The Works of God

Σημειωσεις – Notes

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The referred files (e.g., ***The Absolute, The Mind, The Discernment***)
with Supplements, Reprints, Excerpts, Notes, and References
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Σ1 Concerning John the Baptist and his works, see
– **The Greatness of Man; The Water**; **The Repentance** – ***reprints*** follow

Reprint

"The Greatness of Man

*…***Among those born of a woman,**
no prophet is greater than John the Baptist.
But the least in the Kingdom of God is greater than he is.…
{Luke 7:28}

There is not much information concerning John the Baptist, besides the words of God and mentioning in the Gospels. From the moment of conception, he is set apart from other people: he is different – he is the messenger of God, the voice crying in the wilderness, the one destined to prepare the ways of the Messiah. Also, God refers to him as to Ilias, the great prophets of the Old Testament who served God when the chosen people lapsed into idol–worship of the Phoenicians. John the Baptist stands on the border between two periods of human existence:

1/ the time of learning, the Old Testament times, when the laws and the prophets were given
and
2/ the time of actions, when the final revelations are given –
knowledge of God the Father, the Kingdom of God, and the Way to God the Father;
since, own choice of man and his own actions (observance or disregard of the words of God) define his destiny:
would he enter the eternal life in the Kingdom of God, or would he be separated from God.

John the Baptist came to prepare the people for the meeting with the Messiah, unless God comes and smites the earth (sinful creatures of flesh) completely. His entire life is focused on fulfillment of the mission, for which he was born. With his coming, the Gospel of Jesus Christ the Son of God began, and with his death, the times of the prophets ended {*Matthew 11:7–14; Mark 1:1–15; Luke 1:1–80; 3:2– 22; John 14:1–6, 23; 17:3–7; Isaiah 40:3; Malachi 3:1–3; 4:1–3; 3 Kings 18:17–40; 19:1–18; 4 Kings 2:1–11; Revelation 21:1–8*}.

That what is known of the deeds of John the Baptist does not describe his greatness in the terms of earthly human life. He was ascetic, and until his time, he lived in the wilderness. One day, he came to Jordan and began to baptize in the water those who repented and sought purification of sins. Through baptizing with water (as the sign of repentance and therefore, purification), he prepared those who repented for forgiveness of sins and for baptism by the Fire – the Holy Spirit of God, so a human being would receive the authority to become the child of God born by the Spirit of God. He recognized God in Jesus Christ, and his two disciples became the first disciples of the Lord. He determined the true essence of the learned leaders of the Israel – the Pharisees and the Sadducees who discarded the Law of God, perverted the truth, and became the "offspring of vipers" and the children of the arch–evil**.** Then, because he spoke the truth, Herod the king imprisoned him. Ultimately, by the order of Herod, he was beheaded for the sake of vanity and pride of sinful woman {*Matthew 3:1–17; 11:7–18; 14:1–13; Mark 1:1–15; Luke 1:76–80; 3:2–22; 7:16–30; 9:7–9; John 1:1–40; 3:1–7;* 8:37–47; *Acts 1:4–5; 13:24–25; 1 John 3:7–10*}.

In the time of Moses, the way into the Promised Land led through Jordan and God the Consuming Fire came before His people to annihilate the sinful and corrupted nations. The waters of Jordan washed feet of those who carried the Law and who went to claim the Land promised by God. In the time of John the Baptist, the way to the Kingdom of God also started in the waters of Jordan, which have to wash away the dirt of men, so they would remember that they repented and prepared to be cleansed from the evil. Otherwise, the presence of God would destroy them: the presence of God annihilates the evil, and if the human heart–mind becomes the void of evil, it shares the destiny of the evil. The baptism of John was given with revelation of the Future: God would baptize His people with the Fire. Those who repented and who were purified from their sins would accept the baptism by the Holy Spirit: with the Living Water and with the Fire, man, who is saved/re–created by the Word–God, enters the Kingdom of God, and obtains the life everlasting. In the time of the Last Supper, Lord God Jesus Christ washed feet of His disciples purified by His word to complete their preparation for His departure from the earth and for coming of the Holy Spirit {*Deuteronomy 9:1–3; 31:13; Joshua 3:14–15; Malachi 3:1–3; 4:1–3; Luke 3:16–17; John 1:6–8, 19–36; 3:5, 16–17; 4:10–14; 7:37–39; 13:3–10; 15:3; 1 John 5:6–8*}.

Therefore, the story of John the Baptist reveals that before coming to God, we have to wash out the earthly dust and dirt – sins, iniquities, misunderstanding, and ignorance, with which our earthly road is contaminated. Then, the Living Water that purifies and prepares for God will come: it is the words of Lord God Jesus Christ.

The story of John the Baptist is remarkable because of many reasons; and one of them is that it reveals how God evaluates His creations. John the Baptist has nothing of this world: he possesses neither riches nor any of the earthly powers. Yet, he is the greatest among those born of a woman – the greatest among of all the living and the dead, those who lived in the Past, those who live today, and those who will pass through the earthly life in the Future.

The meaning of **greatness** within the world of man might be inferred from the history as well as from the current daily life: the greatness of man is measured by the ability to manipulate (arrange, maintain, obtain, and destroy) the material objects and by the access to the power of coercion and other means of persuasion, which, for instance, force men–subjects–slaves to act according the purposes of their leader–ruler–owner.

For example, people ascribe greatness to the conquerors, kings, emperors, popes, builders and destroyers of the empires, creators of arts, and the others.

In general, the more human blood the conquerors shed the sooner the conquered ascribe them the title of *the great*; the more wealth man accumulates the greater he becomes in the eyes of those who remain poor, and so on.

John the Baptist has nothing of the usual attributes of human greatness:

he did not murder
he did not deceive
he did not plunder
he did not steal
he did not destroy
he did not create
he did not build
he did not collect
he did not make charitable contributions
he has nothing of earthly riches
he did not use any of the powers,
by which a man subdues and enslaves other creations of God

Only God defines him as the greatest one among those born of a woman.

So, what is the greatness of man before God, what differentiates the great man from all the others?

John the Baptist is different from the others who associate greatness with the properties of the material world, yet, God refers to him as to the greatest among all born of a woman. Therefore, greatness of God's creation is not in the power and abilities to manipulate with the matter. God is the Spirit; He seeks those who would worship Him in spirit and truth {John 4:23–24}.

Hence, the meaning of John the Baptist's greatness is in his spirit, in his heart–mind, in his steadfastness and faithfulness of the messenger

who came for the sake of accomplishment of the will of God
↓
who is focused only on the will of God
↓
who lives only for accomplishment of the will of God

The story of John the Baptist makes clear that

the greatness of man is in the power of his spirit–heart–mind
that secures fulfillment of the will of God,
in humility before God,
and in desire to accomplish the will of God

Then, the words of God give one more revelation: although John the Baptist is the greatest among those born of a woman, the least in the Kingdom of God is greater than he is {*Matthew 11:11; Luke 7:28*}. These words introduce another system of values, which is not of this world; it destroys all human assumptions and annihilates the values, with which ordinary men assess all that compose the meaning of their existence. Yet, this system is the only reality by which a human being should live, because this is the reality of God the Creator.

So, who are those in the Kingdom of God, how they differ from men, if even the least one of them is greater than the greatest one among those born of woman?

As Lord God Jesus Christ explained to Nicodemus, the Pharisee and one of the leaders of Israel, only the one, who receives the birth from above, is able to see the Kingdom of God. This birth is not connected with the birth from a woman: by the Holy Spirit of God mortal man becomes the child of God born into life everlasting {*John 1:12–13; 3:1–6, 16–18*}. This birth is of water of repentance and purification by Truth accomplished through Lord Jesus Christ – the Word–God and coming of the Holy Spirit of God Who illuminates, sanctifies, and transforms mortal creature of dust into the immortal child of the Light – the child of God.

Therefore, as it is possible to infer from the Gospels, the difference between a child of God and a mortal man–creature of flesh is the presence of the Holy Spirit of God within a human being who has been re–created by the Word–God: by the Holy Spirit of God the immortal child of God lives, sees the Kingdom of God, and enters the life everlasting.

And I think, how miserable life is, if the mind lives only by the values of this world, which before God is nothing but flowing dust, dissipating particles of the matter, the senseless drawing on the sand washed away by the ocean of the eternity…

Thousands of years ago, the prophet cried to God: what is man that Thou take him in consideration {*Psalm 143(144):3*}?

The story of John the Baptist holds the answer: the true greatness of man is in accomplishment of the will of God and the issuing authority to become the child of God – the being who loves God and loves the others, who lives by the Word–God and for God, and who is loved by God {*John 1:10–13; 3:15–18; 13:34–35; 14:23; 17:6–26; 1 John 3:1–3; 4:7–21*}.

Until man becomes the child of God, the dwelling of the Holy Spirit, the being living by love to God in God and for God, he is nothing, and he is worthy of nothing, as the lifeless dust is…"

Original Post in Folder Archive_2011, Page 4_August_2011

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"The Water

…If one does not receive birth out of water and Spirit,
he is not able to enter into the kingdom of God.…
{John 3:5}

Nicodemus the Pharisee (the leader and teacher of Israel) approaches to the Lord by night; he speaks of his conviction that Jesus Christ came as the teacher from God, because the miracles and deeds He did cannot be done without God. And God answers man who seeks God; He also explains Nicodemus the meaning of birth into eternal life {*John 3:1–21*}.

God tells Nicodemus that if the one does not receive birth from above, he is not able to see {ου δυναται ιδειν – not empowered to perceive/comprehend – *John 3:3*} the kingdom of God.

Nicodemus does not understand how the one can be born again: he sees flesh and thinks in the terms of flesh, as the flesh does. So, Nicodemus asks God: how it is possible to be born again, if man being old cannot enter into his mother's womb a second time and to be born?

God answers: if one does not receive birth out of water and Spirit, he is not able to enter into {ου δυναται εισελθειν – not empowered enter into – *John 3:5*} the kingdom of God; that receiving birth of the flesh is flesh; that receiving birth from the Spirit is spirit.

Again, Nicodemus does not understand; he asks God: how can these things come about?

God answers Nicodemus and asks him: you are the teacher of Israel, and you do know not {γινωσκεις – *John 3:10;* from γινωσκω – cognize/learn/do know} these things?

[[The Old Testament's prophets foretold that God would pour out His Spirit into man {*e.g., Proverbs 1:23; Isaiah 44:3; Ezekiel 36:27*}. The teachers of Israel had to know the Law and the writings of the prophets by the heart, because they are the revelations of God given to prepare the chosen people for the meeting with the Messiah. So, Nicodemus the Pharisee should understand the words of Lord Jesus Christ, to recognize God in Him, and comprehend fulfillment of the prophecies.***]]***

Lord God Jesus Christ begins to teach the teacher of the people who, while living in the world created by God, did not cognize things of the world created by God. If Nicodemus is told the knowledge of the world and he does not believe, how he will believe in the heavenly things? Then, God explains the purpose of His coming as the Son of man: He brings the testimony, the knowledge of the heavenly things; He – the only–begotten Son of God – is given by God for the sake of salvation of the world, so anyone believing in Him may not perish but have life everlasting. The one believing in Him is not judged; the one who does not believe in the name of the only–begotten Son of God has already been judged. The judgment is the very fact of rejection of God Who is the Light of the world:

– the one, who commits evil, loves the darkness; he does not come to the Light, because his works would be exposed

– the one doing the truth comes to the Light, because his works have been worked in God, and he is not judged {*John 3:1–21*}.

The Gospel's text about Nicodemus the Pharisee and the teacher of his nation introduces the foundation of the Christian teachings:

because of His love to the world, God the Father gave His only–begotten Son,
that everyone believing in Him may not perish but have everlasting life
↓
salvation is possible
only through faith into the only–begotten Son of God,
Lord God Jesus Christ: He is the Redeemer and Savior of man
↓
Lord Jesus Christ – the Word–God – is the only Mediator
between God the Father and man
↓
the presence of the Word–God prepares the earth–man purified through repentance
(baptism by water)
for acceptance of the Holy Spirit and birth into the eternal life

The one cam also learn some other things from the text about Nicodemus.

