The Vineyard and Its Lessons

TEXT...1–22

Introductory Note...1
The Vineyard...3

The Lessons of the Vineyard...9–21
1. The Leaven...9
2. The Material Things...12
3. Slavery and Freedom...17
4. Rejection...20

Conclusion...21

==================================================================

NOTES

==================================================================

REFERENCES

==================================================================

Supplement 1

Philo of Alexandria

==================================================================

Supplement 2

“Metapsychology” and Other Ideas of Sigmund Freud – Critical Analysis

==================================================================

Alice Alexandra-Sofia Savitsky
Contact:
email – alice_sofia@fastmail.fm
twitter – @Alice_Sofia_
the main website –
Christian’s Mind & the World
https://alicealexandrasofia.com
==================================================================
The Vineyard and Its Lessons

...I expected it to bring forth judgment, and it brought forth iniquity, and not righteousness but cry...
(Numbers 5:7)

Introductory Note

According to St. Paul the Apostle {1 Corinthians 10:1–14}, the things/events that happened with the chosen nation are the examples, the admonition written [[εγραφη δε προς ουφεσαν ημου [1 Corinthians 10:11]]] for us, the Christians, who live now, in the end of days, that we avoid idolatry and do not fail as they did.

St. John the Apostle {1 John 5:21} also advises the Christians to guard themselves from idols, and St. Peter the Apostle {2 Peter 1:19–21} direct to the writings of the prophets – the firmly established words of guidance given by the Holy Spirit, so the prophetic word would be to us as the lamp shining in the murky place – our world until coming of the Lord.

It means that the lessons of the Vineyard – the ancient kingdom of Israel – should be studied and learned: they contain instructions for the Christians who desire to remain steadfast in their worship of the only One True God.

This work is a supplement to Apostasy – a part of a Collapsing Systems Series that investigates the collapse→annihilation of civilizations!! and their components – political, social, and religious systems/establishments, which is actualized according to the διαφθορων pattern; for instance, such as...

1. violation of the Law of God

2. rejection of the law of God and knowledge of God

3. re–focusing on the figments of imagination

4. acceptance of divination as the means to create theological knowledge

5. idolatryΣ

Collapse initiated by apostasy, which places another, alien/strange knowledge of other gods at the place of the Absolute TruthΣ, is irreversible; it results in total destruction/ruin of the original system/establishment. The διαφθορων pattern describes the utter collapse→ruin of any systemΣ, in which alien knowledge takes the place of the original meanings of truth that initially, in the time of the system’s creation/arrangement, was embodied into

religious, social, political, moral, and other laws and norms
that determine personal, social, political, professional and other values
that regulate life behavior and interrelations of persons
and existence of families, society,
social, political, religious, professional, and other groups/affiliations, establishments, nation, state
arrangement and maintenance of religious, social, political, educational, and other establishments created to secure existence, survival, and development of the system that is arranged from persons, families, groups, affiliations, societies, social, political, religious, professional, educational, and other establishments/institutions
The observer can always discern διαφθορων pattern of collapse and ruin within the chaotic totality of the events identified as revolution, war, defeat, impoverishment, assimilation by enemies (e.g., as it is in: Deuteronomy 28:47–48), and overall processes of disintegration of empires, states, and other establishments.

Personal διαφθορων reveals itself through apostasy followed with crimes against God and His creations, when a human being

a/ is unable to accomplish any of the purposes of the good

b/ is unsuccessful in his endeavors aimed to achieve prosperity and increase of overall quality of life

c/ lives in ignorance, bewilderment, injustice, unrighteousness, hardship, and dissatisfaction with the fruits of his labor, even if he possesses riches, fame, and has access to the power of coercion.

Personal διαφθορων proceeds through moral and then, physical corruption, although at the initial stages, the processes leading to the ultimate corruption might not be detected or even noticed, because they may be covered with apparent piety, righteousness, or even deification (e.g., Matthew 23; 2 Thessalonians 2:3–12).

The Old Testament prophets described conditions of spiritual and material neediness, which are the consequences of collapse according to the διαφθορων pattern (e.g. in: Isaiah 59:1–15; Micah 6:11–15; Habakkuk 1:1–17; 2:15–17; Haggai 1:6).

In the time of the New Testament, such self–ruined people of constant neediness and incurable devastation are referred to as

a/ the ones who already have been judged (ηδη κεκριται – John 3:18–20), because they love darkness more than the Light: their works are evil, and they hide into the darkness so their works may not be exposed


c/ false prophets and false teachers, slaves of evil and corruption who promise freedom, which they – clouds driven by tempest, for whom the eternal darkness is kept – themselves do not have (2 Peter 2:1–22).

Conditionally, it might be said that the processes of the total ruin/collapse initiated by apostasy and described by the διαφθορων pattern proceed at three levels, or within three realms, which accommodate human existence and sustain the entire κοσμος – the world of a human being:

- the essence, heart–mind, the inner man
  the core that defines human values, thoughts, words, and actions of a human being, and therefore, determines his destiny
  ↓     ↑
  the mind that exists and creates its thoughts within a particular theological framework, which sustains a particular religion and a particular social, political, economic, agricultural, etc. order
  ↓     ↑
  establishments, which he builds to protect own life and to secure survival – own and his offspring – within the world of the material things

Hence, the διαφθορων pattern might be detected at three levels

1/ visible or material level/phase – as collapse of the entire system, beginning, mainly, with its political and social structures, establishments and institutions

2/ modification [In religious terms – heresy] that was not corrected and moreover, allowed to be followed with corruption and disintegration of the entire framework of knowledge that sustained arrangement and existence of the original system. Such disintegration might begin with imprecise interpretation, insignificant modification (heresy), and then complete subversion of the absolute truth (apostasy), evolve into the irreversible modification of the entire theological foundation, and be completed with overthrowing the fundamental assumptions initially accepted as the absolute truth, when another set of assumptions takes the place of the original knowledge that served as the foundation, on which the original system/establishment was built

3/ disintegration of the system of the inner values that defines social and political values, meaning of good and humanity: morality, morals, ethics, righteousness, virtue, and justice degenerate into cynicism, vanity, and moral emptiness, often deceitfully covered with hypocrisy – apparent righteousness and piety.

Then, corruption, vice, perversion, ignorance, and lawlessness elevated into the norms, customs, laws, which are embodied into politics, education, research, socializing, and thus, woven into the entire fabric of the society, gradually silence the conscience and ultimately, transform a human being into the human beast:

- the peace of flesh,
  which exists for the sake of consuming other living beings and own procreation
- the cracked vessel of clay unsuitable to carry water
- the creature of pouring dust of the earth, in which there is no place for the Breath and Word of God, because the inner essence–core already disintegrated, and nothing human is left

The ancient Israel, the chosen nation, the vineyard of the Lord, became the example for all Christians (1 Corinthians 10:1–14). The history of the chosen nation that was given the Law of God to preserve it, to live by it, and to make it understandable and available for other nations provides the lesson intended for every human mind that desires to evolve for the next phase of existence – the immortality in the presence of God.

The history of the chosen nation and its remnants – the people dispersed all over the world – encompasses all patterns of life and death, wisdom and folly, perfection and collapse; its destiny provides the convincing lesson concerning consequences of apostasy → idolatry and stern warning that

without God, the people live by evil, in corruption, iniquities and misery:
  they ruin everything starting with own offspring –
  the death is their inseparable companion and they come to naught
  (Wisdom 1)

the people’s establishments, which are not founded on the law and knowledge of God, serve the evil, promote corruption, culminate in collapse, and finish with annihilation – their own and their creators
However, from a particular point of view, the history of mankind might be seen as a repetition of the same set of lessons or patterns; the most frequent of them is the pattern of rejected knowledge of God and His law.

