient prophecy {Psalm 118(119):130} became the reality: revelation of the Word–God and His words have ignited the Fire in children of God and gave them completeness of understanding. It began in Jerusalem, fifty days after the day of Resurrection, when the disciples of Lord God Jesus Christ were baptized in the Holy Spirit: the Holy Spirit promised by God came visibly – the tongues as of fire, γλώσσαι πῦρ rested upon each of them {Acts 1:4–5; 2:1–4}. Then, it was so during all centuries that passed after revelation of the Word–God. It continues today – the same for every human being who is born into this world to find God, to come to God, to be baptized by the Fire according to the will of God, and to enter the eternity with God.

In the beginning, the chosen ones were the dust – pieces of clay–flesh, as all humans are {Genesis 2:7; Job 33:6; Isaiah 45:9–10; 64:8}. What happens after the one is selected to become the vessel for the Fire, the one carrying the enlightening Light of the message of God that dispersed the darkness of ignorance?

Those who were chosen to perceive the power of God and to recognize His presence – the prophets, messengers of God, priests, apostles – all of them speak of the Fire: what else the human mind might find within the world of the mater as powerful as the consuming fire is, as all-consuming as the power of fire that annihilates the matter and turns it into the ashes?


1. The fire described by the Prophets as the "wrath of God"; in fact, this is the self-annihilation ensuing from violations of the Law of God. This fire is the fire of death ignited by human iniquities, passions, perversion fueled by imagination of the mind devoid of understanding of own essence (the essence of the mind–heart–soul of man is the Law of God; observance of the Law is life consistent with the human nature created by God into His image and after His likeness; those who observe the Law of God fulfill the destiny of man to be the temple and dwelling of God – Genesis 1:26–27; 9:6; Deuteronomy 30:11–15; Psalm 36(37):31; 39(40):8; John 14:23; 1 Corinthians 3:16)

2. The fire surrounding God; from this fire, God spoke to Moses, and with this image of all-consuming Fire, Moses attempted to convince the chosen people to love God and to observe His commandments. In the New Testament, the all-consuming Fire came through the Word–God, the Light of the world, and the Life of man; this Light illuminates each mind, which enters the world of matter, and then,

–purifies the iniquities and sins of those who, within the darkness of temporal dissipating world, come to seek the path to eternal God
↓
–opens the mind for the perfect Love and Absolute Good of God–Creator – the only Love without fear and suffering – because, in the world of men, fear and suffering are inseparable component of everything, even of love of woman to man and of a child to a father
↓
–transforms them into the dwelling and temple of God
↓
–in the end, will test everything created by human mind during life–journey within the world of the matter
3. The Fire of creation that is cast upon the dust, the earth, to transform it into the immortal child of God – the child of the Fire Creating, Dividing, Illuminating, and Giving Wisdom, the Fire that makes possible the miracle of baptism, when a human being goes through the Almighty All-consuming Fire to obtain the everlasting life and is transformed for the eternity with God; not burned into the ashes.

Furthermore, the New Testament clarifies the meaning of the Fire (as the referred to in: Malachi 3:1–4), what does it mean for a human life:

– Lord God Jesus Christ tells: “The Fire I came to cast upon the earth”; He also came to accomplish the Law, not to destroy it (Luke 12:49; Matthew 5:17–18). Therefore, the Fire and the Law are One – One Power ignited by Almighty God: this Fire purifies, embraces-assimilates, sustains, and re-creates the world

– St. Paul the Apostle explains that the Fire tests everything created by man: some of man’s creations will endure the trial, some of them will be exterminated, yet, their creators will survive, although as the one who passed through the fire (1 Corinthians 3:9–15)

– in the Epistle to the faithful in the lands of Pontus, Galatia, Cappadocia of Asia and Bithynia (currently, territories of Turkey). St. Peter the Apostle reminds that the people of faith are much more precious than gold, yet, they must undergo the grieving in manifold trials. Although gold will perish, it still must be molted by fire, in order to be purified from admixture and to reveal its natural beauty and value within the perishing world of death. As soon as the power of God guards the faithful through faith until the last times, when the salvation will be revealed, the faithful are tried similarly to perishing gold, so they would be able to receive the incorruptible and undefiled inheritance kept in Heaven (1 Peter 1:3–25).

Purified gold will perish along with the world in which the matter-gold has the higher value than human life (people kill for gold). Eventually, the world of death will vanish along with its values and criteria of judgment, which elevate gold and other material things above human life and happiness.

However, as soon as we destined to pass through this world, logically, the most significant “manifold trials” proving the faith should be difficulties, disappointments, and grief that we all suffer; for instance, through betrayal by the loved ones and friends, loss of those who are our earthly love and light, loss of wealth, health, unjust judgment by sinners, offenses and attacks by enemies and those who carry hatred and death within their mind, misunderstanding, and so on. All these trials are intended to make us wiser and stronger, to open the eyes and the ears of our heart so we would become able to see the actual essence and value of all that the people hold as valuable or even precious things, to choose the actual treasures (Matthew 13:45–48; 16:26; Luke 17:20–21), to find the True Way, and to follow the true Light (John 14:6).