For instance,

1/ in both references to the Kingdom of God, God speaks of power – the power to perceive the Kingdom of God and the power to enter into the Kingdom of God. Those who believe in God receive from Him the power to perceive and to accomplish the things, which are unseen, incomprehensible, and impossible for those who do not possess the power that comes only through the Word–God {cf.: *John 1:12–13; 3:3, 5*}

2/ the irreconcilable division and impossibility of the unity between the one who believes in Lord God Jesus Christ and the one who does not believe in Lord God Jesus Christ: the one, who does not have the Word–God, is not able to perceive the Kingdom of God and enter the presence of God; he condemns himself to ignorance, therefore, to iniquities and perplexity, which, for instance, may be similar to those described by Isaiah the prophet {*Isaiah 59:1–15*}

3/ the difference between flesh and spirit; flesh is restricted by flesh, and the flesh perceives only the things of flesh. To the contrary, the Spirit is free, and His creations are free to perceive and to comprehend things, of which the flesh is not aware of, and which the flesh does not perceive ***[[***the human flesh is capable of existence only within the limited setting expressed through and measured with time–space–complexity parameters, while the Spirit of God is the source of the energy, which creates and sustains the time–space–complexity settings***]]***

4/ the faith opens the entry into the kingdom of God: man has to have faith into the Son of God, then, if the Word–God lives within him, he may be born of the water and the Spirit of God. John the Baptist baptized in water for repentance and purification from evil*;* Lord Jesus Christ, the Son of God, baptizes in the Holy Spirit {*John 1:29–34*} ***[[s***ome of the Pharisees – the elders, teachers, and rulers of Israel rejected the will of God; they did not repent and did not come to be baptized; they were already servants of the evil. God refers to them as to "Serpents! Offspring of vipers!" {*Matthew 3:7–12; 6:24; 23:1–35; Luke 7:29–30; 16:13–17; John 8:37–45*}***]]***

5/ the meaning of judgment: judgment is the man's very own inability to come to God; the committed evil casts man into the darkness, because (whatever mask he wears, either of an atheist or of a heathen) by the very essence of his heart–mind–soul created after image and likeness of God, he knows truth that his works are wicked, so, he does not want them to be exposed in the Light of God

6/ the difference between man of God and man of the world

7/ the futility of human classification and fallibility of human perception. In particular, those recognized as teachers and leaders can be ignorant, and indeed they often are ignorant: they might know nothing of the subjects they teach or attempt to control. It means also that, in the maters of Christian faith, no human can be trusted. Everything touched by human imagination, which is inclined to the evil {*Genesis 8:21*}, is corrupted. Only the Gospels that convey the words of God – knowledge of the Word–God {in: *John 17*} provide the mind with the life–giving truth by which the human mind lives and with which it grows/evolves for the eternity with God. The Apostles of God were given the commandment to proclaim the Gospels; likewise, the current generation of the Christians should take any possibility to speak of the Gospels of the Lord God Jesus Christ, so, those who are destined to come to the Light would find the Way. The words of God, which are conveyed by the Holy Scriptures, must be proclaimed all over the world and fill the earth.

To the contrary, the fruits of imagination of the philosophizing theologians and heresiarchs, who perverted the Christian teachings with heathen philosophy, should be rejected: they carry lethal poison of heresy, which deprives the human mind of reason similarly to the venom of viper, which deprives body of life.

The words of God ***also*** point to the special place, which water has within the world of man.

Before creation of the world, the Spirit of God moved over "water"; the heavens and the earth were held by "the water" through the Word of God; the ground came out of "the water," and then, from the earth the fountain rose to water the whole face of the earth; the first rain came upon the earth only after creation of man. The Flood – stream of "the water" out of the abyss and through the opened flood–gates of the heaven – has destroyed the old world and purified the earth from the perverted flesh and evil of men; it prepared new dwelling for the people spared by God – the family of Noah the righteous who, by the mercy of God, received a second chance and new world to inhabit {*Genesis 1:1–10; 2:5–6; 6:5–14; 7:4, 11–12, 17–24; 9:1; 2 Peter 3:5–6*}.

Then, according to the will of God, John the Baptist came to baptize the people destined to accept the Word–God and to be baptized in the Holy Spirit. Again, the earth–man had to be purified and strengthened by water, thus, prepared for the work of the Creator. This time, the Creator – the Word–God – came as the Son of God and the Son of man; He laid down His Soul and shed His Blood for the salvation of man. Since, man who in faith partakes the Flesh and Blood of the Son of God {*the Bread and the Chalice of the Salvation given by God Himself – Matthew 26:26–28; Mark 14:22–24; Luke 22:17–20*} becomes the dwelling of the Holy Spirit of God, a new creation–child of God, the firstfruit brought forth by the Word of truth. This new creation enters immortality, because the Word–God lives in him and he is the dwelling of the Living God {*Matthew 3:1–17; John 1:6–36; 4:13–14; 6:51–57; 10:17–18; 19:33–34; James 1:18; 1 Peter 1:3–5, 15–25; 1 John 3:1–2; 5:6–8, 11–12*}.

Then, during the Last Supper, when Lord Jesus Christ washed the feet of His disciples, He tells them that the one having been bathed needs to wash only the feet, and His disciples are wholly clean. Then, the disciples of Lord God Jesus Christ are told that they are already purified by His words. As the conclusion of their direct contact with Lord God Jesus Christ, they receive the promise to be baptized by the Holy Spirit, when the Divine Fire is cast upon the earth according to the will of God {*Luke 12:49; John 13:2–10; 15:3; Acts 1:1–9; 2:1–4*}.

The referred above words and acts of Lord God Jesus Christ provide the mind with some hints concerning the main pattern of creative works of God within the world of man. For instance, it could be said {cf.: *John 1:1–3, 12–13; 3:3, 5–6; 4:13–14; 6:51–58, 68; 10:17–18, 30; 19:33–34; James 1:18; 2 Peter 3:5–6; 1 John 5:6–8*} that

this something that first time is referred in Genesis as "water"
{*Genesis 1:2*}
is the source of the matter,
from which the world of man (earth) and man (earth) within it are created according to the will of God the Father
↓
this world is structured–held–sustained by the Word–God
↓
the life of man is in the Word–God Who laid His soul and shed His Blood for the salvation of man,
so, man would become a new creation, the firstfruit brought forth by the Word of truth
↓
this new creation lives by the Spirit of God, therefore, he is immortal

God speaks of Himself as of the True Vine and of His creations as of the branches, which without Him are able of nothing {*John 15:1–6*}, yet who, if abide in Him, are able to do the works of God {*John 14:11–12*}:

the world of man is created for accomplishment of the will of God
and for manifestation of the power of God
through the human thoughts, words, and deeds,
which are made according to the Word–God
↓
all deeds accomplished without God have one end:
collapse and ruin

And I think that Nicodemus the Pharisee came to God {*John 19:39*}, because God, in His mercy, already gave him the heart–mind prepared for acceptance of the words of God and understanding of the meaning of things.

For an ordinary human being, it is not possible to explain the difference between the flesh and the Spirit to the one

– who does not have the Word–God within
– who lives by the values and meanings of this world, rejects everything that he cannot touch, see, hear, perceive through his feelings, senses, and observation
– who is not given the knowledge of God and, moreover, who does not admit existence of God
– who is nothing but flesh that exists to consume other living beings, accumulate as much material things as he can obtain by any means, including deprivation of the others, thievery, and deceit, to produce the offspring after own image and own likeness, and to return to the dust by which and for the sake of which he lived his entire life.

His own judgment is upon him, and nothing, except the mercy of God, would enable him to choose life.

The danger comes when the flesh, which does not have true knowledge of God, assumes that it lives by the Spirit of God, has the spiritual life, and therefore, is capable of doing the works of God. The history proves existence of the distinctive feature of such a flesh: belief in a possibility to influence the life of the human reasoning through coercion and physical force applied to a human body ***[[***for instance, when a human being is tortured for the sake of forceful conversion or with expectation to make him devoted believer and absolutely obedient slave***]]***. In particular, the pyres, on which the Inquisition burned those who did not comply with the papal faith, illustrate the consequences of ignorance combined with the assumption of infallibility of the leader – the pope/prefect of the Inquisition.

So, what, in reality, the Christians can do for the others – those who reject God, who persecute and mock the people of God, and who ridicule the Christian faith? The only one way exists, and this way is given by Lord God Jesus Christ:

mercy,
not judgment, because only God is the Supreme Judge of all
↓
benevolence
↓
help as much as the Christians are able to provide
↓
becoming the model in creation of the good,
and therefore, providing an opportunity to re–think their own way and manner of life
and to come to repentance

Until the very last breath there always is hope that the Light Who lives within every God–loving soul–heart–mind would overwhelm the darkness of disbelief and death, and God the Spirit, the Divine Fire, will ignite the sparkle of life within the dissipating dust, so one more immortal child of God would come into being.

In the feast of Epiphany, the Christians celebrate manifestation of the Holy Trinity revealed through baptism of Lord Jesus Christ. For many of us, this day becomes the day of spiritual renewal, when the water of repentance {*1 John 3:3*} washes away our sins, iniquities, ignorance, and unfaithfulness, so, God will help us to complete our earthly journey in purity and faith, according to His will…"

Original post in Folder Archive_2012, Page 1_January_2012

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…those sitting in darkness and shadow of death, fettered in poverty and iron...
…they cried to the Lord in their affliction, and He saved them out of their distresses.
…He brought them out of darkness and shadow of death and broke their bonds…
…He helped them out of the way of their lawlessness…
…He sent His Word and healed them and delivered them out of their ruin.
{Psalm 106(107):10, 13–14, 17, 20}

The Holy Scriptures provide the guidance, reveal the ways and describe actions needed for achievement of the ultimate purpose – salvation of the soul : the Holy Bible is the Book of Life given by the Creator of Life Who knows and loves each one of His creations and Whose will is salvation and peace and everlasting life for everyone {*John 3:16; 14:27*}.

Every human being is unique inimitable irreplaceable person, the cosmos of his own – the world of his soul, which is the breath of life breathed by God and which therefore, has the value incomparable with the value of the entire world {*Genesis 2:7; Matthew 16:26*}.

However, everyone can find description of his personal troubles, learn similar experience of the others, determine his own way to salvation, and receive the personal guidance that correlates with the depth of his soul, as if the Holy Scriptures have been written especially for him. The knowledge conveyed by the Book of Life evokes the inborn knowledge of the human heart–mind, because it contains the words of God – the law of life written in the tablets of heart of a human being created in the image and after likeness of God. The Holy Bible is uniquely personal: it is intended for salvation of every unique human being; it encourages a person who seeks God; it leads from loneliness in darkness, powerlessness, and slavery to the freedom, love, and guidance for homecoming given by Almighty God the Creator and the Father and the Teacher and the Savior {cf.: *Psalm 31(32):3–10; John 14:1–28; 15:1–17; 17:1–11, 19–26*}.

In the same time, the Holy Bible is universal, because it is timeless and it is intended for all nations and for all people: the history of each person is an embodiment of one of two ways traceable through the history of the entire mankind – either the way into life or the way into ruin.

Hence, the general pattern of actions leading to salvation includes three sets of actions, or steps, or stages, through which a sinner (a sinner is the one who violated the law of God – committed iniquities, because of own free will, or own ignorance, or deceit by the others) can receive the authority to become a child of God and enter the life everlasting:

1/ repentance; repentance begins with acknowledgment of violations of the law of God and wrongs done to himself and to the others; genuine repentance is accompanied with the sincere desire to change the ways of life and intention to cease doing the works of the evil

2/ refraining from the evil

3/ doing the works of God – embodiment of His words/commandments into own thoughts, words, and deeds, so the entire life of man becomes accomplishment of the will of God.

In brief, the Book of Life

a/ is addressed to all who are created in the image and after likeness of the only One True God – to all of us, the living ones

b/ describes the archetypal patterns of development and degeneration of the human heart–mind; there are only two ultimate results, which a human being is enabled to reach: either becoming the embodiment of the Absolute Good or becoming embodiment of the arch–evil.

Consequently, the ones undergo either preparation to the next stage existence – birth of a child of God for the life everlasting, or corruption following with eternal separation from God, because of transformation into the *"sons of the arch–evil"* {*John 8:31–47; and 1 John 3:8–15*}

c/ provides the guidance for those who choose the path into life everlasting in the presence of God. The guidance is given as description of purpose–focused actions, which can be inferred from historical events, messages of the prophets conveying evaluation of the present and revelation of the future of their contemporaries, and – in the New Testament – directly from the words and deeds of God.