The ancient idea of the spiral evolution proved itself to be true concerning the spiral anti-evolution to which the mind might be chained, if it is enslaved by the evil and sin; the realm of such a mind is described by the Aristotle’s universal order – slavery. With each new generation, in different times and countries, the pattern of the rejected knowledge (as the lesson that the pupils do not comprehend), is repeated in increased scale and with increased persuasiveness – that is with increased insufficiency and suffering. Yet, again and again, some minds reject knowledge of God, choose the false assumptions as the actuality, pursue corruption, and finish with devastation of the complete ruin and death.

What is the reason of the constantly repeated and deadly mistake? Why some minds choose to accept the knowledge of life and to live, and why other minds choose to reject the knowledge of life and to follow the path of self-annihilation?

Could such deadly definiteness of self-chosen ruin be the consequence of the temporal nature of our temporal world, in which, in due time, everything that is born dies and everything that is built- created- arranged disintegrates?

It was written that the world of men will meet its end, and the heaven, the elements, and the earth will be dissolved in the consuming fire (Deuteronomy 4:24; Matthew 13:24–32, 36–43; 24; 2 Peter 3:7, 10, 12; Revelation). However, Apocalypse is the general pattern for the entire world. The world consists from persons: each one has his personal Apocalypse during his life-time, which is completed with either victory or defeat in the very own war against the evil.

The war among men is simple and finite, because physical death is visible. The war with the evil is hidden within the human heart-mind; at the earth, it began within Cain the first son of Adam (Genesis 4:1–8) and it will not stop until human beings live: the one who fails, increases the army of the “living dead” that serve the arch-evil.

For the Christians, as the victory in this hidden war, everything within the heart-mind that makes possible acceptance of evil must be dissolved and annihilated with the Consuming Fire – by the Holy Spirit of God, the Spirit of Truth, Who comes in the name of Lord Jesus Christ, the Word-God, and by Whom the human heart-soul-mind

\[
\text{lives} \rightarrow \text{grows} \rightarrow \text{evolves} \\
\downarrow \\
\text{overcomes the world of evil} \\
\downarrow \\
\text{enters the kingdom of God} \\
\begin{align*}
(\text{Deuteronomy 4:24;} & \text{ Luke 12:49;} \text{ John 6:63;} \text{ 14;} \text{ 15;} \text{ 16;} \text{ 17; 1 John 5;} \text{ Revelation 3:20–21;} \text{ 21:1–7})
\end{align*}
\]

Hence, the lessons of the ancient Vineyard, if taken seriously, might reveal the deadly consequences of apostasy-idolatry that sustains the spiral of anti-evolution and therefore, direct the mind toward the path to God.

The Vineyard

Isaiah the prophet has the song about the Vineyard – the sad story of unfulfilled purpose and consequent ruin (Isaiah 5:1–30).

The Beloved One had a Vineyard on a high hill in a fertile place. He did everything needed for the Vineyard to flourish and bring forth the fruits. The Owner wanted the Vineyard to bring forth grapes, yet, it brought forth thorns. Then, the Owner abandoned the ungrateful and infertile Vineyard:

- no rain – it was left to wither from thirst
- no protection – it was left for a spoil
- no walls – it was left to be trodden down
- no memory of it – it was forsaken, and not pruned, so thorns overcame it as they overcome the deserted land

Then, Isaiah reveals whom he portrayed as the Beloved One, the Owner of the Vineyard, and the Vineyard, which has its own will either to bring forth the fruits, that is to serve the Owner, or to become infertile, that is do not serve the Owner.

The Beloved One and the Owner is Almighty God, the Lord of hosts. The Vineyard is οἰκος – the establishment/dwelling of Israel, which houses the plant that had to bring forth fruits. This plant is men of Juda – the chosen ones, who were set in the Promised Land to keep and to observe the Law given by God.

Isaiah the prophet also elaborates the meaning of withered, unprotected, robbed and trodden down Vineyard, which became the land of desolation and which can raise only unwanted useless thorns (see The Book of Isaiah). He speaks of the nation, of the people, who rejected God, and therefore, who are left without the Divine guidance and protection (withered – thirsty and hungry) to taste the consequences of their own choices and actions:

\[
\text{they are enslaved, because they do not know God} \\
\downarrow \\
\text{they call the evil good, and the good evil;} \\
\text{they justify the ungodly ones for reward,} \\
\text{and abandon the righteousness – yet, in their conceit, they perceive themselves as wise and knowing,} \\
\text{while they are smitten with ignorance and became as waste,} \\
\text{because of their rejection of the law of God and His words} \\
\downarrow \\
\text{their rich, lofty, and glorious men are disgraced and brought low} \\
\downarrow \\
\text{eventually, they are given into possession of the distant alien nation,} \\
\text{which the prophet sees as the wild beast with the rage of a lion,} \\
\text{who moves in as storm,} \\
\text{and whose victims are to be exterminated in thick darkness and perplexity}
\]
In summary, Isaiah the prophet describes spiritual/mental degeneration and collapse (following with physical extermination), which took the place of evolution and prosperity:

the ones, who were given the law to keep, to observe, to fulfill, and therefore to become ready for the Messiah – to bring the grapes, the fruit expected by God, rejected the law, and became sinners – the food for the inferno
↓
the ones, who were expected to bring forth the fruits of wisdom, perverted the meaning of things and substituted the evil for the good – they lost knowledge of live and wisdom to survive and to evolve: they sustain themselves with lies, divination, and false dreams, therefore, they became as thorns with a root as chaff and as stubble left to be consumed by the flame
↓
the ones, who were expected to evolve into the dwelling/temple of God, are forsaken by God and left to face their destruction

In the following chapters [e.g., Isaiah 57; 59; 65:1–15], Isaiah the prophet elaborates his vision of the rebellious people who became unable to serve the purposes of God and who are to be exterminated:

they do not seek God
↓
they worship idols, slay their children as sacrifice and prepare table for the demons
↓
they pursue false dreams and live in the state of perplexity, frenzy, with collapsed reasoning unable to identify their obstacles and secure their survival
↓
they walk in the ways of sin, take delight and pride in things that are not good, they wage wars, pursue murder, unleash bloodshed, and live in misery, unrighteousness, and corruption
↓
they create the poisonous knowledge
[hatch the asps’ eggs, which bring death those who consume them (Isaiah 59:5–7)], their works are unsuccessful, because they are the works of iniquity, misery and destruction are their ways
↓
they shall be kept awhile for the sake of a few righteous ones among them, until the time of fulfillment comes
↓
then, their name shall be for loathing to the chosen ones of God
↓
ultimately, they shall be given to slaughter, and they shall be destroyed

There are also other references to the Vineyard and grape vine, which symbolize Israel and the chosen nation [e.g., Jeremiah 12:10–13; Hosea 10:1]. Hosea the prophet also explained the reason of the destruction that awaits Israel. “because thou have rejected knowledge, I will also reject thee that thou shall not serve as priest” to Me. As thou have forgotten the law of thy God, I also will forget thy children” (Hosea 4:6).

Hosea foretold the tragedy of those who are not able to preserve the loyalty to God and therefore, deprive themselves of virtue, reasoning, wisdom – of everything associated with righteousness, and, ultimately, of the very life: the people of God became as if they ὁ πτωχός γνώσιν – have no understanding. So, God would reject them as the priests, and the glory of the chosen people would be turn into shame, because they have sinned before God according to their multitudes. In the same way as they went astray in a spirit of whoredom (harlotry)16 – by believing in signs and sacrificing to idols, in the same way as they mingled themselves with harlots and the polluted ones, their daughters will go a–whoring and their daughters–in–law will commit adultery. They have chosen the ways of Canaanites (the Phoenicians 17), so, they shall be ashamed (Hosea 4:7–19).