Yet, there is another ordeal, the greatest of all trials – an encounter with own conscience, when our imperfections, sins, and iniquities are revealed and when we realize that only death is an appropriate award for all evils we have done to our God, to the others, and to ourselves.

However, we always should remember, especially in the time of repentance and affliction, that, through Moses, the Hebrew Prophets, and then, the Apostles, the Holy Scriptures speak of God as of the Fire – terrifying, all-consuming, annihilating evil, and purifying – and as of the Almighty All-forgiving Love. Lord God Jesus Christ came to cast the Fire upon the earth and to baptize His people εν πυρι – in the Spirit Holy and Fire. Through the Word–God, the Holy Spirit of God, the Spirit of Truth entered the world to accomplish the will of God, to prepare the conferences for the meeting with the Creator, to make human soul the dwelling-temple of the Living God at the earth, which is kept for the final times when evil and death will be annihilated by the fire of God (Deuteronomy 4:24; Isaiah 5:20–24; 10:17; 24:3–6; 30:27–28; 59:12–13; Malachi 3:1–3; Matthew 3:11, 16–17; Luke 12:49; John 1:32–34; 3:3–8; 14:16–17, 26; 16:7–15; Acts 1:4–5, 8; 2:1–4; 1 Peter 1; 2; 2 Peter 3; 4:10–11; Hebrews 12:29; 1 Corinthians 3:13–16; Revelation 20:11–14; 21:8).

Therefore, the human soul purified and re-created by the Word–God, should be the greatest value of the eternal world, which is open to all of us who wants to live and who therefore, chooses the good and follows God. God of Revelation – the First and the Last, Alpha and Omega, the Beginning and the End, the Creator of the new world – speaks of “gold that has been fired with fire” χρυσιον πεπυρωμενον εκ πυρι – in the Spirit Holy and Fire, which brings the true riches (Revelation 1:13–18; 3:14–18; 21:6). The text elaborates the Epistle of St. Peter the Apostle (1 Peter 1:3–7): it confirms that the highest value is the human soul ignited with faith and living by the Holy Spirit of God. Furthermore, God says that even the Church, which does not have such souls – “gold that has been fired with fire,” will be cast out from the Word–God, because, although she considers herself as rich and there is nothing she needs, in fact, she is wretched, miserable and poor.

Indeed, if it is almost impossible to find the true criteria of judgment within the world of the matter, in which the entire system of values is based upon “gold perishing.” If gold and other material values are doomed to destruction along with the world of the matter, what then could be the only true value and the only criterion of judgment for us — the beings created in image and after likeness of God Who is Spirit, the beings expiated by the Son of God and saved by the Love of God for the eternal life in the new world with God? The only true treasure – the greatest treasure of a human being created in image and after likeness of God – is Love of God the Creator and Father, the Eternal Almighty Love revealed to His creations through Lord Jesus Christ, the Word–God, the Redeemer and Savior (Genesis 1:27; 2:7; 9:6; John 3:16–17; 4:23–24; 6:27–69; 10; 14; 15; 17; 1 John; Revelation 21:1–7; 10–27; 22:1–5).

St. John the Apostle – the Apostle of Love – writes (in: 1 John) that the perfect Love has no fear and suffering, and that we all are the children of God Who loves us so much that for the sake of our salvation, He sent His Own Son to fulfill the Law, to make atonement for our sins, and to reconcile the world with its Creator: to annihilate the void of the evil, to replenish the life-sustaining energy and to re-create us into the children of God, so we could obtain the life everlasting (Isaiah 53:4–6; John 1:1–5; 9–14; 10:11, 14–18; 1 John 3; 4:7–21; 5; 2 Corinthians 5:14–19).

So, when the lessons of life come close to the completion, finally, for the mind, which is set free and illuminated by God, the world from the non-cognizable chaos of unpredictable events and possibilities becomes the simple time-space-complexity-bounded framework created for optimization of the fallen human mind, which must find its way to the infinite perfection inseparable from its essence – the image and likeness of God. At this very moment–point of the ultimate comprehension, the All-consuming (and terrifying for the people of the Old Testament) Fire becomes expression of all-embracing Love inseparable from the Law.