For instance, the Psalm of deliverance provides variations of the same pattern:

human needs–lawlessness–affliction–distress–slavery
↓
cry to God
↓
deliverance by God
↓
thanksgiving by man: acknowledgment of the mercy, appreciation of kindness,
acceptance of the saving grace of God, and giving praise to God
{*Psalm 106(107):4–43*}

Similar pattern is given in the New Testament:

crying to God → receiving mercy of God → thanksgiving and praising God for His mercy
{for instance, in: *Matthew 8:23–27; 20:30–34; Mark 4:35–40; Luke 17:11–19; 18:35–43*}.

Deliverance begins with acknowledgment of own sickness, insufficiency, or distress. After acknowledgment of own misery and identification of the source of misery as a consequence of own wrongs (repentance), a human being longs for help. If he finds the source of help in God, the afflicted one cries to God pleading for forgiveness and deliverance. If the one has faith in Lord God Jesus Christ, he receives help of God, forgiveness of sin, and salvation.

The one can infer the meaning and purpose of repentance from the description of mission (acts and words) of St. John the Baptist, the messenger of God sent before coming of the Lord to prepare the way for Him and to make all paths straight for Him, so all flesh will obtain salvation of God. He preached baptism of repentance for the forgiveness of sins, and urged "the offspring of vipers" (sinners and idolaters who substituted human folly and false knowledge of the idol–worshipers for the wisdom of the law of God) to bring forth the fruits worthy of repentance. He told that he baptized the people with water, yet, the One Most Powerful is coming: He will baptize the people with the Holy Spirit {*Mark 1:1–8; Luke 3:2–18*}.

Therefore, repentance is purification from the evil and preparation for the meeting with God.

From a particular point of view, repentance might be compared with preparation of the field (human soul–hear–mind) for sowing the seed (the Word–God), when the soil is cleaned from weeds, stones, impurities (sins and iniquities), which could intervene with growth of the harvest (readiness for the kingdom of God and

quality of the fruits, such as completeness of cognition of the good and abilities of doing the works of God {cf.: *Mark 4:2–20; Luke 8:4–8, 11–15; John 14:12; James 1:21*}.

The process of repentance

begins with self–evaluation – identification of the committed evil
and comprehension of himself as the slave of the evil,
as a being with the sick soul–heart–mind that is wounded by the evil and needs forgiveness and healing by God
↓
leads to the desire to be forgiven by God,
to be healed from sickness and distress caused by corruption and evil done to the others,
to be set free from slavery of the evil,
and to be purified from iniquities – violations of the law of God
↓
is consummated through sincere prayer/cry to God asking for forgiveness:
the sinner begs for forgiveness and beseeches God to come, to forgive, to heal,
and to set free his soul–heart–mind, eradicating the evil from his thoughts, words, and deeds

Self–evaluation might be seen as

a/ comparison of own thoughts, words, and deeds with the law of God and standards of the Absolute Good established by the Word–God and revealed through earthly life of Lord Jesus Christ, the Son of God

b/ analysis of the reasons of failure

c/ final decision, which makes the heart–mind

either repentant –
that is afflicted because of own failure and longing with desire of the good
or impenitent and unapologetic –
that is rejection of the law of God and intention to continue the same manner and way of life

If a sinner accepts the actuality (that he is imperfect and that he has committed deeds of the evil toward God, himself, and the others), if he concludes that the committed evils lead him to ruin and death, and if he decides that he needs to change the manner and the way of life, only then the preparation for forgiveness of God begins.

Within the daily routine, coming to repentance is almost impossible, because it demands the extraordinary ability to see everything from the above: the sinner needs leap of faith and especial mercy of God, which evokes the inborn ability to find God – to perceive the voice of God within own heart–mind {cf.: *John 6:44–45, 65; 8:23–24; 10:25–30; 17:6–8*}. Only then, the power to cease cognition and doing the evil and to begin cognition and doing the good comes. This power enables the chosen one to discern the core of the evil within own heart–mind, which became engrossed with material things, debilitated by the committed evil, and turned into the stone.

In the worst case, transformation of the heart ***[[***because of the committed evil, for instance, such as mentioned by St. John the Evangelist {*John 8:37–47; 1 John 3:8–15*}***]]*** is irreversible: the enclosure/separation from God results in

becoming the one who is *not of God*
↓
the consequent inability to accept the Word of Truth through Whom salvation comes
[[or with the current terminology, transformation into the closed degenerating collapsing system
disconnected from the source of life–sustaining energy***]]***
↓
inability to repent
↓
issuing incapacity to receive salvation

Such horrifying end of a sinner is mentioned in the Books of the Old and the New Testament {for instance, in: *Isaiah 6:9–10; 42:22; 59:1–14; Hosea 4:1–14; John 12:35–50*}: whatever evil a human being does to the others, the first victim of unleashed evil is his own soul–heart–mind, the first consequence is his own separation from God, and the end is his own total ruin**.**

Many people with the incapacitated heart–mind unable to perceive the Creator walked upon the face of the earth in the time of the first coming of Lord Jesus Christ: He referred to them as to the dead ones and as to the lost whom He came to save {e.g., *Luke 15:32; 19:10*}. Some of them turned to life, reconciled with God, and took the road to God, as, for instance, it is shown {*Luke 15:11–32*} in the parable of the Prodigal Son.

After revelation of Christian teachings, all people received a possibility to find salvation through the Gospels: Lord Jesus Christ came to give the hope of salvation and the path into the everlasting life to all those who have neither hope nor expectation of anything good, including, for instance, justice, health, prosperity, simple human happiness, recognition, acceptance, appreciation, and all other things desirable by many.

So, how repentance begin?

Only when the very foundations of the inner life are shaken by grief, injustice, loss, suffering, disease, or other non–ordinary events, the one begins to search for the reasons of distress and disaster and sometimes comes to comprehension of the truth: he understands that suffering and distress are the consequences of the evil done to the others or to himself. Again, not everyone is capable of lifting the mind above the daily life and discarding the established mind–blocking routine: the evil deprives of the ability to discriminate between good and evil and therefore, to abstain from trust in vanities and idol–worship. Hence, repentance itself is the gift of God – the call for homecoming: Lord Jesus Christ came to call sinners to repentance; He refers to the sinners as to the lost sheep, which He – the Good Shepherd – came to find and to collect and to lead home, and as to the sick ones who need a physician {*Matthew 9:12–13; 11:20–30; 15:7–9; 23:5–12, 23–33; Luke 5:30–32; 15:1–7*}.

So, the first step is to realize (acknowledge, diagnose) own insufficiency, imperfection, iniquity, corruption, or whatever became the heavy burden on conscience and is causing pain or even sickness of the heart–mind. This step is accomplished in the deep silence of the inner world of the afflicted and humbled human soul – the broken spirit that has the only hope: to obtain mercy of God {e.g., *Psalm 38(39):2–13; 41(42):6–9, 11; 52(51):17*}.

The Gospels make clear that while God does not accept outer "righteousness" and "purity" of the hypocrites, He forgives and heals a humble sinner and makes everything impossible for man {cf.: *Matthew 9:10–13; Luke 11:39–44; 12:1; 16:15; 18:27; John 8:3–11*}.

Repentance is seen differently:

– the Isaiah's prophecy {*Isaiah 40:3–5*} speaks of the "cry in the wilderness" urging to make all paths straight for God and prepare the way to Him

– Malachi's prophecy {*Malachi 3:1–5*} compares the process of eradication of the evil from the heart–mind and thoughts, words, and deeds with melting and purification of gold, so all impurities vanish and the untainted, tried with the fire, gold emerges in its precious purity – ability to serve God according to His will

– St. Peter the Apostle {*1 Peter 3:18–22*} evokes the memory of the Flood, which cleansed the earth from corruption and perversion. Now, the repentance of a sinner is not cleansing the flesh: it is purification of the repentant soul–heart–mind that has obtained reconciliation with God through suffering and resurrection of Lord Jesus Christ and that therefore, pledges clean conscience devoted to God.

Repentance begins with fervent prayer for forgiveness; for some, it includes restraining of pleasures (social activities, entertainment), and fasting, through which the repentant sinner focuses on the inner world of his soul–heart–mind, and observes rituals of his religion. However, actual – true – repentance is the personal business of the sinner, his inner disposition, which is seen by God as it is. While some hypocrites put ashes on their heads, cut their clothing, and sat in the mud as the sign of repentance, their heart is not changed – they perform rituals/produce appearance of repentance intended to deceive the others and to convince the public in true righteousness of the performer. Isaiah the prophet {*Isaiah 58:2–11*} describes the meaning of true fasting that is pleasing to God: the deeds of mercy and love to the others.

The words of Lord Jesus Christ {*John 4:24;* also see *Matthew 6:5–6, 16–18; 23:5–7, 27–33; Luke 18:9–14*} define the behavior that is pleasing to God: man should worship God

in spirit and truth

↓

with the humble heart that knows own weakness and does not justify own transgressions

↓

in "the closed room" (within own heart), seeking forgiveness of God and reconciliation with God,

and

not in the public places, seeking recognition of men and appearance of righteousness

Then, God, Who sees the true essence of man, will reward him openly, when the time comes, according to His will.

So, to be repentant and to cry to God in a search of deliverance does not mean to shed tears in public: the heart cries, and God answers. The tears of heart, the inner affliction that comes as the result of comprehension of the committed evil, wash away the sins; as the waters of the Flood in the ancient past, they destroy the entire edifice – the corrupted world created by a sinner during his pre–repentance life. David the prophet and king in Jerusalem compared the broken spirit, the broken and humbled heart (humbled and afflicted by comprehension of the committed evil) with the sacrifice to God, which God does not reject {*Psalm 50(51):17*}.

In the New Testament, God tells that He does not send away the one who comes to Him, but saves him, and will resurrect him in the Last day {*John 6:37–40*}.

And I think of the intrinsic unity of the past, present, and future. The water of the Flood destroyed the world created by the water; now the existing world is kept until its ***καιρος*** comes before God and it shall be dissolved in the Fire {*Matthew 24:36; Mark 13:24–37; 2 Peter 3:5–13*; also *Malachi 4:1*} that will annihilate the evil along with all flesh in which it has built its nest and through which it brings its "fruits" – eggs filled with deadly poison and rage of asps and vipers.

How strange and difficult is the way of the human soul to the Creator: through waters, desert, fire, in complete seclusion of its own inner world inaccessible for the others, in complete silence and loneliness it has to claim its way toward the eternity, with nothing, except the faith in God and love to Him and expectation of His mercy and forgiveness…

Yet, the ancestors knew, and those who are living today know: the one shall go through the waters and through the fire unharmed, because God is with him {*Isaiah 43:1–3*}.

The value of repentance is immeasurable: it leads to God.

With coming to God, man obtains freedom from evil and sin: he is prepared to life everlasting…"

Original post in Folder Archive_2012, Page 8_October_2012

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End of Reprints

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Σ2 Concept of the law and the law of the Absolute

The Law of God is embodiment of the will of God into the set of instructions and rules with which the creations of God should arrange their life, if they want to live according to the human nature, in dignity, prosperity, and abundance of all things. Those who do not live by the law of God are not compatible with the realm that God created for accommodation of mankind; they are destined to degeneration and death; their creations are neither sustainable nor efficient: they collapse and disintegrate without achieving the purposes for the sake of which they have been created {Deuteronomy 28; 29; 30}.

In the contemporary terms, ***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: this energy 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 law – defines the nature, time–range of existence, way of disintegration, and other parameters of the universe composed of the energy and its derivative – the matter structured at the different levels of complexity.

The law might be envisioned as 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.

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 ***[[***creation is actualization of the law–code***]]***, including creations of a living being:

1/ law→code that is defined by the will→purpose and accomplished with power↔wisdom↔energy

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 having been created according to the will→law and by the power→wisdom

3/ power→force→will→wisdom→ability to transform↔apply↔use energy according to the law/code:

LAW
↓
ENERGY ↔ POWER

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 of each being/system:

existence → evolution/development of optimal potency
and
degeneration → annihilation

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, Λογος/Αγια Σοφια {*Matthew 5:17–19; 22:37–40; John 14; 15; 16; 17*}.

Consequently, 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*}.