Hosea the prophet, obviously is not concerned with the offense, which could be taken because of his expressions, for example, such as ἡ αἱρετικὴ σάλπηρ ἐκατοστάσεως γιορτήλα interpreted in English as “The Israel was maddened as mad heifer” (Hosea 4:16). For the prophet, behavior of his contemporaries, who rejected the knowledge of God and went to sacrifice the idols (committed apostasy), looks similar to frenzy of an animal.

The prophets connected the idol–worship – disloyalty to God and apostasy – with death; firstly, death of reason, then, physical annihilation:

two main inseparable attributes of heathenism –
1/ the idol–worship,
which is referred to as prostitution or a–whoring

and
2/ madness that manifests itself through immorality and corruption, which are the consequences of collapsed intelligence and issuing inability of comprehension
↓
ruin and death

As the history of ancient Israel illustrates, the prophesies of Isaiah and Hosea became the actuality.

In the Gospels, the Vineyard’s story is elaborated with addition of the shepherds, the vine–dresseers, the slaves–messengers of the Owner, and the Owner’s only Son [Mark 12:1–13; Luke 20:9–19]: the shepherds have destroyed the Vineyard and defiled the portion of the Owner. When the Owner sent His slaves for the fruits, the vine dressers killed some of them, and the others they beat and sent them out with nothing. Then, the Owner decided to send His Son, so, the vine–dressers would respect Him, come to their senses, and give what is due to the Owner’s Son. Yet, the vine–dressers killed the Son and threw Him outside the Vineyard.

The shepherds and the vine–dressers (who are expected to take care of the Vineyard and to prepare the harvest for the Owner Who left for awhile) are the chief–priests who should be the keepers and teachers of the Law of God, the Pharisees and the rulers of Israel who should be the executors of the Law of God and who should rule in righteousness, with justice and dignity appropriate for the people chosen by God.
The slaves are the messengers of God, the prophets.

The Son of the Owner is the Word–God, Lord Jesus Christ – the Son of God.

When the Lord told the story of the Vineyard, the Pharisees and the Herodians understood that Lord God Jesus Christ speaks of them; they sought to seize Him, yet, their time did not come: they still had fear of the crowd that surrounded the Lord. Their time came after resurrection of Lazarus, when the unprecedented miracle revealed the glory of the Son of God and concluded the chain of the events, through which the people should recognize the Messiah, their Lord and Savior: the chief–priests and the Pharisees conspired to assassinate Lord Jesus Christ (John 11:1–53, 57; 12:17–19).


- betrayal of the Son of God committed by Judas
- trial before the chief–priests and condemnation of Jesus Christ – the Innocent and Righteous Man – by those who are expected the keep the law and justice
- unsuccessful attempts of Pontius Pilate, the Roman governor of Judea, to release Jesus Christ, because even the idol–worshiping heathen knew that the chief–priests condemned the Innocent Man to death because of their envy and corruption
- rejection of the Lord Jesus Christ as the King of Israel and demand of His crucifixion by the crowd stirred by the chief–priests
- declaration of the chief–priests that they have no king except Caesar
- crucifixion of Jesus Christ outside of Jerusalem
- mockery by the Pharisees who challenged the dying Man to come down from the cross, so, then, they would believe in Him
- the final deceit – payment to the guards whom the chief–priests and the Pharisees set to watch the tomb, in which the Body of the Lord was placed after crucifixion, so the guards would tell that the disciples of the Lord came and stole His Body while they were sleeping during the night watch. [Usually, if the guards slept during night watch, they were executed, while these particular soldiers were left alive].

All these events have one cause: the evil, which is the consequence of idol–worpship. This evil corrupted all layers of the society: the people, the priests, and the rulers:

1. The seed of this evil was initial rejection of the law; then, it grew in idol–worship and acceptance of “wisdom” of the surrounding nations (including the Orphism), which corrupted the priests, elders, Pharisees, scribes, and kings and transformed them into hypocrites, “offspring of the vipers,” and murderers of the messengers of God (e.g., in: Isaiah 2:6–8; 59:1–16; Ezekiel 8:4–18; Hosea 4:1–18; 8:1–14; 9:1–4; 10:1–3; Matthew 3:7–12; 23:33–35; Mark 6:14–29).

The set of concepts, dreams of corrupted imagination, and superstitions borrowed from the surrounding heathen nations (e.g., Isaiah 2:6–8; Jeremiah 11:9–13; 16:11–13; 23:31–32; Hosea 4:12–13) covered with the apparent observance of rituals (e.g., clothing, public prayers, lofty words, separation from and avoidance of “the sinners”) took the place of the law and devotion to God: the Vineyard brought forth poisonous thorn instead of the life–sustaining fruit, and it was left for destruction as the prophets warned (e.g., Isaiah 9:14–20; Hosea 10:1–4).

The writings of Philo of Alexandria, the learned Pharisee from the Levites [[From the time of Moses, the tribe of Levi provided the keepers of the holy covenant with God, priests, and teachers of Israel (Deuteronomy 33:8–10)], facilitate understanding of the outlook of the ruling group, including the Pharisees who absorbed the Orphism and other heathen doctrines through the Greek heathen philosophy, “wisdom” of Egypt, and contacts with idol–worshiping neighboring nations and the Romans. In fact, there were no more law and teachings granted by God; the Pharisees devised new teachings, against which God warned His disciples (Matthew 16:1–12).

2. The embodiment of the new teachings of Pharisees, which took place under the law of God, resulted in

a) the utter injustice revealed as the ability to condemn the innocent Man to death: even the pagn – Pontius Pilate, Roman governor of Judea, perceives Lord Jesus Christ as innocent and righteous Man

b) the ungodliness; they do not want to accept the Messiah, although they witnessed all His miracles including resurrection of the dead man who was four days in the tomb – no man and no prophet ever was able of doing such things; although they acknowledged the miracles including resurrection of Lazarus, in their hatred to God, they want to murder Him; they also want to exterminate the living proof of glory of God – Lazarus, for many people came and believed in the Word–God because of him (John 11:4, 43–48, 53; 12:10–11)

c) the utter iniquity as violation of the main commandments of God – love to God, and love to other human being–creation of God (e.g., Matthew 22:36–40) – they reject and murder the righteous Man who acts by the power of God.

In particular, the actions of “the vinedressers” were possible only because the keepers of the law forsook the covenant with God, discarded the law of God, and rejected God; then, material considerations took the place of wisdom: they condemned to death the innocent Man because

a) of envy and fear that their prosperity, opportunities of accumulation of wealth, and power over the people would come to end, if the people learn true meaning of the law of God and throw them away along with their false rituals, false pretenses, and false laws, with which, as God tells, they turn any proselyte into the son of Gehenna (the Hell) twofold more than they themselves are, yet with which, as they believe, they tie remnants of their kingdom together, and through which they attempt to survive even under the power of the Romans

b) the Lord pointed out the corruption and vice of those who forgot their purpose to keep and to carry out the law of God and transformed themselves into the sons of the arc–evil

c) the Lord destroyed their earthly craftiness and hypocrisy by revealing that all their “wisdom,” rituals, and public prayers are abomination to God: they are the sons of the arc–evil, the devil of “blind guides,” the walking graves embellished at the surface and full of uncleanness and the dead bones within, the adulterous generation, the offspring of vipers, the murderers of the prophets and the wise ones; they will not avoid the coming ruin {cf.:

Matthew 22:36–40 – rejection of Jesus Christ as the King of Israel – the Word–God, the Source of life
the cry and rage of the stirred mob, which demanded to execute the Righteous Innocent Man, for the righteousness – mercy, impartiality, and observance of the Law
condemnation to death of the Innocent Righteous Man – for the justice

In summary, the prophecies concerning “the Vineyard” – ancient ouxος (house, entity, establishment) of Israel – have been actualized:
1/ the Vineyard degenerated into the collapsing establishment with purposes and attributes of evil irreconcilable with those of the initial οὐκος, which was set to evolve into the holy nation of the priests of the Almighty God

2/ the Vineyard ripened for destruction similarly to any collapsed system incapable to accomplish the purposes for which it has been arranged

3/ the Vineyard was destroyed by the enemies – by the roman heathen empire.