So, the presence of the Holy Spirit of God annihilates the sinful mortal creature and the child of Fire is born: the new being destined to be the immortal carrier of Light created into the image and likeness of God Who is the Almighty Spirit, the consuming Fire.
There is a text in the Old Testament, which allows at least partial understanding of the power by which mortal man becomes the immortal child of God. The first perception of the presence of God is fear and desire to run away, to stay afar, so the earthly creature – a human beast – would not die and the usual earthly life will go on (Exodus 20:18–21). However, this fear is not for those living by the Word–God [e.g., in: Hebrew 12:18–21]. Indeed, when the Holy Spirit transforms mortal man–earth into the immortal child of God, all human weaknesses, errors, iniquities, desires, vanity, lust, sins, all the evils by which we live our daily lives – all is burned away, and a new being whose nature is the Divine Fire comes into being…

So, what is left if man lives by the evil, breathes by evil, thinks evil, and commits evil?

How then, any sinner can survive the presence of God?

In Gospel According to Luke, Lord God Jesus Christ tells: “if you being evil know to give good gifts to your children, how much more the Heavenly Father will give the Holy Spirit to those asking Him” (Luke 11:13). No one loving father gives his children something incompatible with their nature or something that would harm and destroy them. Therefore, when God the Father gives His child the Holy Fire, He gives the child life: the Fire of God is the nature of the children of God.

So, a child should ask God the Father; then, by the mercy of God, because of Lord Jesus Christ – through the Word–God, the Almighty Fire carrying life will be given him to clean of impurities, to enlighten, to shine within the darkness of the world controlled by the evil and death, to lead through earthly life, to empower to create the works according to the will of God, and to bring home, in the Kingdom of God.

The good and loving parents provide their children with all needed for life: food, shelter, clothing, games, education, entertainment – all that they need to grow up, to take their place within the society, to start own family, and to bring up their children; they receive everything needed for earthly life. Yet, all they received will perish in its time…

So, how many of us give our children all that they need for the eternity? Do we teach our children to understand the meaning of prayer about the gift of the Holy Spirit and to pray God to grant us the greatest treasure – the gift of the Holy Spirit with Who comes everything: compete reasoning–wisdom, knowledge, and eternal life?

Indeed, what else is needed for a child of the Fire besides the Fire Himself…

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11. The Name of God

I will protect him, because he has known My name…

(Psalm 90(91):14)

In the ancient Psalm, the protection and mercy of God is promised to the one, because he has known the name of God. God is helper and defender, and the heart of man will rejoice, because of hope in His holy Name; all nations will bless Him and glorify His name (Psalms 32(33):20–21; 85(86):9; 90(91):14).

Not only the chosen nation will be saved; to the strangers who love the name of God, who serve Him, accomplish His commandments, and hold His covenant – to them the honorable place in the house of God and the everlasting name will be given: the house of God shall be the house of prayer for all the nations (Isaiah 56:3–8).

The third of The Ten Commandments is devoted to the name of God: man must not take the name of God in vain; if he takes the name of the Lord in vain, he will not be cleansed (Exodus 20:7); therefore, he will not be able to enter the Kingdom of God and to dwell with God.

Those from the chosen nation that became apostates, the idol–worshippers, who left the Lord to serve the evil – they shall perish and leave their name for loathing. The servants of God shall be called by new name, which shall be blessed on the earth, because they shall bless true God. They shall forget the former suffering and it shall not come into their heart, for there shall be a new heaven and a new earth (Isaiah 65:11–17).

How man can know the name of God? What is this name of God – the true name by whom the servants of God shall be called, through whom do help, protection, salvation, blessing, and then, life in the house of God come?

The name of God refers to the entirety of the attributes of God, which a human mind perceives as the Absolute Good, the Absolute Power, Omnipotence, the Highest, the Holy, the almighty and all–forgiving Love, the Source of life, the Highest Wisdom, the Light of the world, the Fear and the Sanctification, the Sanctuary, the Father, the Teacher, the Supreme Judge, the consuming Fire, the Beginning and the End.


For those who believe in God and who belong to His kingdom, the name of God is sacred, because it is the reference to the greatest Holiness recognized as the Absolute. The Lord’s Prayer (Luke 11:2) tells: ٱعۡبَرُوا ٱلۡمَّلَّاۡمَا یۡوٰ – the name of God is hallowed (Matthew 6:9; Luke 11:2).

He is the Word–God:
through Him the world came into being
↓
He came into the world that He created, yet, the world cognized Him not
↓
He cast the Fire–Holy Spirit upon the earth
↓
He gave to a creature of earth the authority to become the child of God born by the Holy Spirit
↓
通过 Him,
a fallen exiled creature of the earth is resurrected to love God and to live by the love of God
↓
He is the Daily Bread and the Light sent from the heaven, by Him man lives
↓
He brought the knowledge of God that is the eternal life of man
↓
通过 Him,
man learns to worship God, Who is the Spirit, in spirit and truth
↓
通过 Him,
man perceives light, which is the life of men, obtains freedom, cognizes truth, and finds the way to God
↓
通过 Him,
man receives the peace of God and obtains completeness of the perfection
↓
通过 Him,
man knows God and beholds the glory of God
↓
通过 Him,
man has the communion with God
↓
通过 Him,
man becomes the temple of the Living God
↓
通过 Him,
man dwells with God and enters the life everlasting

In Him – the Word–God, Lord Jesus Christ, is everything of man: the entirety, wholeness, completeness, grace, perfection of wisdom, and glory of God and the eternal life of man.