In technical ***[[***systems theory***]]*** terms, creation, establishment, *modus operandi*, and maintenance of life/wholeness/system/reality/world/universe – or, simply, life – is governed by the set of the systems laws, and the main of them is the **law of the Absolute**.

The law of the Absolute determines creation, defines–controls–maintains life/operations/life–cycle, and initiates either ascent at the higher level of complexity or collapse of any wholeness/system created to accomplish some purposes and to evolve for achievement of the purposes at the next level of complexity.

Among other things, the law of the Absolute postulates that the core of any evolving system contains the knowledge that must be accepted as the Absolute Truth and around which the wholeness–life focused on achievement of some purpose(s) — on embodiment–actualization of the Absolute Truth of the system — is organized/built/arranged.

The system's compliance with the law of the Absolute defines

a/ potency of survival

b/ abilities to accomplish the purposes for the sake of which the system has been created

c/ potency of evolution, if the system was designed as the evolving system.

Concerning systems terms and definitions, see ***Introduction to the Systems Logic***

Σ3 Evolution of mankind is accomplished by cognition of God, because cognition of God opens understanding of the actual meaning, purposes, 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 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}

From different angles of consideration, **evolution** might be seen as

a/ the totality of normal or natural processes called also "life" or "existence" for any of beings created by God: the natural life of each living creature is development of the maximal potency according to the God's will/plan. The term "evolution" is applicable to all living purposeful systems: a human being, mankind, human society, etc.

b/ a life–cycle of any being, which exists for a purpose and which has an ability to create–absorb–accumulate–transmit knowledge of good and to embody the knowledge of good into the structures and systems of the surrounding world. This knowledge stipulates achievement of the particular purposes – creation of good, maintenance of life and optimization of other systems, actualization of technical and other kinds of progress or the processes intended to facilitate life and development of human beings and their creations/establishments

c/ the process – development resulting in ability to ascend to the higher level of complexity.

The general meaning of evolution is two–fold, or it could be said that evolution has two consequent phases:

1/ development of the optimal potency according to design of the Creator

2/ preparedness for the existence at the next level of complexity.

The evolution is possible only if

1) the purposes and values continue to be consistent with the nature (the nature might be defined, for instance, as the inner absolute truth – the image of God the Creator)

2) all activities are consistent with the nature (the words–commandments– law given by God).

The earth – the world of the temporarily structured matter – accommodates two kinds of evolution of a human being: **evolution of a body** and **evolution of the mind**.

Evolution of a body depends on the "legacy of sin" – inherited weaknesses, perversion, and diseases because of transgressions of the parents { *Exodus 34:6–7; Wisdom 3:11–13, 16; 4:1–5*}, conditions of upbringing and life (sufficient or insufficient food and water, climate, and other environmental factors), and evolution of the mind. The evolution of a human being's body is restricted with the limits of the structured matter that composes his physical body.

Evolution of the mind is initiated by knowledge of God the Creator. As such, evolution of the mind does not have limits even within the temporal world of the material structures, because the knowledge of God the Creator and His Word–God is the eternal life {*John 17*}. The crown of human evolution is wisdom given by the Holy Spirit that comes because of the Word–God and prepares a human being for the eternity with his Creator{*John 14; 15; 16; 17; 18*}.

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 4:23–24, 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.

Historically, the people and their rulers attempted to control evolution

– **of a body** through selective breeding, infanticide, sterilization of the inferior races (Ancient Greece, Sparta, Nazi Germany), and genetic experiments – currently, almost all developed countries

– **of the mind** through mandatory education and selective access to information and knowledge.

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***]].***

In general, 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.

See the following ***excerpts***

Excerpts

"…**Evolution** is the totality of normal or natural processes called also "life" or "existence" for any of beings created by God; in general, natural life of each living creature is development of the maximal potency according to the God's will/plan; "optimization" is the term describing some aspects of the evolution. The term "evolution" is applicable to all living purposeful systems: a human being, mankind, human society, etc.

In general, evolution is a life–cycle of any being, which exists for a purpose and which has an ability to create–absorb–accumulate–transmit knowledge of good and to embody the knowledge of good into the structures and systems of the surrounding world. This knowledge stipulates achievement of the particular purposes – creation of good, maintenance of life and optimization of other systems, actualization of technical and other kinds of progress or the processes intended to facilitate life and development of human beings and their creations/establishments.

In brief, evolution is the process – development resulting in ability to ascend to the higher level of complexity.

Knowledge is the force driving evolution.

The last phase of the evolution of human mind is the ultimate choice between the evil imagination of man and the true knowledge of God: the evolution is accomplished when the mind discards all illusions, fantasies, and false assumptions, embraces the only true reality – the reality of the One Perfect – Absolute – God Whose power is the absolute power and Whose mercy is perfect mercy, and becomes that what it was created to be – the temple–dwelling of the Creator. The first step to the ultimate perfection is understanding that acceptance of the knowledge of God the Father and observance of the commandments of Lord God Jesus Christ precedes coming of the Spirit–Fire Who descends on those who are chosen to became the temple of God and to dwell with God in eternity of His kingdom *{Luke 12:49; John 3:3–6; 7:39; 14:15–17, 23, 24; Revelation 21:27; 22:3–5; Isaiah 64:8}.*

Then, knowledge of God should fill the mind and become the absolute truth and the only reality of existence:

—God is the Absolute, the ultimate perfection, the only truth
—the Love of God make a human being perfect creation ready for the eternity
—the knowledge of God is the only valuable possession
—there is none and there is nothing besides God

It means also that in the world created by God and given into dominion of man, nothing is able or should attempt to take the place of God or pretend on possession by any of the attributes of God. Whatever good men are able to create, they create it only if the power of God acts through them.

In the terms of systems theory, evolution is the process of increasing the level/degree of complexity…*"*

"...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 the all living creatures *{Genesis 1:28}.*

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:

— in the word αυξανεσθε – ξα (and modified ξη/ξε) – is the root for words denoting development, growth, and evolution (lit. and fig.) as ιαυξανω – to grow, enlarge, increase → εξελιξη – evolution

— 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 Omnipotent Almighty 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 the human mind, through faith and knowledge of God as the gifts of the Holy Spirit, might be enabled to create the evolving systems as it was appointed by God from the foundation of the world. In the New Testament, the creative abilities are the natural abilities of the beings that are born by the Word of truth and are evolving into the likeness of the Word–God and συνεργοι {*1 Corinthians 3:9*} – co–workers of God…"

As of today, the success of the overall evolution of human race might be conditionally evaluated as following.

1/ concerning **physical evolution** as development of the highest potency, beauty and harmony of a body: the harmony, beauty, and strengths of the ancestors, which contemporary people still can envision through survived masterpieces of the art (e.g., ancient Greek mosaics and sculptures of athletes, gods, men and women), are the Past; in the current societies, the beauty and harmony of physical appearance combined with beauty and power of reasoning became the rare exception, not the norm.

The one can identify symptoms of **anti–evolution/degeneration**, such as

– plague of incurable diseases

– overall worsening of the quality of life with its negative influence on physical and mental health

– increase of insufficiency all life–supporting resources, pollution, unhealthy eating and other habits

– negative influence of hormones and drugs consumed through food and during medical treatment, and vaccines developed and manufactured with contamination by "other flesh" – avian, rodent, other beings "flesh" (DNA), which transform a vulnerable because of latent mutation initiated by "sins of the ancestors" part of population into the malformed masses of disfigured sick flesh – reservoir for mutation of destroyers, such as viruses and bacteria

– obesity and adverse mutation in "developed" countries of Europe and Americas

– malnutrition and adverse mutation in countries of Asia and Africa…

2/ concerning evolution of the mind evaluated, for instance, with such criteria as acquiring of comprehensive knowledge, wisdom, and achieving of the highest potency of reasoning, firstly, problem–solving abilities: the one can identify the overall human reasoning and mental health of mankind as the collapsing system, because of

– uninterrupted wars, genocide, terrorism, slavery, hideous inhumane crimes, violence

– mistreatment and abuse of children and the elderly even in charitable and religious institutions

– control over access to knowledge and information

– deprivation of women, children, and men of liberties and civil rights (including rights on education, choice of religion, freedom of conscience, freedom of speech)

– insufficient protection of all strata of population from such evils as abuse, slavery, cruel and unjust punishment, torture, humiliation, discrimination

– pseudo–sciences

– corruption of political, religious, and social leaders and their courtiers followed with deceit, corruption, impoverishment, and misery of those who they are supposed to lead toward development and prosperity

– other features of the daily life filled with evil of all kinds, especially hatred, corruption, and deceit.

The general inference is that anti–evolution and degeneration took the place of the evolution:

– anti–evolution in physical/material domain – because of anti–evolution of the mind, firstly, as inabilities to differentiate between the good and the evil, to make right choices, to accept the right decisions, to achieve the good purposes, to create the good

– anti–evolution of the mind – because of rejection (apostasy) or deprivation (forbidden access) of true knowledge of God.

For instance, when the papal Inquisition in Toulouse, in 1229, announced prohibition of the Holy Bible for the laity, the people were deprived of knowledge of the main law of God – the law of Love {*Matthew 22:36–40; Mark 12:29–31; Luke 10:27–37; John 13:34–35; 15:12–17; 17:23–26*}. Such deprivation and subsequent ignorance along with acceptance of the papal authority as the highest authority in the matter of faith, may be the reasons for belief in the blasphemous assertions of the papal theologians Henry of Susa (1271) and Jean d'Andre (1348) that the papal law to burn people at the stake was sanctioned by "the law of Christ" [ref. in: Vacandard 128].

Furthermore, when in 1536, William Tyndale was burned at the stake for translation of the Bible into English (published in 1526, so the people could read the words of God translated in their native language) [in: Trager 174, 179, Baybrook 603, II. The Bible. "Preface." iii], his execution confirmed that in the papal church of Rome

– the Christianity – the teachings of God Who is Love – has been completely supplanted by the lies of apostates and heretics

– the name Lord Jesus Christ was blasphemously applied to cover inhumanity and degeneration of those who pretend to be the "universal" teachers, leaders, and shepherds of their subjects, yet who lead them into the pit of apostasy, in which the mortal man – the pope holds the place of the main deity..."

Knowledge is the force driving evolution. The last phase of the evolution of human mind is the ultimate choice between the evil imagination of man and the true knowledge of God: the evolution is accomplished when the mind discards all illusions, fantasies, and false assumptions, embraces the only true reality – the reality of the One Perfect – Absolute – God Whose power is the absolute power and Whose mercy is perfect mercy, and becomes that what it was created to be – the temple–dwelling of the Creator. The first step to the ultimate perfection is understanding that acceptance of the knowledge of God the Father and observance of the commandments of Lord God Jesus Christ precedes coming of the Spirit–Fire Who descends on those who are chosen to became the temple of God and to dwell with God in eternity of His kingdom *{Luke 12:49; John 3:3–6; 7:39; 14:15–17, 23, 24; Revelation 21:27; 22:3–5; Isaiah 64:8}.*

see **The Complete Knowledge** in ***Selections_&_Reprints. Part 3***

Σ4 See ***The Vineyard and Its Lessons***

Σ5 **Concerning χρονος**, **καιρος**, and **σημεια των καιρων**:

In Septuagint {*Job 32:7–8*} Elius speaks of **χρονος πολλοις** – many years (as longevity), not about **καιρος** as coming to complete potency or completion of life–cycle.

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/κοσμος/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 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 – ***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*}.

See

– **The Signs of the Time** – in ***Selections_&_Reprints. Part 7***

– **The Time of Destruction** – in ***Selections_&_Reprints. Part 6***

– **The Length of Days** – in ***Selections_&_Reprints. Part 3***

– **The Concept of Time** in my book *The Invincible Empire*, Chapter 2; ***excerpt*** follows

– **The Completion; Pattern #10** – ***reprints*** follow

Excerpt

"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 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 *(…wave→ particle→ wave→ 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 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 ***[[*Λογος*]]***, 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 realties.

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/reality 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/reality and provides the settings for realization of the universal pattern of creation for any purposeful system/reality…"

Re–formatted for digital print. Edited. Notes added.