The events described by the Holy Scriptures illustrate also the mental degradation of the vinedressers (the chief–priests and the Pharisees) who believe that they possess the wisdom necessary to attend the Vineyard – that is to rule the nation. For instance, the “offspring of vipers” do not understand that the moment of their triumph – death of the crucified Son of man – is their own end: their destiny is sealed, because the arch–evil – their master that they carry within (John 8:37–47) – is defeated; now, it is on its way to the final annihilation, and it is drugging them along with it into the pit.

So, why the cherished Vineyard turned into the infertile wasteland overwhelmed by thorns, why the creations of God did not recognize their God and Creator, why the ones chosen to be the keepers of the Law of God became the enemies of God?

Or, in other terms, what compels the system to substitute degeneration for evolution, to accept the pattern of disintegration/collapse instead of the pattern of evolution/optimization through which the wholeness/system could become completed in its perfection?

The key for understanding might be found, if to analyze the process of transformation of the ancient οὐκος of Israel into the human establishment/kingdom, as it is described in the Holy Scriptures (the Books of Kings).

When Moses received the Law of God, he also received the first warning concerning the kings: by the people’s own choice, the ruler will be set over them in the same way as over other nations around. So, the king must not turn people back to Egypt; he must not multiply own possessions and wives; he must keep with him the book of the Law to observe and accomplish the commandments of God. If the king obeys the Law of God, he and his sons may reign long in his dominion among the people (Deuteronomy 17:14–20).

This prophecy began to fulfill in the time of Samuel the Prophet.

When Samuel the prophet, the last judge of the period of Judges, became old, he appointed his sons to judge the people (1 Kings 7:15–17; 8:1–3), although the previous Judges were chosen by God (e.g., Judges 1:1–2; 2:16–19).

It looks like human weakness intervened with the vision of the prophet: Samuel could not adequately evaluate the potential and the future of his own offspring. Indeed, when the will of man, even if he is the great prophet, is not precise accomplishment of the will of God, nothing good comes from it (for instance, disobedience of Moses') deprived him of the Promised Land – (Deuteronomy 32:48–52; 34:1–5]).

When Samuel began to think that he is old for the works of God and his days are numbered, he should ask God to give a new judge/prophet to His people; he should not harbor the expectations that the power, which Samuel the prophet received from God to accomplish the purposes of God, is the inseparable attribute of Samuel's household (cf., Deuteronomy 33:8–10).

So, the sons of Samuel the prophet became the judges, yet, the text expressed judgment and judged for the gifts (1 Kings 8:1–5).

The texts of the Holy Scriptures allow inference that the behavior of unjust judges, the sons of Samuel, is similar to the behavior of the sons of Heli the priest, the Samuel's predecessor (Heli the priest admitted Samuel to the temple, because his mother devoted her child to minister in the presence of the Lord). The sons of Heli took the position of authority at the sacrificial altar, yet, they did not know God; their behavior reveals corruption, lack of faith, and violation of the sacred rites of worship (1 Kings 1:1–28; 2:1–34), which the Levites should strictly observe and follow without any deviation.

So, the sons of Samuel the prophet perverted service of judges, and the sons of Heli the priest perverted the service of priests. Obviously, their behavior negatively influenced faith of the people: at first, it was the offspring of the priest; then, it was the offspring of the prophet, and all corrupted, perverted, and unjust.

Although, the sons of Heli (1 Kings 2:22–35; 3:10–14; 4:4–22), as well as the sons of Samuel later, were kept alive for some time, to test through them the people's faith, understanding of the law, and loyalty to God, the visible perceivable actions of men in positions of the highest authority of the pre–king οὐκος, the priests and the prophets spoke on behalf of God and acted by the authority of God clouded the inner meaning of things. Probably, the people’s inference was that if God tolerates such a behavior of priests and judges, there is no necessity to observe His law and to follow Him as the only God and Ruler of the people. Therefore, it might be concluded that the people were not perfected in their faith and understanding of the law, because the actions of other men interfered with their devotion to God and led to rejection of God: people requested the king over them to judge them, to represent them, to lead their battles, so, they would be like all other nations.

In fact,

a/ they rejected God Who was their Judge and King and Who led them out of Egypt’s slavery
b/ with rejection of God and because of desire to be as all other nations, they forfeited the status of the chosen ones, the holy nation of priests
c/ they became as all other nations; thus, their future – as the total ruin of the ones rejected by God – was determined.

So at the time of Samuel the prophet, some of the chosen ones turned away from God, as their predecessors already did many times before starting with the disobedience and rebellion in the desert after exodus from Egypt, continuing with constant violations of the instructions concerning the alien idol–worshiping nations, and finishing with frequent relapses into idol–worship (in: the Books of Exodus, Numbers, Deuteronomy, Judges; Kings): they put their trust in man, and decided to have a king as all other nations.

When Samuel the prophet asked God concerning the choice of people to have their king and to be as all other nations (1 Kings 8:4–5, 19–20), God answered that the reason behind the people's desire of king is rejection of God’s reigning over them. Then, God instructed Samuel to give people the warning–explanation of the nature of human authority:

a/ separation from God – God would not answer them when they cry out because of the oppression by the king whom they have chosen
b/ deprivation of some wealth, because the people's possessions and children would be taken by the king
c/ utter submission to the will of the mortal man – king, and consequent enslaving of people by the king.

So, Samuel said to the people that they sinned greatly by rejecting God; he gave them the warning concerning the nature of king's power over the people and concerning the consequences of disobedience to God and violations of the Law. The greatest of the sorrows expecting the chosen people was the promise that God will not answer when they beseech Him to save them from the evils, which their kings would bring upon them (1 Kings 8:4–22; 10:1, 17–19, 25; 12:1–25).

With their inability to comprehend the true meaning of the events and spiritual blindness, which is inseparable companion of rejection of God, the people did not take into consideration the Samuel’s warning, and their wish was granted: Samuel anointed Saul to be the first king, and the arrangement of the kingdom of Israel was initiated (1 Kings 8:1–22; 10:18–36–5; 12:1–25, and the following chapters).

Saul the king began to establish his authority with disobedience to the will of God:

1/ Saul usurped the place of Samuel at the altar of God, when, in spite of Samuel's warning to wait until his coming, Saul made sacrifice himself, although only prophets and priests from the Levites could make sacrifice on behalf of the people (1 Kings 13:1–14 vs. Leviticus 10:1–3; Numbers 18:20–23)
2/ the possession of idol–worshipers was taken (instead of destruction), and the worst enemy – an embodiment of the evil of the heathenism, Agag the king of Amalec, was spared, because the desire of material things and human ambitions overcame the Saul's loyalty to God (1 Kings 15:1–35; 21:9–23).

For disobedience, self–aggrandizement, and attempt to intervene with the will of God, God rejected Saul and his kingdom.

God is the source of life–maintaining and creative power. When God rejects man or if man rejects God, such rejection is accompanied with deprivation of the power that sustains evolution/development. Then, degeneration of the mind begins, and ultimately, man becomes able of nothing good/beneficial for him and for the world (cf.: John 15:4–6).