St. Peter the Apostle, by the revelation of the Holy Spirit, summarized the knowledge of the name of God in a few words: this is the name of Jesus Christ crucified by men and raised by God; there is no other name under the heaven by which salvation comes (Acts 4:10–12).


– creation of the world – in the beginning, God said – He spoke, uttered the Word, and the universe perceivable my man came into existence
– accomplishment of the will of God
– the absolute authority over the world and over men
– maintenance of the world
– giving knowledge and wisdom to the human mind
– forgiveness of sins; forgiveness of sins comes through clarification and illumination of the mind, revelation of wisdom, and healing of disorders, diseases, and infirmity of human spirit, mind, and body (that is, for instance, replenishment of the vital energy that has been lost because of violations of the Law – perversion of the nature and sin – Mark 2:1–13; Luke 5:12–13; 6:19; John 5:2–18)
– collapse of human establishments, which violate the Law of God and accomplish evil, ruin and annihilation of the corrupted lawless beings, the signs of coming destruction of the world polluted and corrupted by evil and transgressions of men.

So, what is for a human being in the name of God – the Word–God?

The Word of God creates the essence of a human being – the image and likeness of God is “written” or “imprinted” within the heart–soul–mind of man. As a creation fashioned after the image and likeness of free and omnipotent God, a human being has the absolute freedom, and the first sign of this freedom is the choice to live or to die –

either

to keep and to observe the Law of God and to enter the life with God

or

to violate the Law of God, and consequently, to give up own freedom,
to become the slave of evil and to share the destiny of the evil – annihilation
The road to the eternal life is described in the Holy Scriptures; there are main points of this road:

1. to read the Holy Bible and to learn the words of God, which give knowledge of the Law of God and of the human nature. When these words are accepted as the true knowledge, this knowledge begins to work: we begin to abstain from the evil and sin – this is when the road to God begins. As it was told many thousands years ago, the road begins from the first step and this step is known:

> ἐν τῇ καρδίᾳ μου ἐκρυβάς τὰ λόγια Ἰου, οπωσ ἀν μὴ ἁμαρτήσω Ἰου
> in my heart, I have hidden Thy words, so I might not sin before Thee
> \{Psalm 118(119):11\}

2. to accomplish the commandments of God means to make them into the actuality, the reality of daily life – this is the only way to have the Word of God as the meaning of life. That is when the eternal life begins, already here and now – within the world of death, because the one who keeps the Word of God, he will not behold death; he becomes the dwelling, the temple of the living God:

> Ἰωάννης 8:51; 14:23–24

The road to God is accomplished through obtaining the faith into the Word–God, the Son of God Lord God Jesus Christ and by making His words the reality of daily life, because only deeds prove existence of the faith:

> through the inner faith and the manifest works of charity and love: love to our brethren and all creations of God is accomplishment of the Law
> \{Romans 13:9–10\}
> we come to understanding of the meaning and the main purpose of the human life and all roads: coming to God through His Son, the Word–God, Lord Jesus Christ – God gave us the everlasting life and this life is in His Son; the one believing in the name of the Son of God has the everlasting life
> \{1 John 5:11–13\}
> we begin to understand the grandeur of the mission of the Son of God Who, by His Own suffering and death, redeemed us from slavery of evil and death, and love to Lord God Jesus Christ becomes the essence of heart–soul–mind: we learn to love God
> because of love to Lord Jesus Christ the Son of God, God’s love embraces us
> \{for the Father Himself loves you, because you have loved Me and have believed that I came out from the Father – John 16:27\}
> we begin life in God: God is Love, and the one abiding in love, dwells in God, and God dwells in him
> \{1 John 4:16\}

And I think, if there is any sense in all human suffering, in all misery that is called “life of man,” it might be found only in the sad and strange phenomenon: some of us come to God only after suffering and losses clear the mind from vanities and emptiness and pointlessness of daily life focused only on the material things.

When there is nothing left, and when all is lost, and no one to help, and no one to share the burden of the Past, emptiness of the Present, and hopelessness of the Future, then, in the abyss of despair, we begin to pray and to call upon the Name of God –

> Lord Jesus Christ, Son of God, have mercy on me, a sinner

Then, within the darkness of the world of death, we begin to see the Light – the Son of God leads us into the house of the Father, into the everlasting world without suffering and death. The eternal life – homecoming – begins with the Name of God: the Word–God, Lord Jesus Christ…

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