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Reprints

"The Completion

…**For all things there is the time,**
and the time of completion
for everything under the heaven…
{Ecclesiastes 3:1}

…In Greek, the Solomon's expression is precise: Τοις πασιν ο χρονος, και καιρος τοω παντι πραγματι υπο τον ουρανον {*Ecclesiastes 3:1*}. He differentiates three settings allotted for the affairs of man:

– there is the **time** – **χρονος**

– there is the **time of completion, final decision, or act, when all things come into the focus and everything is completed** – **καιρος**

– there is the **framework**, within which the world was created–structured, or 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," χρονος and καιρος reign:

– everything is born for a purpose within the measured finite settings (**χρονος** – governed by the law of irreversibility of cognition)

– everything accomplishes (or fails to accomplish) the purpose of its existence and reaches the time of actualization–fulfillment–completion (**καιρος**)

– after καιρος, 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 ***[[***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–embodiments of the divine energy accomplished according to the universal law – Λογος – 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 – χρονος – works at the level of the mind, for plans and measures of achievement of the purposes of establishments that the mind creates for securing and maintaining own existence.

The time of completion – καιρος – is the time–setting when three events happen:

1/ the system (the human mind or a human establishment, e.g., empire) achieves the maximal potency, which it has been designed and is capable to achieve during its life–cycle

2/ the system actualizes its maximal potency and embodies the accumulated knowledge into the act of creation or destruction of other systems

3/ the system completes its purposes.

The human mind cannot change χρονος, yet, it has a freedom to choose or to create the path toward own καιρος. 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. In general, this path might be seen as a summary of derivatives

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}.*

Other Solomon's texts compliment his vision of the foundations of the world and allow comprehension of his sadness as the prophet, philosopher, and king. 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 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** 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;* see also *2 Peter 1:2–11*}.

The inference is that life even in this world is centered or focused on the Absolute Good, and only those who have chosen to seek this Absolute Good are able to actualize own nature and have their καιρος as accomplishment of the purposes they have been created to accomplish…

…some systems are not capable to reach their καιρος. Despite an ability to develop the greatest potency and availability of the resources, the system may never have καιρος, because of their incompatibility with the environment, insufficient complexity/development of its counterparts, or simply because of the unprepared environment.

The myth about Cassandra reflects the tragedy of those unable to reach καιρος. Apollo punished Cassandra (daughter of the king of Troy) because of her independent spirit and unwillingness to serve his desire. She received an ability to foresee the Future; however, those whom she predicted the Future had been deprived of an ability to understand her. All Cassandra's predictions became the reality, yet, her contemporaries were not ready to comprehend the consequences of current events and own actions, therefore, she was not able to accomplish her purposes: she had no καιρος.

…even if the mind of observer is capable of discerning the patterns of completion in the Past, and has an ability to determine the actual meaning of knowledge, events and choices, as well as to comprehend the summary of actions leading to the particular pattern of καιρος, could such a mind actually assist in the design of the Future if every system has own vision of the Future and this Future might not be reconcilable with the projections of other systems?

Probably, the understanding of the irreconcilable differences led the wise king to the conclusion: everything is in the knowledge of God and in observance of His commandments. Only for those unified with the mutual knowledge of the Absolute Good – that is of our Lord God and Savior, and for those who build on the only indestructible precious corner stone *{Isaiah 28:16; Matthew 7:24–27; Luke 20:17}* life becomes the path of accomplishment, achievement of the highest power of creation of good, therefore, actualization of own nature, which prepares the human mind for the Kingdom of God…"

Original post in Folder Archive_2008_2009, Page_4_2008–2009

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"Pattern #10

"…we are expected to discern the signs of the times – σημεια των καιρων {*Matthew 16:1–3*}, not only weather.

In general, with the systems theory, to discern the signs of time (that is to find out the system's καιρος, the points at which the system reaches the highest potency and comes to the completion, after which the processes of collapse–disintegration start) is a relatively simple task.

To determine χρονος – the exact time–range and space–complexity points of failure–collapse–death and through who it will be executed is much more complicated thing, because the mind cannot measure the precise influx/outflow of energy coming from/taken by other systems –

– the environment, or the super–system that accommodates life–cycle of the system, which I observe

– the adjacent and correlated systems and realities.

This energy might be in a form of information, knowledge, material resources, people with different abilities and skills, and so on… There are many carriers–transmitters–transformers of the energy that might either prolong existence or accelerate disintegration. Although some of them might be determined by analyzing

the remnants of the system's potentials, resources, and other properties, still, there are the unknown quantities, the variables that, at some level of generalization, compose the specific patterns describing the stages of collapse of one system and the stages of expansion–growth of another system(s).

However, if we have a complicated task to determine precisely on which stage of collapse is the world that accommodates existence of mankind – what are the signs of times that we should know? There is no doubt that these signs are within us as any other knowledge of the world is; otherwise, God would not name "hypocrites" those who can predict weather yet cannot discern σημεια των καιρων – the signs of times {*Matthew 16:1–4*}.

Those who discern the signs of time know the system's καιρος…

From the other side, if someone never had a chance to recall this knowledge of the times or even to know that it exists, if even the time and circumstances of own death are mercifully hidden – from where the knowledge of the sings of time could come?

So, the unknown systems would remain the formidable reality until the methods to identify/decipher/foresee them and to determine καιρος are the part of public education…

In the beginning, it was very interesting task to find out how to determine the signs of something unknown coming. When I began my travel into the realm of the unknown, I came to the idea on which *the unknown systems concept* was developed.

However, I have chosen not the best name – the actually *unknown* systems exist only at the levels that exceed complexity of the human mind. Within the dominion of men – societies, states, establishments of all kinds – such systems do not exist. Surprises, for instance, unexpected attack or unforeseen defeat or loss of competitive advantage, stem from the inadequate complexity of consideration and insufficient knowledge; they are not the overlooked σημεια των καιρων of the observed system, they are the consequences of insufficient knowledge of the observers.

From the other side, insufficient knowledge foretells the problems or even the end of those who compose it as well as of those who rely on it; so, at least one sign of times is clear…"

Original Post – in ***Systems; May 17, 2011***

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Note: Concerning **concept of unknown systems**, see ***Introduction to Systems Logic***

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End of Reprints

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Σ6 See **The Accomplishment** – ***excerpt*** follows

Excerpt

"The Accomplishment

…He sent His Word, and healed them,
and delivered them out of their ruin.…
{Psalm 106(107):20}

…each completed sentence from the Holy Scriptures – the Book of Life conveys the entire reality (or the essence) of the world of men: the Past–Present–Future, or seed–tree–fruits, or code–embodiment–execution/accomplishment ***[[***or complete cycle of the energy transformations accomplished according to the specific law and within the specific energy field(s)***]]***. Such is the vision of the Old Testament's prophets, who were granted knowledge of the entirety – the Past, the Present, and the Future, and who have seen the Redeemer before His coming {e.g., *Isaiah 6:1–7; 7:14; 9:2–7; 40:3–5; Daniel 7:9–27; Zachariah 12:10*}.

The beginning and the end are definitions of the reality that consists of coming into being, existence, and completion/end according to the specific law – the Law of God. The Law of God is the manifestation of the Word–God: everything in the Holy Scriptures is about the Word–God {*John 5:39*} – He is the Beginning and the End {*Revelation 1:8; 21:6*}, the absolute–entirety–wholeness of man {*Ecclesiastes 12:13*}, and He came to accomplish (***πληρωσαι*** – to make complete) the Law, which was revealed through the prophets {*Matthew 5:17*}.

The prophets described the entire realm, which is set within the dimension of time for a particular purpose. For instance, the Old Testament's people lived by hope and expectations of the known (foreseen) Future, and the Old Testament's man had the purpose to evolve into the being capable of meeting and acceptance of the Messiah Who would take man to the next stage of existence (the eternity).

The Holy Bible defines the next phase of existence very briefly: the language of the temporal setting, of the world of the matter, is not sufficient for the unknown realm that we call *the Heaven* or the *Kingdom of God*. The only knowledge given us is the practical knowledge, which the human mind is able to accommodate.

For instance, those who believe in Lord God Jesus Christ – the Word–God, have {*John 3:16, 36; 5:39; 6:68; 13:34–35; 14:1–27; 15:1–26; 16:7–16, 27–28, 33; 17:1–26; 1 John; 2 Corinthians 5:7; Revelation 22:5*}:

to cognize God Who revealed Himself in Lord Jesus Christ,
↓
to observe the commandments of God Who has the words of eternal life
↓
to walk by faith
↓
to overcome the powers of the evil
↓
to become the dwelling of the Holy Spirit of God
Who would teach us everything needed
for accomplishment of our work here, in the world of death,
and for preparation for the Future – for the existence in the presence of God

The transitional phase is disclosed as the transformation. St. Paul the Apostle writes {*1 Corinthians 3:9–15; 15:51–56*} that man will be transformed; his works will be revealed and proved by the Fire.

From the Apostle's words, it might be inferred that the Fire will consume the works, which are not built on the foundation – Lord Jesus Christ, the Word–God. Evidently, annihilation awaits the works, which would contain remnants of evil, iniquities, and other properties of the finite world of the matter controlled by the laws of ***διαφθορων*** – collapse/disintegration, so then, the mortal shall put on the immortality.

There are also some hints concerning this trial.

Lord God Jesus Christ told that He came to cast the Fire upon the earth and to give the earth not peace, but rather division {*Luke 12:49, 51*}.

God explains Nicodemus that man must be born of the Spirit of God to become able to enter the Kingdom of God {*John 3:1–6*}.

Therefore, the division mentioned by God should be division between the one who believe in Him and has love of God within and the one who does not believe in Him and does not love God {e.g., *John 12:48; 1 John 3:6, 10; 4:7–8, 20–21; 5:12; 2 Corinthians 6:14–18*}.

The Holy Scriptures reveal God as the Almighty Omnipotent Love, the consuming Fire, and the Holy Spirit – the Paraclete and Teacher Who comes to claim His Own and to dwell in the soul of His creation, which is made after the image and likeness of God {*Genesis 1:2, 26–27; Exodus 3:1–6; 13:21–22; 14:24; 19:18–20; 24:16–18; 33:13–22; 34:1–10; Deuteronomy 4:11–13, 24, 36, 39; 9:3, 15; Daniel 7:9–10; Malachi 3:2–3; John 3:13–21; 4:24; 6:63; 14:1–27; 16:7–15; Acts 1:4–5; 2:1–4; 2 Peter 3:7, 10–13; Hebrew 12:18–29; Revelation 20:14; 21:1–8; 22:3–5*}:

God speaks to Moses from the midst of the Fire that embraces the bush, yet, the plant is not consumed by the Fire

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God protects His people by His power that is revealed in the form perceivable by men – *στυλος του πυρος* – the pillar of fire

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God speaks to Moses from within the fire and lets Moses to enter His presence,
from which the others are separated by the darkness, cloud, and fearsome fire

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while the Glory of God passes by near Moses who asked God to manifest Himself
[[so, he – Moses – would comprehend and cognize God {*Exodus 33:13*}***]]***
God protects His creation, which is incapable to see Him and to live,
because the temporal matter is not able to withstand the Omnipotence of Eternal God

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God becomes the Son of man to re–create the human nature according to the Law of God

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the presence of the Word–God enables the human nature to accommodate the Spirit of God,
and as a result, to accomplish the Law/will of God: to become the temple of the Living God

The power of God is absolute, and nothing impossible for Him exists, because with Him the power/words of life is – knowledge of God is the life everlasting {*Matthew 8:23–27; 10:1, 19–20; 14:14, 23–36; Mark 6:45–51, 56; John 1:1–4, 14; 3:16, 36; 5:39; 6:68; 10:9–30; 11:21–26, 40–44; 12:50; 17:3*}:

God becomes the Son of man and lays down His soul for salvation of man: He has the authority to lay it down and to take it again

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God heals the sick and resurrects the dead

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God calms the storm and the wind obeys Him

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God resurrects Lazarus who was dead four days

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God teaches His disciples and gives them the knowledge of God that is the life everlasting

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God gives His disciples the power to resurrect the dead and to heal the sick

The power of God transforms mortal man–earth into the immortal being capable of withstanding the presence of God. Therefore, the trial by the Fire might be the very process of transformation of human essence (soul) into the new being destined for the eternity. The ability of man to survive this trial depends on the presence of the Word–God (compliance with the Law and observance of the commandments of God): only those who have the Word–God within shall live {*John 1:9–14; 3:3–7, 17–18, 36; 11:25; 12:26; 1 John 5:12; 2 Corinthians 4:10; Hebrews 12:26–27*}.