So, when rejected Saul, deprivation of life–maintaining power was followed with mental disorder and accelerated degeneration of Saul’s mind: the Spirit of God departed from Saul, and the spirit of evil throttled him (1 Kings 16:14–23).

After Samuel anointed David to be the king of Israel instead of rejected Saul, Saul’s actions included slaughter of the priests. Saul also became unable of winning the war, and he could not contact with God. In his fear and anguish, Saul sought to reach God through the deceased prophet, and he came to the woman with “divining spirit,” that is to
witch (or sorceress/medium), to ask her to bring up Samuel who died. To understand the gravity of situation, the one should take into consideration that “contact” with the deceased was the habitual practice of the surrounding nations forbidden for the Israelites; in fact, it was acceptance of the arch–evil (“preparation of the table for demons”).

This particular action of Saul illustrates the main consequence of rejection by God – debilitated mind incapable of logical reasoning: Saul expects to reach God by violating His law and Saul imagines that he might learn the will of God through divination, which is abomination to God.

The next king – David, God–loving shepherd and prophet, composed many of the Psalms, led the great battles with the idol–worshiping nations, and built the kingdom with the capital in Jerusalem. David also began to reveal the true nature of the king’s authority over his subjects: deprivation of dignity and possessions predicted by Samuel. David not only took woman who had to wait return of Uriah from the war waged by David, and who in eyes of king’s subjects was a lawful possession of Uriah the warrior; David also condemned his subject, Uriah, to death for his unwillingness to cover the sin of king. David’s unlawful and treacherous dealing with Uriah did not escape punishment: his child died, and disgrace and violence became the attributes of the king’s household. The first generation of David’s offspring included:

- Amnon who deceived and raped his sister Thamar
- Absalom who murdered Amnon for disgrace of his sister, rebelled against his own father and took his father’s women
- Solomon who eventually became the apostate.

So, David’s sin (taking woman of another man and murder of the man for the sake of his woman) begot the failure of his sons, even of Solomon.

Solomon began with disregarding the warnings of Moses, which conveyed the instructions of God to the future kings of Israel. Then, Solomon not only exceedingly multiplied his treasures; he took women of alien idol–worshiping nations who were possessed with their idols. Eventually, the idol–worshipers corrupted Solomon’s heart, and he “went after other gods.” The third king of Israel, Solomon the son of David, became the first apostate in the long line of the ancient kings who violated the law of God, rejected God, and led the ancient kingdom to its ruin.

Apostasy of Solomon son of David triggered division of the David’s kingdom and made possible people’s relapse into idol–worship (3 Kings 11:1–40; 12:1–33). The authority of following kings is marked with rebellion against God, rejection of His law and His will, which God conveyed through His prophets (e.g., Jeremiah 43/46:1–32), and idol–worship.

The inseparable companions of idol–worship – wars, famines, suffering, and other “curses” predicted by Moses (Deuteronomy) took a place of prosperity and became the attributes of daily life; the ordeals suffered by the people include the Babylonian exile, slavery, destruction of the temple built by Solomon, losses of relatives (killed or enslaved) and property, and devastation of the land by numerous enemies.

Consequently, at the time of coming of the Messiah, Judea was the province of the heathen Roman Empire. The conquerors brought with them the main imperial deity – “the divine emperor,” ruthless laws and customs, institutionalized slavery, favorite public entertainment – death (for instance, at circuses and private arenas in the houses of “nobles” and rich Romans, lions and other predators consumed human bodies, and people fought to death for amusement of the spectators), and the most inhuman execution – crucifixion. The Romans adopted execution by crucifixion from the Phoenicians who invented the cross – “the tree of death,” on which human beings cognized the ultimate evil – slow agonizing death in utter hopelessness, powerlessness, desperation, and rejection by the world.

However, not only the perceivable outer conditions signified inevitable destruction of the ancient kingdom; the inner process, which started after the Babylonian exile also came to conclusion. The results of this process are summarized by the words of God addressed to the teachers and rulers of Israel: hypocrites, the whitewashed graves appearing outwardly beautiful, yet full of the dead bones within, adulterous generation, the offspring of vipers, the blind leaders leading the blind ones into the pit (Matthew 12:39; 15:1–9, 12–14; 16:1–12; 23:1–35).

The essence of this process is inner corruption of the heart/mind covered with appearance of piety: with apparent behavior [e.g., observance of the rituals, wearing of particular clothing, public prayers on the streets, avoidance of contacts with “the sinners”] intended to confirm their righteousness, the Pharisees masqueraded inner lawlessness, corruption, and perversion, which are abomination to God (Matthew 6:2–5; 9:11–13; Luke 16:14–15).

The history of the ancient kingdom of the chosen nation came to the sad, yet logical – consistent with its essence – end: the final rejection of God proved transformation of the descendants of chosen people into the ungodly ones who are living only by the material values of the world of the matter and who have no king but Caesar (John 19:12–16).

In summary, the Books of Kings, the Book of Isaiah and the Gospels describe the life–cycle of the establishment that human mind erected with its own power and put at the place of the first human civilization initiated by revelation of the Law of God given through Moses:

a/ it began with rejection of God and choice of mortal man as the focus, center, and the source of power with which a new establishment is to be built
b/ it progressed through substitution of the laws of men for the law of God and issuing degeneration of reasoning/judgment, morality, morals, and customs of men who learned to live without guidance of God (therefore, without the Absolute Good, which must be imitated in the daily life of men, their families, societies, and other establishments, if human beings desire to evolve and to reach the optimal potency of good and wisdom)
c/ it was completed with the ultimate rejection of the King of Heaven and confirmation of loyalty to the self–deified man – the Roman emperor, the idol of heathen empire, the destroyer who would devastate the remnants of the chosen nation and fulfill the end predicted by Isaiah and confirmed by Lord God Jesus Christ.

In conclusion, it should be noticed that the words of God and ancient history of the chosen nation, especially, the consequences of deviation from the law and commandments of God conveyed by the Holy Scriptures, are given to entire mankind as the guidance to life. The Holy Bible holds all patterns describing the work of the mind, creation and destruction of human establishments, – all that the mind could need in its quest for fulfillment of the will of God and achievement of the main purpose: preparation for the next phase of existence – the life everlasting in the presence of God. The story of the Vineyard teaches the lessons of evolution and anti–evolution, wisdom and confusion as the consequence of lack of wisdom, life and death.

And I think of the most obvious lessons – how, for instance, the story of the ancient Vineyard could help in establishing of the optimal systems, with which the mind would be fully capable to achieve its purposes? How theology feeds religious philosophy and its offspring – the science of wholeness, the systems theory, with which decision of many contemporary problems can be found?

For instance, why the seemingly optimal system – the ancient nation, which initially had everything [starting with the guidance of Almighty Omnipotent God Himself and the presence of His Glory in their midst (Exodus 33:12–17; 40:34–38)] that could secure successful accomplishment of the purposes, everything that is not possible even to imagine today, degenerated into the collapsing establishment controlled by hypocrites and enemies of God?

Three factors compose the stage, on which the drama of the progressing collapse unfolds:

1. **Insufficient devotion to God, which makes possible**
   a/ initial noncompliance with the will of God – the law upon which the mankind universe is established, and which controls evolution, optimization, and survival
   b/ numerous violations of the law of God, which trigger anti–evolution and collapse of the human mind and its creations
   2. Deprivation of the life–sustaining power issuing from God; such deprivation is the consequence of two events: rejection of man by God, and rejection of God by man
   3. Violation of the main life–controlling commandments of God, starting with acceptance of “other gods” – idol–worship
All three factors have one precondition: the throttled/clouded reasoning/judgment, which makes possible inadequate perception and misinterpretation of the words of God, deviation from the law, and rejection of God – the source of the law.