Many people seek knowledge: what is after physical death? Yet, the answer is already given by God Himself: life; those who believe in Lord God Jesus Christ and accomplish His words shall not die.

The Word–God, the Code of the eternal life, enables the temporal (limited, finite) earth/man to accept the Divine Energy of the Spirit of God, and by the power of the Almighty God to come to being as a new creation capable of eternal existence in the presence of God. The knowledge of God granted through Lord Jesus Christ {cf. in: *John 1:1–18; 4:24; 5:17, 30, 39; 6:44–47, 68–69; 8:23–25, 51–58; 9:3–5; 10:25–30; 11:25–26, 40; 17:1–10, 21–26; James 1:18; 1 Peter 1:2–5, 23; 1 John 1:1–2; 2:23–24; 3:1; 4:12–21; 5:7, 11–12*} includes revelation of the Holy Trinity – the unity of

God the Father
the Divine Love – the Almighty Omnipotent Power

God the Son
the Divine Law/Wisdom of God, the Word–God, the Universal Code of creation

God the Holy Spirit
the Divine Energy of Almighty Omnipotent God

The Holy Trinity – the One Almighty Omnipotent God – is manifested in God's creation: man–child of God is the accomplishment of the Love of God. A human child of God comes to life by the Spirit of God, according to the Law/Word of God, and enters the eternity because of the Will/Power of God.

For the believers in Christ, God is the absolute–entirety–wholeness of man {*Ecclesiastes 12:13*}, and physical death is the beginning of life everlasting; this life starts with transformation into a child of God – the child of the Eternal Almighty Fire Who ignites the divine sparkle of life within the earth–man, and gives the new creation the eternity with Him…"

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Note: Concerning Moses' prayer for cognition of God, see **The Desirable Knowledge** – in ***Selections_&_Reprints. Part 6***

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Σ7 The line of kings began with Saul; the next was David the shepherd, prophet, and warrior, then, his son Solomon – the richest ruler of the ancient kingdom and the first one in the long line of the apostates whose disloyalty to God and corruption triggered division, wars, and other calamities predicted by Moses {*Deuteronomy 28; 29; 30*} and brought forth loss of independence, captivity, slavery, exile, and eventually, the ruin.

See ***The Vineyard and Its Lessons***

Σ8 The Phoenicians – the "cursed" people – 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 known as 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 reflects their self–understanding and self–condemnation.

The aggressively seeking total domination, power, and wealth Phoenician civilization 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 Curse of Cain** – in ***Selections_&_Reprints. Part 8***
– **Phoenician Civilization** in ***Ancient Civilizations: Legacy Overview***
– **Idolatry** – ***reprints*** in **Note 29**
– **The Ungodliness** – in ***Selections_&_Reprints. Part 6***

Σ9 Concerning **κυνος/ες** or **κυναριοις** {mentioned also in: *Mark 7:27; 2 Peter 2:22* (κυων)}: although many interpreters translate it as "dog/dogs," the precise meaning is "domesticated beast(s)."

In the Antiquity, the wild beasts of the fields (cheetahs, tigers, lions, and other animals) were tamed and kept at the courts of rulers as the symbol of t he power over the realm of beasts as well as over men; some of them (e.g., cheetahs) were also used in hunting. The compound Greek word κυναριοις contains the roots of words for identification of two kinds of beasts – subdued to man or domesticated (κτ, κυν, or κυ), and wild (ρι); for instance,

–ρι– as in θεριο {*Genesis 2:19*}, θηριαλωτον – referred to by Jacob {*Genesis 31:39*}, and θεριων {*Daniel 4:12*}, which denote wild beast of the fields

– κυν– as in κυνων of nomads {*Job 30:1*}, and –κυ– as in σκυλος, which means dog.

In summary, κυναριοις (in short, κυνες) is derivative of words used in the Septuagint for definition of living creatures–beasts: κτηνεσι – the animals, which received their names from Adam {*Genesis 2:20*} or κτηνους referred to by Moses {*Exodus 11:7*}, that is as contemporary κτηνος "beast" or "brute", and θεριο or θηριαλωτον {*Genesis 2:19; 31:39*}. The contemporary κυναιλουρος (cheetah) is also a derivative close to κυναριοις.

Also, the word κυνες/κυνος was used to refer to the male prostitute at the heathen temples; hence, the price of κυνος is mentioned along with the hire of a harlot as forbidden to bring to the temple of God, because both (πορνης και κυνος) are abomination to God {e.g., in: *Deuteronomy 23:18*}. Male and female prostitution was a part of idol–worship rites in Canaan and other lands populated by the Phoenicians and by those who practiced cults of Dionysus and Orphic–derived cults that included bestiality, sodomy, homosexuality as the rites of idol–worship. Anything connected with harlot or κυνος was considered as unclean, as one of abominations to God, for which the heathen nations had to be removed from the Promised Land.

According to the Book of Revelation, ***κυνες*** (along with sorcerers, fornicators, murderers, idolaters, and everyone loving and making lies) will be excluded from the New Earth, the City, where God will dwell with His children {*Revelation 22:12–15*}

Hence, death of Jezebel the idol–worshiper – a daughter of king of Phoenicians and wife of the king of Israelites – reveals that, in the eyes of the prophet–servant of God, she is equal to the waste consumed by unclean animals, which gave the name to the male prostitutes: abomination before God and disgrace for men.

Σ10 Concerning divination, diviners and the fruits of divination, see
— **Vanga's Phenomenon. Comment on Predictions** in ***Comments @ The Net***
— **Imagination; Divination**; **Idolatry; The Logic of Death; –** ***reprints*** in **Notes 38, 29** to ***Selections_&_Reprints***
— **The Strange Knowledge; Misconception** – in ***Selections_&_Reprints***
— ***Heathen Philosophy and the Western Civilization***

Σ11 English translations **[R]** of the Greek text *3 Kings 18:38* in the RSV of **The Bible**, *3 Kings 18:38*: "Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench." Similar translations are in all four versions – NRSV, REB, NAB, and New Jerusalem Bible in **The Complete Parallel Bible**, page 757 **[R]** .

However, in the verse "Και επεσε πυρ παρα Κυριου εκ του ουρανου, και κατεφαγε τα ολοκαυτωματα και τας σχιδακας και το υδωρ το εν τη θαλασση, και τους λιθους και τον χουν εξελειξε το πυρ," Greek word εξελειξε is a compound word with overall meaning of extracting/taking out of, exposing the inner, making distinction between, revealing. It begins with particle εξ (modified εκ, not εγ), which in compound words conveys the meaning from, out, out of.

In contemporary (modified) Greek, word εξελεγξε denotes audit(ing), check, and word εξελιξε conveys meaning of development, evolution, preparation.

Licking is εγλειφω – derivative of γλειφω – to lick, suck; devouring is defined with derivatives of φαγω; for erosion or destruction as it could be with the fire consuming offering, the word τρωγω could be used.

In summary, the act of licking up the water cannot be inferred from the Greek text; the Fire from the Heaven consumed some elements and exposed the others.

Therefore, the Greek text " Και επεσε πυρ παρα Κυριου εκ του ουρανου, και κατεφαγε τα ολοκαυτωματα και τας σχιδακας και το υδωρ το εν τη θαλασση, και τους λιθους και τον χουν εξελειξε το πυρ" {*3 Kings 18:38*} should be translated as

"And the fire appeared from the Lord from heaven, and consumed the whole–burnt–offering
and cleft wood and water in the sea (trench), and stones and the dust were exposed by the fire"

So, in the end, the fire exposed/revealed the stones and the dust. The altar/temple is built from the stones {as it is in *1 Peter 2:4–7; Ephesians 2:13–22*}; dust is the remnants of the old world, from which the stones are extracted or within which the stones are exposed and from which they are separated.

Σ12 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, they 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). 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 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 (e.g., 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 ability to see the Future).

Perhaps, 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 formations, energy–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 embody 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 Scriptures) or serious mental disorders (e.g., "possession with unclean spirits," insanity, hallucinations, etc.). The correction of the distorted intra–system processes or 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 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 the restoration of 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 transformation of the prophet into the extraordinary being (in fact, into just normal being who lives in accordance with the original nature created by God in His image and likeness) whose life is focused on God.

Through the Hebrew Prophets, God 1/ granted the knowledge, which sustains life and death of men, controls existence or disintegration of their establishments, and 2/ set up the foundation for evolution of a human being as optimization–perfection–development of the highest potential according to the original design (in 1500–1000 B.C. – fifth century B.C.): the Hebrew Prophets prepared the foundation for the teachings of Lord God Jesus Christ.

Concerning Hebrew Prophets, see
– **Hebrew Prophets; The Silence Before the Storm** – in ***Selections_&_Reprints***
– my book *The Invincible Empire*, Chapter 3

Σ13 A wooden cross, on which a crucified human being comes through the most inhumane agonizing death, is referred to as the tree of death (or cognition of death), because it is an invention of the Phoenicians the cursed ones who adopted the rites of the tree of death from the Minoans and utilized it for the capital punishment.

Crucifixion is the most agonizing, humiliating, and inhumanly painful execution: its essence is complete deprivation of abilities to act and triggering of dying through unnaturally restricted position of a wounded body fixed on the cross:

— the weight of body slowly destroys the thorax and lungs and results in slow suffocation
— the position of lifted, fixed, and twisted under the weight of a body hands destroys joints and interrupts circulation of blood and lymph
— infection from wounds in hand palms pierced by iron nails and wounds from lashes and obstruction of circulation of blood and lymph accompanied with edemas result in fever and slow destruction of all life–supporting systems.

The condemned are deprived of ability to move, to alleviate pain, even to fasten the process of death; they retain ability to utter few words until the developing oedema of the lungs would make speech impossible. Sometimes, in the heathen past, as the act of "mercy," the condemned were given the narcotic drink, which temporarily alleviated their suffering by making them delusional. Actually, the narcotic substances prolong the agony because they intervene with the acuteness of perception, and thus prevent the brain from immediate death when intensity of pain would reach the threshold of brain's survival.

Crucifixion is the quintessence of the hatred of the arch–evil to man created in image of God and likeness.

Only the cursed mind in which nothing human is left was capable to conceive such evil. Indeed, crucifixion was invented by the "cursed men" – the Phoenicians who sacrificed their own sons to dead stones and sent own daughters to serve as temple prostitutes. The Phoenicians adopted the rites of the tree of death from the Minoans and utilized it for the capital punishment: a wooden cross, on which a crucified human being comes through the most inhumane agonizing death, became the Phoenician version of the tree of cognition of the evil. Eventually, the Phoenicians, or "the cursed nation," advanced at the way of cognition of the evil until such a degree, that

a/ their civilization was wiped out of the face of the earth

b/ the complete knowledge of their culture, religion, social and other beliefs was made inaccessible, with exception of small fragments revealed through the writings of their contemporaries – enemies, the Old Testament prophets, ancient historians

c/ the crucifixion ***[[***adopted by the ancient Romans and still used by the ISIS and Islamic countries***]]*** became the main embodiment of the Phoenician legacy – death of the human reasoning and death of a body; it is the quintessence of the hatred of the arch–evil to man created in image of God and likeness, quintessence of slavery, and embodiment of the greatest evil cognized by men.

Concerning the Phoenicians and their civilization, see **The Curse of Cain** – in ***Selections_&_Reprints. Part 8***, and ***Ancient Civilizations: Legacy Overview***

Σ14 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 – *ουρανον* in: *Genesis 1:6–10*}, the evolving world came into being {*Genesis 1*}.

So, *στερεωμα* might be envisioned as the framework–firmament–heaven, which embraces the totality of time–space–complexity entities/networks composed with the energy fields controlling the cycles of energy transformation: life is a purposeful cycle of energy transformations. These settings or specific networks of the energy fields might be seen also 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–embodiment of the divine energy accomplished according to the universal law and with the universal power. The unity of energy–law–power maintains the Heaven and the world of men.

From another angle of consideration, 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 creating the perceivable structures of the matter at different levels of complexity. Life of particular beings – inhabitants of the world created because the Word was spoken by God – is accommodated under the Heaven: within the στερεωμα – fixed arrangement of the energy fields with the limits, which humans could measure, for instance, with such parameters as pressure, temperature, light, darkness, radiation, and so on.

The similar pattern might be discerned in creation of the immortal human child of God.

Στερεωμα of the human soul–heart–mind is the Word–God – the knowledge of 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:

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 explains 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 Alfa and the Omega
{*Revelation 21:5–6; John 19:30; 4:13–14; 7:37–39*}***:***
the everything of man who is ascending to God

The Word–God creates the foundation – *στερεωμα* {as the firmament of the new world – *Genesis 1:6; James 1:18; 1 Peter 1:23–25; Ephesians 2:10*} within the human essence and gives the knowledge of God that is the everlasting life: on the *στερεωμα*, by the Holy Spirit, the immortal child of God is created–built–established with knowledge of God, by the Power of God, and with the Energy issuing from God {in: *Psalm 103(104):30 – Εξαποστελεις το Πνευμα Σου και κτισθησονται* – Thou shall send forth Thy Spirit and they shall be created(established/made); *Psalm 17(18):1–2: Αγαπησω Σε, Κυριε ισχυς μου. Κυριος στερεωμα μου* – I love Thee, O Lord, my strength. The Lord is my firmament; *John 1:1–4, 12–13; 3:5–6; 7:37–39; 16:13–15; Ephesians 2:1–22*}.

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 *{Κυριος Στερεωμα μου* – The Lord is my Firmament – *Psalm 17(18):2}* – 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*}.

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 {*Αγαπησω Σε, Κυριε ισχυς μου. Κυριος* ***στερεωμα*** *μου, και καταφυγη μου, και Ρυστης 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 (*εστερεωϑη*) 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*}.

Σ15 See **The Fire for a Child** – ***reprint*** follows

Reprint

"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; 17; 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 them 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 and the building of God, the living temple 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; 3:16–17; 14; 15:1–17; 16:7–15, 26; 17; James 1:17–18, 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
{*Genesis 1:2; Exodus 3:1–6; 19:18–22; 24:17; 33:20; Deuteronomy 4:24, 36; 9:3, 15;*
Isaiah 9:18–19; Daniel 7:9–10; Malachi 3:2–3;
Luke 12:49; John 1; 4:23–24; 6:63; 14; 15; 16; 17;
1 Peter 1; 2; 2 Peter 3:7, 13; Corinthians 6:19–20; Ephesians 1; 2; Hebrew 12:18–29; Revelation 20:14; 21:1–8; 22:3–5}

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, γλωσσαι ωδει πυρος 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 matter 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?

The images of fire in the Holy Scriptures have at least **three** meanings {e.g., in: *Exodus 3:1–6; 24:16–17; Deuteronomy 4:12–13, 24, 36; 9:3; Isaiah 9:18–19; 43:2–3; Daniel 7:9–11; Malachi 3:1–4; 4:1; Matthew 3:11–12, 16; 13:40–42; Mark 1:7–11; Luke 3:16–17, 21–22; John 1; 3:19–21; 9:5–7; 14; 15; 16; 17; 2 Peter 3:5–13; 2 Corinthians 6:14–18; Revelation 20:14*}:

1. The fire described by the Prophets as the "wrath of God"; in fact, this is the self–destruction 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 melted 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 Πνευματι αγιω και 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 creations 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 3:7; James 5:1–6; 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, Alfa 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 πυρος and which brings the true riches {*Revelation 1:13–18; 3:14–18; 21:6*}. This 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 *{that is 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 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 kind 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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End of Reprint

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Σ16 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—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.

The essence of man — *the inner man*, of whom St. Peter the Apostle and St. Paul the Apostle write: ο κρυπτος της καρδιας ανθρωπος – the hidden heart of man {in: *1 Peter 3:4}*, and the inner man who is being renewed – ο εσωθεν ανακαινουται – 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. 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 – Θεου γαρ εσμεν συνεργοι {*1 Corinthians 3:9*}, who is the God's field and God's building/construction – Θεου γεωργιον, Θεου οικοδομη {*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 –διανοια
↓
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.

Through νους, the mind knows God – Λογος – and receives from the Creator the spiritual knowledge – γνωσις – and wisdom – σοφια. Γνωσις and σοφια both are the gifts of God.

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 life.

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 ισχυς μου – the Lord my strength/power/might}, which is coming from God and which is enabling the human reasoning. 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.

The Reason/Intelligence – διανοια 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. Διανοια is translated as ***the mind*** {e.g., in: *Matthew 22:37*}.

Hence,

1/ the heart 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, during which the divine energy of creation is transformed into the thoughts and knowledge.

Four Greek and Byzantine theologians developed the **Christian concept of man in relation to God** – St. Maximus the Confessor, St. Gregory of Nyssa, St. Basil the Great, and St. Gregory Palamas [St. Gregory Palamas (1974) 121–122; St. Maximus the Confessor, St. Gregory of Nyssa, and St. Basil the Great, ref. in: St. Gregory Palamas (1974) 122]:

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:

— 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
— to dwell with God throughout the eternity.

Other theologians, philosophers, and researchers invented additional 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*."

See
– ***The Mind***
– ***CHRISTIANITY***
– **Purification of Heart**, and **The Broken and Humbled Heart** – ***reprints*** in in ***Selections_&_Reprints. Part 2*** and ***Part 3***
– **The Human Heart** – ***reprint*** follows

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***

Reprint
*"**The Human Heart***

…Keep thine heart with the utmost care,
for out of it are the issues/exits of life (εξοδοι ζωης)**…**
{Proverbs 4:23}

What is the human heart, not as a physical organ, but as this mysterious something, which defines the meaning, the essence, and the purposes of the human nature? What are the exits of life referred by Solomon?

The Holy Scriptures *{John 14:23, 12, 16–18, 26; 15:4–5, 9–10; 16:13–15; 17:2–3, 21–26; Genesis 1:26–27–28; 2:7–8, 15}* lead to the inference that the human heart is the dwelling–derivative–embodiment/materialization of the Divine Energy–Power–Law ***[[***emanating from the Holy Trinity as the Unity of God–Father, Word–God, and the Holy Spirit***]],*** through which the will of God is accomplished within the world given into the dominion of man.

The Christian theologians [e.g., *The Philokalia* 2:383] 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.

When Moses revealed the Law of God, he said: the commandment, with which I charged you this day, is not in heaven above; it is not beyond the sea; this word is in your heart, in your mouth, and in your hands to do it. The warning of Moses that the Law of God carries life and death, blessing and curse was intended to prevent repetition of the initial fatal choice (original sin) and to make human beings to learn, at last, that the human heart accomplishes its mission only by the will of God, and lives by each word proceeding from the mouth of God. Then it was recognized {*Deuteronomy 8:3; 29:29; 30:11–15, 19–20; Psalms 61:2; 83:6; Ecclesiastes 12:13; Luke 4:4*} that

— only by the will of God wisdom and comprehensive knowledge – the greatest blessing, the greatest value and the peace of the mind – could be obtained
— in observance of the commandments of God is the entirety of man.

So, the human heart is the vessel of the Law, and in the words of God is the entirety of man.

Then, the Holy Scriptures {*Deuteronomy 30:11–14; Psalm 118:11; John 1:12–13; 3:1–11; 5:38–47; 8:31–37, 47, 51; 12:49–50; 1 John 3:1–5*} define the heart, which is loyal to God and which carries the words of God as the foundation of life and righteousness, as the main virtue and freedom of sin.

[[The New Testament discloses the actual meaning of the Old Testament's references to words of God. When the Prophets mention word or commandment of God, they anticipate revelation promised for the future: the Word is God and God lives within human heart. The Word–God within the Son of Man – Lord Jesus Christ

– reveals God to His people, opens the eyes blinded with sin and ignorance, resurrects the dead, and gives light and knowledge of truth; He is the Almighty Love, the Way to God, the Door into God's kingdom, and in Him is the life of the world. All of man and all of human life is in the Lord Jesus Christ Who is the Word–God Who holds eternal life as well as the keys of death, and Who is the First and the Last, Alfa and Omega, the Beginning and the Ending {*John 1:1–5, 9–14; 9:5, 39; 10:30; 11:25–26; 12:44–50; 14:6, 9–11; 17:21–26; Revelation 1:17–18; 21:6*}.***]]***

The ***Λογος*** living in the human heart is the source/spring of the eternal life, because the Word–God

– releases man form the power of sin
– restores the human nature created in the image and after likeness of God
– make possible faith and open the life everlasting, because the commandments of God are the eternal life
– transforms a mortal human being into the immortal child of God, who is born by the Spirit of God and destined for the eternity with God–Creator.

The inference — normal, or natural human life might exist only on the foundation established by God {*John 4:24, 10–14; Genesis 2:7; Deuteronomy 30:11–14; Proverbs 4:23; 1 John 2:15–17*}:

our God is the Spirit
↓
the breath of God is the life of man
↓
the heart, as the dwelling of God, is the gate,
through which the springs of eternal life – *εξοδοι ζωης* – issue
↓
therefore
↓
worship of God in spirit and truth is the only way of life, which secures survival of a human being
on the Earth (as the unity of spirit–soul–flesh)
and
opens the entrance into life everlasting for human spirit–soul

The meaning of human heart as the dwelling of God, as the vessel of the law of God, and as the seed of eternal life allow comprehension of the overwhelming desire to know the good and evil, that is to be as God–Creator is: a human being is created into the image and after likeness of God. Desire to be "as God" in everything became the main argument, which made the original sin possible. The way to realize this desire – rejection of the words of God the Creator and trust to the creature – made the punishment so severe {*Genesis 3:1–19*}.

Eve was not able to imagine evil, because she had no knowledge of the difference between good and evil. She wanted the fullness of knowledge, yet disregarded the difference between the Creator and the creations – human nature is just a reflection of the True Light. A human being is likened to the candle to be lightened and to become the light of the world {*Matthew 5:14–16; Luke 11:35*}, yet, only by God the human light is ignited and shines. So, the reason of failure is the way chosen by Eve: rejection of the words of God, disobedience {*that is departure from the presence of God, therefore, disconnection of the access to the life–sustaining divine energy – Genesis 3:8*}, and the subsequent insufficiency, which must not be allowed eternal existence {*Genesis 3:22–24*}.

However, a human being is created into the image and after likeness of God, and love and mercy of God have no limits. After the Word–God came into the world to cast the Fire {*the Holy Spirit of God – Deuteronomy 4:24; Malachi 3:2; Luke 12:49; John 4:24; 7:33–39; 14:16–17; 15:26–27*} upon the earth, that is to restore the original human nature and to transform the human heart into the dwelling of the Holy Trinity, the return to the kingdom of God opened.

So, after thousands of years in the earthly inferno, when the accumulated knowledge of evil and the resulting suffering of men overwhelmed the measures, our precious birthright, the knowledge of our true nature, was returned to us. We were told {*Mathew 5:48; Luke 6:36; John 1:12–13; 3:3–7, 16; 6:47–58; 10:17–18; 11:25; 14:12, 23; 1 John 2:2, 12; 3:1–6, 16; 4:9–19, 21*} that

— because of love and mercy of God the Father and because of mercy and voluntary death of Lord Jesus Christ our Savior, by acceptance of the Word–God, through faith, love of God, and obedience to God, we might become the children of God
— the human heart is the dwelling of the Living God
— imitation of God's mercy and perfection is the commandment of God Himself
— we are able of making the works of God.

Also, at this time, we have to discover another side of the omnipotence and to learn the burden of the likeness to God within the world of the matter.

Our God during His earthly journey was the Man of Sorrows, meek and lowly in heart, Who did not have the place to lay His head. He came to accomplish the will of God the Father and to save all who have been lost; He came neither to judge nor to destroy for disobedience and rejection of His teachings. Yet, He is the same Almighty Power and Wisdom that created the world – the Word–God {*John 1:1–4*}, and He will judge the world in the end, when His creations fulfill their purposes, when all the good is created, when all the evil comes to its end along with the world it corrupted and perverted.

Until then, God in His perfection and mercy to all, including the unthankful and evil ones {*Luke 6:35*} sends the sun and the rain to all – to the righteous and to the sinners: everyone has the chance to find his own road to the Light of the world, to choose between good and evil, to build his own world on the sand or on the stone, to bear the fruits of life or to turn into barren withered branch {*Isaiah 53:1–8; Matthew 5:44–48; 8:20; 11:29; 18:11–14; Luke 6:35–36, 47–49; John 1:1–4; 3:16–21; 9:5; 11:25–26; 12:46–50; 15:4–6; Revelation 1:8, 17–18; 20:11–12*}.