So, the next question is: what makes the human soul–heart–mind, which is created into the image and likeness of God (therefore, designed to evolve into the optimum within the world given into its dominion), to begin the process of degeneration/anti–evolution resulting in the throttled (clouded) reasoning/judgment and consequent collapse of systems/establishments correlated with such a mind?

Why the mind enters the states identified as “darkness,” “turning the mind aside from understanding,” inability to perceive the actuality, which are also conveyed through assertions of similarity to closed eyes unable to see, ears unable to hear, and heart unable to understand, perplexity, confusion, and inability to hold the truth (e.g., Isaiah 6:9–10; 59:1–15).

The Holy Scriptures lead to the inference that the obscure/clouded reasoning/judgment arises only if the human being is not entirely devoted to God: the “divided heart” is the way to destruction (e.g., Hosea 10:2).

In particular, the referred above three factors do not work, if the one strictly observes each word of God. The clouded (throttled) reasoning and the consequent inability of adequate perception/misjudgment make impossible the right discernment and debilitating the reasoning/mind of the one who

\[
\begin{align*}
& a/ \text{ is not devoted to God with entirety of his soul–heart–mind–reasoning/understanding and power} \\
& b/ \text{ does not love God with all soul–heart–mind, understanding and power} \\
& c/ \text{ does not serve God in spirit and truth}
\end{align*}
\]

It means that degeneration/anti–evolution of the mind begins with violation of the first main commandment of God (Exodus 20:1–3; Matthew 22:37–38). What, then, initiate degeneration, which results in ability to violate the commandments/law of God?

There are two hints, two correlated concepts: the notion of the “whole” undivided heart, and the impossibility to serve two masters.

These two concepts

\[
\begin{align*}
& a/ \text{ disclose the reasons of transformation of the evolving systems into the degenerating system} \\
& b/ \text{ point out the conditions of evolution–achievement of the full potency of the human mind, which was created by God to be free and omnipotent within the world given into its dominion.}
\end{align*}
\]

Starting with the first commandment, the Holy Scriptures again and again mention the necessary property of the human heart (mind) that is the condition of life – the ground, initially, for the law of God, then, for the Word–God: man should seek God, love God, and serve God with all his heart, all his mind, and all his strengths.

It means that the heart/mind/all potency/powers of a human being must be the entirety, the wholeness focused on God–Creator and Giver of life. Focusing of the mind on God (or development of single–mindedness, or creation of the evolving system) is actualized through acceptance, observance, and fulfillment of the law of God, which controls life of men and of the world accommodating existence of men. For instance, the usual appeal to the sinners includes advice to obtain the undivided heart (the wholeness of heart) entirely devoted to God.

The explanation given by Lord Jesus Christ, the Word–God through Whom everything that exists came into existence, elaborates the meaning of wholeness: it is not possible to serve two masters (John 1:1–3; Matthew 6:24; Luke 16:13–15).

In the context of the Gospels, reference to the one of “two masters” identifies mutually excluding irreconcilable and incompatible realities, one of which the mind has to choose:

– the reality of God –
the Source of Life, Whose attribute is the Absolute Good

The properties of the Absolute Good accessible by the human mind include wisdom, adequate judgment–comprehension of actuality (the knowledge of truth), and ability to hold the truth

– or the reality of the arch–evil,
the embodiment of the ultimate evil – death

The mind cognizes the arch–evil through its attributes, such as insufficiency, suffering, diseases, false, lies, deceit, mental and other disorders, ruin, collapse, anti–evolution/degeneration, and all other plagues and calamities.

So, the first obvious inference:

the main reason of the ancient Vineyard's failure is “the divided heart”
that is inability to focus onto the only reality,
which was given as the condition of evolution and development into the eternal kingdom

This reality could be created only by the ones who love God and serve God with entire heart–soul–mind, with all understanding, and with all power. In fact, to survive and to achieve the purposes of existence, any system should be the wholeness entirely focused on the purpose(s), for achievement of which it was created.

This lesson of the ancient Vineyard is helpful for those who work on arrangement of the evolving, not degenerating, systems; for instance, for those who strive with the problems of survival of their establishments and who would like to see those who they lead and control living in dignity, prosperity, and abundance of good. If the system is to survive, evolve, and achieve its optimal potency, it must be established as the entirety focused on the main purpose that is the reason of its creation. The ability to create the focused purpose–oriented unity is the key to success in many spheres.

The practical problem is that contemporary establishments attempt to survive, while their essence – the controlling managing center – is “the divided heart.” They attempt to survive and moreover, to accomplish their purposes, by balancing the opposites, working on achievement of contradicting purposes, using mutually hostile powers, and considering contradictory opinions, while there is no such a foundation that would ever provide the basis for co–existence, reconciliation, or transmutation of the opposites. Those who believe that such a foundation exists justify their beliefs with original or modified versions of the Orphic doctrine (e.g., Marxist dialectics and ideologies of death): they seek solution by applying Aristotelian logic of simplification. In fact, they create the non–existing dream worlds, substitute figments of their imagination for the actuality, and then, expect that their decisions devised for the dream worlds would work in the real world.

For instance, they seek decisions of the most complicated financial and organizational problems of states, societies, and sciences by creating models written with the simplified language of mathematics. Although these models do not have adequate level of complexity, they are expected to reflect, to describe, and to explain the actuality, or even to decipher the laws that control existence of the world. The results – crises in all spheres, impoverishment, unceasing conflicts, disagreements, and other problems, speak for themselves... as Isaiah the prophet writes (Isaiah 59:9–11), they feel the wall, but, are they able to see and to destroy it?
Eight centuries before coming of the Messiah, Isaiah the prophet already wrote that the faithful city Zion became harlot — πορνή (Isaiah 1:21). He referred to the people of Israel as to the “lawless children” who rioted against God and call upon idols slaying their children, and he named them the seed of adulterer and a whore (μοιχών καὶ πορνών) (Isaiah 57:3–5).

Then, Jeremiah the prophet observed that the people of Israel, their kings, princes, priests, and their prophets had as much gods as they had cities, and sacrificed to the idol according to number of the streets in Jerusalem (Jeremiah 2:23–28). Thus, Jeremiah infers that Israel has gone a-whoring — εξηρευνήσασας (Jeremiah 3:1).

Similar references may be found in Books of Ezekiel, Hosea, and Nahum.

Harlot(υ) and a-whoring — these are the words, with which the prophets referred to apostates, who broke the covenant with God, forgot His law, and turned to “other gods” — idols.

Hence, the Lord refers to the scribes, to the Pharisees, and to Sadducees as to the evil and adulterous generation: beware of the teachings of men {e.g., Matthew 12:38–39; 16:1–4}. At the beginning of new era, adultery — violation of the commandment of God — still was the grave sin: woman taken in adultery had to be executed by stoning (John 8:3–5), and the definition of the one as an adulterer or a son of adultery was the grave insult. The word adultery also identified idol–worship of Israel (e.g., Jeremiah 3:6–10).

The Gospel According to John explicates the meaning of the "adulterous generation": they are those who have no place within for the words of God, those who do not love the Word–God, who are not able to hear the words of God. They are children of fornication born not of God; they are the children of the arch–evil that is the father of lies and murderer from the beginning (John 8:37–44).

The words of God that the people worship Him in vain by teaching the commandments of men {Isaiah 29:13–15; 30:1–2; Mark 7:1–16} describe the actuality of the society taken over and ruled by hypocrites and apostates: the Pharisees and scribes (the learned “elite” in positions of authority at all levels of political and religious hierarchies), Sadducees (administration of the temple), Herodians (royal court and executive power), chief–priests (Sanhedrin, the highest court and council that headed religious and civil authority).


\[\text{a/} \text{they devised and follow new teachings: they do not follow the Law given through Moses — they are the plant that shall be rooted out because it was not planted by God}

\[\text{b/} \text{all their "wisdom," rituals, and public prayers are abomination to God: they are the sons of the arch–evil, the walking graves embalmed at the surface and full of uncleanness and the dead bones within, the adulterous generation, the "offspring of vipers," the murderers of the prophets and the wise ones; they will not avoid the ruin}

\[\text{c/} \text{they are devoid of reason — "blind leaders of the blind" who lead the people into the pit; the blood of all their victims shall be on them; they will be utterly destroyed.}

The Gospels convey also the warning of God to His followers: beware of the leaven of the Pharisees, Herod, and the Sadducees. The leaven is their teachings, which, in the Gospel According to Luke, the Lord (speaking of the Pharisees) defines as hypocrisy. In the Gospel According to Matthew, definition of the Pharisees and the Sadducees as "the evil and adulterous generation" precedes the warning to beware of their teachings (Matthew 16:2–12; Mark 8:11–21; Luke 12:1).

Then, speaking of the Kingdom of God, the Word–God also likens it to the leaven, which leavened three measures of meal [Matthew 13:33].

Every listener of Lord God Jesus Christ knew the meaning of the leaven: it was a ferment taken in very small quantity that, although in very small quantity, leavened big mass of meal transforming it into dough, from which the bread can be baked. By likening of the Kingdom of God and the teachings of men to the leaven [Matthew 13:34], Lord Jesus Christ makes clear that the teachings – knowledge accepted as the framework for reasoning/thinking and basis for operation of the mind – enables a human being to achieve either the purposes of God or the purposes of the arch–evil:

– the one who accepts the words of God and follows the words/teachings of the Word–God is transformed into a child of God, the living temple of the Living God – the one who accepts the teachings of Pharisees, becomes the offspring of vipers – the heathen devoted to the Orphic cult of arch–evil, the son of Gehenna (the Hell), as the Pharisees are (in: Matthew 23).

According to the Gospels, the teachings of Pharisees, Sadducees, and Herod are rejected by God as false (rooted in idol–worship and evil) and dangerous for the people of God. The fruits of these teachings (the people who became the Pharisees, the Sadducees and the Herodians) do not serve God; they are the ones not of God; therefore, they are condemned to annihilation and they will be rooted out as any plant, which is not planted by God (in: Matthew 15:12–14).

Through the teachings of Pharisees and Sadducees (in: Matthew 16:5–12; Mark 7:1–16; 8:11–21; Isaiah 29:13–15; 30:1–2; 59:4–10), the appearances and use of material things took the place of the spiritual loyalty and love to God; consequently, bewilderment, injustice, unrest, and iniquities – and neither the righteousness with peace nor the law of God with justice (in: Isaiah 5:7) – became the actuality.

The Gospels mention three kinds of the poisonous teachings of men: the teachings of Pharisees, the teachings of Sadducees, and the teachings of Herodians. The Pharisee–Sadducee–Herodian heresy developed on basis of the doctrines, which sustained the cults of the heathen nations surrounding Israel. The Lord's definition of the leaders of ancient Israel as "offspring of vipers" [Matthew 23:33] reveals the source of corruption: the doctrine of serpent–worshipers – Orphism. The definition given by the Lord summarizes the Israel's history of rejection of God, violations of the Law, and idol–worship, which resulted in inability to recognize the Messiah and the time of visitation (Malachi 3:1–9; 17–18; 4; Luke 19:41–44; John 1:9–11).

The words of God, Who sees the true essence – the soul–heart–mind – of man, reveal the tragedy of the chosen people who, following their leaders, became the evil and adulterous and sinful generation, the ones who are not of God, the murderers of the righteous men and prophets sent by God, the likeness of the arch–enemy that was the murderer of men from the beginning, the hypocrites, evil and devoid of reason "blind guides" who lead the ignorant ("blind") people incapable of comprehension the truth into the pit [Matthew 12:34; 16:1–4; 23:1–35; Mark 8:38; John 7:25–26; 30, 44–49; 8:44–47; 9:39–41].

The source of corruption – the doctrine of serpent–worshipers: the Orphism, which underlies the cults of the arch–evil in the image of the serpent and which became the foundation of many heathen religions that existed in the Middle East – is the false knowledge. The Holy Scriptures refer to this knowledge as to the wine produced by the vine of Sodom that carries the rage of serpents and incurable rage of asps – θυμος δρακονων ουκ αυτων, και θυμος αμαξων αναστησε [Deuteronomy 32:16–33], as to the lethal poison of asp and viper (e.g., in: Deuteronomy 32; Psalm 90:91:13; 139(140)3; Isaiah 59:2–5; Romans 3:13).

The warning concerning the lethal poison of idol–worshipers – that is death, which watches over those who turn away from God, is one of the main themes of the Holy Scriptures, which runs through the entire Book of Life (e.g., Deuteronomy → Psalm 90 → The Book of Isaiah → The Gospel According to Luke → The Epistle to Romans).

Obviously, the Holy Scriptures refer not to the poison produced by creatures of flesh, which might be rendered harmless with physical power and weapon of men; the poison is knowledge of the idol–worshipers.

In the contemporary terms, it could be said that these teachings are different ideologies that sustains different worldly powers (e.g., similar to political parties). All three ideologies are based on perverted interpretations of the same religious doctrine originally sustained by the laws of Moses.
For instance, the Pharisees and the Sadducees expected material aggrandizement of Israel and coming of the Messiah as the powerful earthly king who would lead the state to its might and dominance over the Gentiles. By analyzing the texts of the Gospels (Matthew; Luke; Mark; John), the observer might infer that these three teachings have

a/ similarities:

1/ the origin – the evil
2/ apparent piety of the people literally following the rituals prescribed by or inferred from the laws of Moses – hypocrisy
3/ methods to achieve the purposes – provocation and false accusations as the means to silence the Lord
4/ fierce hatred to God

b/ the common traits:

a/ inability to recognize in Lord Jesus Christ, the Word–God, the Messiah promised and sent by God to redeem His people
b/ rejection of the Lord God Jesus Christ
c/ inability to tolerate the words of God and subsequent desire to destroy Him by any means, including conspiracy, treachery, and provocation


c/ some differences, because they embody different aspects of perversion of the teachings of God:

a/ substitution of the heathenism for knowledge of God
– revealed by the Pharisees who became the “offspring of vipers” – followers of serpentine theologies
b/ substitution of the matter for the Spirit, in particular,
substitution of materialism for the spiritual worship to the invisible God
Who does not have image and embodiment and semblance within the world of the matter
– revealed by the Sadducees with their cult of the temple, attachment to the rituals, especially sacrifices, on which their temple authority was grounded, and transformation of the temple into the market place – the den of robbers
c/ substitution of the power of king for the power of God
– revealed by the Herodians