When St. Peter the Apostle writes of man of the hidden heart in the incorruptible world of meek and quiet spirit {*1 Peter 3:3–4*}, he reminds of the value, which is great before God, and which therefore, must be the only value for His followers: not the outward world of garments and explicit behavior, but the inward life of the meek and quiet spirit is the true treasure. The Apostle elaborates the words of our Lord and Savior {*God is the Spirit and those who worship Him must worship in spirit and truth – John 4:24*} into the manner of life appropriate for the Christians. All who are born of the Spirit of God, who are His children, His dwelling and His Own possession, who obtained the ultimate freedom and love of God, – all of them have some mutual features {*Matthew 5:48; 23:2–11; Luke 6:36; John 1:12–13; 3:3–7; 10:11–14, 27–29; 14:23–24; 1 Peter 2:1–25; 3:3–4*}:

— their heart lives in the incorruptible world of meek and quiet spirit
— they imitate perfection and mercy of God – the true and the only Father, Teacher, Shepherd and Guardian of souls.

For us, the Christians, who see beyond the limits of the perceivable disintegrating world of the matter, God is the focus of mind, the love and life of heart, the essence of intellect – He is everything: God is the highest ideal, the only model, and His Law provides us with the main standard and the universal criterion of judgment. God Himself established the norms of behavior for His followers: we must imitate God–Father in His perfection and mercy, observe and accomplish the commandments of God, and learn from Lord Jesus Christ, the Son of God and the Son of man, how to live and to die in the world, which rejected and crucified our Savior. All of human being is in God, because the human heart was created for the purposes of God, and only by God the human heart lives and finds the way to the perfection of completion, to the end and to the new beginning. Ultimately, only abilities to find God within own heart, to perceive His voice, to understand and to observe His commandments, to create the good, and to accomplish His will differentiate a human being from the beast.

The quiet and meek spirit is the first virtue of the Christian, the main condition of finding the way to God and obtaining the peace of God, which cannot be bought for the price of gold and earthly riches {*Isaiah 57:15; Matthew 11:28–30; John 14:23–27, 30*}.

And I think of man of the hidden heart – what differentiates such a man with the meek and quiet spirit from all the others? Would it ever be possible, for instance, to develop the abilities

– do not judge by the appearances or by "the flesh" {*John 7:24; 8:15*}

– do not seek appreciation for deeds of mercy and compassion {*Matthew 6:1–4*}

– to serve unselfishly and do not seek to be served or exulted {*Matthew 20:25–28; 23:11; 1 Peter 4:10–11; 5:5*}

– to love enemies and to lend without any expectations {*Luke 6:35*}

– to hide the inner life of mind and spirit and to worship God in secret {*Matthew 6:5–6*}, and even now, when, still, is the time of apparent freedom of worship and, as of today, in the Western societies, the Christians are not killed for adherence to the teachings of Christ?

Indeed, the Christian teachings never was, is, or will be the teachings of the outward world. All authorities based on the power of coercion, brilliant or intimidating demonstrations of wealth, armies and weapons, pretenses on the absolute power and universal authority, magnificent buildings of churches with loud bells and theatrical shows of rituals and processions, long sermons and rich robes of the corrupted yet politically correct philosophizing "priests" labeled with "honorary" degrees and venerated by their subjects/sheep–to–be–sheared — none of them might ever express the true values of Christianity.

From the other side, the authorities, philosophizing priests, politicians of religion, and the others who cover their worldly aspirations with the name of Christianity, – do they really need anything from God?

And I think of the words of my God – {*"learn from Me, because I am meek and lowly in heart" – Matthew 11:29*}, in which He gives meekness and humility as the model of behavior and standard of the virtues. In fact, these words instantly annihilate the meaning and values of all human hierarchies built on pride, degrees of exultation, and presumption of inequality of God's creations. They also transform any one

who
– deifies himself
– demands worship of his subjects
– assumes the right of life and death over other human beings
– wages the wars because of own interpretation of religious and other values
– asserts own laws as the absolute laws for those under his control
– impose own interpretation of the good and the evil as the mandatory for the others
– pretends on the exclusive status higher than one available to all the others,
whatever the foundation for such pretense could be –power of coercion,
a place at the higher level of religious, political, or social hierarchies,
birthrights, wealth, education, etc.
↓
into
↓
the ignorant pervert incapable of understanding the main Law, which governs the Universe

So, what such idols can bring their subjects but ruin, suffering, disgrace, destruction, and death?

So, as always, we are offered a choice:

either
outward pretense on the power and finite superiority of the mortal flesh

or
the inward quiet knowledge of true values,
which comes only with the Word–God and opens the way into the eternity with God

Then, within the outward world deprived of true knowledge of God and His Law, would the people, who are deprived of knowledge of God, be ever able to find the reason behind the decision to imitate God and to obtain the hidden heart of the incorruptible world of quiet and meek spirit, which

— is contented with the Word–God

— lives according to the commandments of God

— does not assert own superiority?

Is it possible for those who live by the values of the outward world to discover the Word–God and to enter the life of spirit?

Probably, one of the components of meekness is awareness that the mass culture will never accept the Christian values, and we, the Christians, will always remain the minority – hated and rejected, as our Lord God and Savior is…"

***Original post in Folder Archive_2010, Page 7_December_2010*.**

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End of Reprint

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Σ17 See ***The Mind***

Σ18 **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 material things and values 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 of 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(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 – destined to devour the earth (the matter, or the dust) and to crawl upon the earth on its breast and belly {*John 8:43–44; Genesis 3:15–16*} incapable of ascent to the Source of Life – God the Spirit {*John 4:23–24*}.

Hence, the one could infer ***[[***from texts referred in ***1*** – ***4]]*** the direct correlation among

the matter
as man–food of the arch–evil
↓
the matter
as the kingdoms (worldly authorities, riches, material possessions, powers, glory) of men,
which have been delivered to the arch–evil to give to whomever it wishes
↓ ↑
ανθρωποκτονος – the arch–evil that is cursed to devour the earth/men –γην φαγη – in all days of its life
↓
materialism as death of the spirit subdued to the matter and worshiping the matter

Thus, 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 the 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 mankind's problems.

See

– **The Strange Phenomenon: Displaced Mind** – in ***Selections_&_Reprints. Part 1***

– **The Material Things** – in ***The Vineyard and Its Lessons***

Σ19 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

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) and **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"similarly to the surrounding idol–worshiping nations: to become the apostates and idol–worshipers ***[[***a–whoring and harlotry – these are the words, with which the prophets referred to idol–worshipers and apostates that broke the covenant with God, forgot His law, and turned to "other gods" – idols***]]***.

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 this precious knowledge {*John 17:3*} even for the price of own life: only the knowledge of God makes the mind invincible.

See
– **The Invincibility** – in ***Selections_&_Reprints. Part 3***
– **The Inevitability of the Law** – in ***Selections_&_Reprints. Part 1***
– **The Time of Destruction; The Possession of Life** – in ***Selections_&_Reprints. Part 6***

Σ20 See **The Focus** – in ***Selections_&_Reprints. Part 8***

Σ21 The status of the Old Testament's man might be described with the following features:

a/ humiliation and denigration of a creation that committed the original sin and cognized the evil, and therefore attempted to hide from the presence of God the Creator {for instance, in *Genesis 3:1–25*}

b/ deprivation of the eternal life in the original form (as the consequence of disobedience and rejection of the warning of God) and exile into the reality of the temporal existence {*Genesis 3:18–25*}, in the limited world of the dissipating temporal material structures, in which the evil is enabled to enslave (to poison) men and to inflict on them suffering and death – as it is, for instance, in *Deuteronomy 28; Job 4:17–21; 7:1–21; 10:1–22; Psalm 21(22):29; 143(144):4; 145(146):4;*

c/ inability to see God and to live – as it is in *Exodus 33:20;* return to the dust – as in *Genesis 3:20; 2:7; 1:2,* into the land of darkness without any light and carrier of cognition/reason, where life of the mortal is not seen – as in *Job 10:21–22.*

Consequently, the deep humility of the Roman centurion before God (he expresses his belief that he is not worthy of the presence of God in him/under his roof) reveals his complete understanding of the actuality.

Σ22 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 της 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; 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 13:2, 9–13; 2 Corinthians 5:7; Hebrews 11:1, 32–40; 12:2; Romans 14:23*}.

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 detail instructions for all who have faith in God.

See also

– **Concept of Faith** – in Supplement 2 to ***Selections_&_Reprints***

– **Sunday of Saint Thomas: Establishment of Faith** – in ***Selections_&_Reprints. Part 7***

Σ23 The poor in spirit are those who have no attachment to the material values and treasures of the world, no glory of men, no possessions to be proud of and to be elevated over all the others.

See **The Poor in Spirit** – in ***Selections_&_Reprints. Part 2***

Σ24 Human misery, suffering, and needs are insufficiency: insufficiency of resources needed to sustain normal life of body and mind (water, bread, shelter, knowledge), restriction or full deprivation of freedom (freedom of conscience, religion, choice, access to information and knowledge), impaired immune system because of insufficient power of a body to protect/heel/restore itself (so, diseases develop), insufficient ability of the mind to withstand stresses, disappointments, and injustice (so, mental disorders develop), unhappiness (no love, no friendship, no recognition, no possibility to actualize own nature and accomplish own purposes), and so on. Insufficiency of any kind is the consequence of sin, violation of the law of God, and any evil deed committed by a human being to the others or by the others to a human being. Insufficiency also might be defined as the result of deprivation:

either
the one deprives the others of the life–sustaining resources and freedoms,
which they need to sustain own normal life, to evolve,
and to actualize their full potential, especially for creation of good
or
the others deprive the one of things needed for normal operation of his mind and body
and for his personal development/evolution.

Any deprivation of vital resources either restricts or even makes impossible

1/ actualization of creative and other abilities, which constitute the human nature

2/ accomplishment of the purposes for the sake of which the one was born and lives.

Insufficiency underlies any evil: within the world of the material things, insufficiency is the universal foundation of all crimes, conflicts, wars, slavery, and any misery of man.

However, deprivation of the material resources does not impair the mental and spiritual powers of man; own choice of the evil does.

See concept of evil – in **The Logic of Death***; **reprint*** in **Note 28** to ***Selections_&_Reprints***

Σ25 In brief, **cohesive power** is the flow of information and knowledge that sustains cohesion–wholeness–life, survival, and development of establishments, 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: ***συνδεσμος της τελειοτητος***, where ***συνδεσμος*** is a derivative of ***συν*** and ***δεσμεω: συν*** – in compound words denotes unification, unity, binding together; ***δεσμεω*** is to bind together, to connect, to confine.

The overall meaning of the compound world ***συνδεσμος*** might be interpreted as the unification, unity, bond, or cohesive power; ***τελειοτητος*** – 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;* ο Θεος Αγαπη εστιν … η Τελεια Αγαπη; – *1 John 4:8, 18*}, the word Αγαπη – 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 of 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:

–it realizes, directs, and maintains circulation
of the intra–system energy–information flow
and the information exchange with the environment
↓
–it unifies all system's components into the purposeful wholeness
↓ ↑
–it regulates creation of new knowledge and circulation of accumulated knowledge

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***

Σ26 The one could comprehend the essence of the miracle of resurrection through analysis of the essence/nature of life and death.

The essence of life 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 God and that he exists for the sake of accomplishment of the will of God.

Hence, the one can infer that 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}*

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

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 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; concerning degeneration***]]***

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, magnetic and other forces and fields, which make possible life as a particular cycle of energy transformations completed with particular changes in complexity, energy, and material structures carrying a particular living entity***]]***

c/ 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,
because of release of the energy
that 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 matter 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 καιρος {*Revelation 6:9–11; 22:10–14*}; it does not compensate death of the departed one:

with each completed life–cycle,
the law is fulfilled
↓
the energy left
↓
while, within the world of the matter controlled by the law of complexity,
the reduction (simplification) of life to manifestation of the power
without law and without energy is not possible

In summary, the eternity does not exist for the limited temporal world, in which time, irreversibility, complexity, and collapse (disintegration/death) are enabled for completion of cycles of transformations of the 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; 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 capable of further evolution). The present and future (if any) generations have to live by knowledge of the past and by faith.
See ***The Mind***
Concerning καιρος, see **Note 5** to this file

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