The teachings of the Pharisees [[who evidently, accepted the OrphismΣ20 and other “wisdom” of the alien nations as it could be inferred from the descriptions provided by Isaiah and other prophets (e.g., Isaiah 57:3–11; 59:4–11; Ezekiel 8:10–17), substituted corruption and vice for righteousness, and covered their apostasy with hypocrisy]] illustrates the outcome of many centuries of gradual substitution of the heathenism for the law of God. The Lord defines this outcome as annulling the commandment of God by the human traditions. In the context of Gospels (Matthew 13:24–30; 38–43; 15:3–14; 23:1–35; Luke 11:39–52; 16:13–15; 20:46–47), the Pharisees are the plant which is not planted by God and they will be rooted up; they are hypocrites, blind guides, and the fools:

they substituted the matter for the Spirit;
they ascribe the greater value to gold and gift/sacrifice than to the Power that sanctifies the gifts devoted to God
↓
they discarded the essence of the Law – justice, mercy, and faith,
yet, they consume robbery and intemperance;
they are the predators: they devour houses of widows and,
in violation of the commandment of God, they do not honor their parents
therefore, they spread lawlessness, corrupt,
deceive and plunder those who are under their authority
↓
they transform the proselyte into a son of the Gehenna twofold more than they are:
they have the potency of the corruption that exceeds their own level
and oversteps already accomplished by them evil
↓
they are the servants of worldly power – lovers of money;
they pursue and value things, which are highly praised by men,
yet, which are abomination to God
↓
they are the blind leaders who lead the blind ones into the pit:
they are deprived of wisdom necessary to govern the people
and to lead them to survival and prosperity
↓
they are the sons of those who murdered the prophets:
they inherited the full potency of evil, which their ancestors acquired
↓
they are going to complete the measure of evil committed by their ancestors:
they became similar to ancient heathens, and they are close to destruction,
which inevitably follows the completed evil
[[for instance, as it was with Amorites whose sins were not filled in the time of Abraham, yet, who have to be eradicated in the time when Israel was brought into the Promised Land (in: Genesis 15:16; Exodus 34:11)]]
↓
they shall not escape the judgment – the Gehenna (the Hell)
Another reference to the Pharisees as to whitewashed graves full of dead bones within [Matthew 23:27–28] completes identification of their teachings as the hypocrisy, which is masquerading the rotten core of evil and lawlessness with the apparent righteousness and piety, for instance, such as public prayers, observance of the rituals of physical purification, avoidance of “the sinners.” The Pharisees, who took their occasion for sin from the surrounding nations (in: Ezekiel 5:7), substituted own laws, rules, and norms for the Law of God given through Moses: they took the key of knowledge (because they have authority as the teachers of the Law), yet they themselves do not understand it, and they kept out those who have entered the understanding (cf.: Ezekiel 5:1–11; Matthew 23:1–38; Luke 11:46, 52).

It might be concluded that the Pharisees accomplished own anti-evolution as rejection of God and perversion of the religion, which was ignited by the Divine Fire [Deuteronomy 4:24] and founded upon the Law granted by God; they substituted the teachings of ‘Greek and of the Fire’—pouring the dust of the earth (Genesis 2:7) for the knowledge of God.

Therefore, as anyone who rejected the law of God and accepted the heathenism, they have to meet their end predicted by Moses and Isaiah (Deuteronomy 29:1–28; Isaiah 65:1–15).

The references to the Sadducees are scarce and do not disclose the details of the ideological platform, on which their party was striving for the authority over the temple in Jerusalem. Their destiny looks similar to the destiny of the Phoenicians: they, along with their teachings, vanished (after destruction of the temple in Jerusalem, around AD 70).


1/ St. John the Baptists refers to the Sadducees (along with the Pharisees) as to the “offspring of vipers” that attempt to flee from the coming wrath

2/ the Sadducees err knowing neither the Scriptures nor the power of God

3/ the Sadducees do not believe in resurrection, while they have the temple authority along with the chief-priests

4/ the Temple of God, which should be the house of prayer (and the authorities of which include the Sadducees), is transformed into the den of robbers, the place for commerce – trade.

Thus, the one could infer that the core of the Sadducees’ teachings is some kind of primitive materialism, probably, similar to Aristotel’s materialism based on the Orphic doctrine interpreted by Plato, and also covered with the observance of the rituals and centered on visible perceivable things, for instance, such as the temple’s building (cf.: Jeremiah 7:2–15).

Sadducees followed their own rules and rituals assuming that existence of the temple-structure is the evidence of their covenant with God. Therefore, they were the ignorant ones deprived of the spiritual life, wisdom and sound reasoning: they were unable to recognize the signs of time, yet, they were unified with the chief-priests, scribes, and Pharisees in their hatred to the Word–God.


1/ Herod sought to assassinate the newborn Child – Lord Jesus Christ, because of fear of a new pretender on his throne (Matthew 2:1–23); such intention reveals inability to understand true meaning of the Messiah’s coming, therefore, confirms complete degeneration of knowledge of the law and the prophets, to which the kings have to follow literally

2/ Herod imprisoned and then, executed St. John the Baptist who pointed out Herod’s corruption: Herod took the wife of his brother (Matthew 14:1–12; Luke 3:19–20)

3/ the Lord’s reference to Herod as to “that fox” (small stinky and bothersome animal that spoils the vine), when some of the Pharisees came to warn Him that Herod seeks to murder him (Luke 13:31–32; Song 2:15)

4/ the Lord’s disregard for Herod (when Pontius Pilate was told that Lord Jesus Christ came from Galilee, he sent Him to Herod, because Herod was the ruler of the Galilee; Lord Jesus Christ did not answer Herod’s questions as well as fierce accusations of the chief-priests and scribes (Luke 23:1–12))

5/ Herod’s persecution of the followers of Lord Jesus Christ; Herod also executed one of the Apostles – James, brother of John; then, he imprisoned Peter (Acts 12:1–4)

6/ Herod’s disgraceful death (having been eaten by worms) at the moment of his delification, when Herod, having been clothed in regal garment and sitting on the high place, made a speech, and the mass of his subjects cried out that his voice is “a voice of a god, and not of a man” (Acts 12:21–23).

In conclusion, the authorities of kings and of the temple annulled the commandments of God by human traditions: they substituted the matter for the Spirit, and they practiced idol-worship (as it is revealed by the prophets [e.g., in: Ezekiel 8]), which they covered with strict observance of the public rituals justified (as they implied) with the laws of Moses.

The summary of three teachings, against which God warned His followers, is the heathenism in its most common form – materialism as "worship to mammon" that penetrated the religious and civil authorities through greed and mercenary-mindedness (cf.: Matthew 6:24; Luke 16:13–17).

This process began after the exodus from Egypt, when Aaron (who was to become the first high priest of Israel) made for the people the golden calf and they worshiped it (Exodus 32:1–35); then, it continued with different heathen cults surfaced in different times, and it came to its completion, when the temple in Jerusalem was transformed into "the den of robbers."

However, the lesson of the leaven is not only about the false knowledge, because of which the matter that took the place of the Spirit in the mind of the ancient people and transformed them into the enemies of God; it also is the warning of God to all who live now: beware of evil teachings, which have the potency to bring death.

Then, how and where the one can find protection from the lethal influence of the evil teachings, from the false knowledge – product of the corrupted imagination of the minds that live by phantoms and evil and spread death and destruction?

How to discern30 the evil under the mask of the good, the false knowledge and lies under the mask of truth (especially when such false knowledge and lies became the common beliefs), ravaging wolves under the sheep clothing, the arch-evil under the masks of “true shepherds,” “universal teachers,” hierarchies of religious establishments, and the murderers and robbers under the mask of the benefactors of humanity?

There is only one hope – the Love of God, the only Protector – the Word–God, the only protection – the knowledge of God, and the only methods of self-defense – focusing on God and focusing on the knowledge of His words. This is true especially now, when, in many so-called democratic/free societies, the public education and media waged war against God and against Christian teachings.33 Children are exposed to all kinds of corruptive influence that destroys their minds and bodies339, and there is none to speak for God and about God. Even if some of them attend the places they call churches, they are exposed to danger of becoming the victim of pedophile beasts and other criminals.

In the Present, only parents can protect their children from evil and corruption by giving them knowledge of God and instructing them to read the Bible: by opening the Holy Bible, a child begins the way to God, the road to the eternal life.

Is among normal parents anyone who would choose to give his child death instead of life?

If not, then, there is only one hope and only one way – the teachings of the Word–God – Lord Jesus Christ the Savior and the Redeemer (Matthew 7:7–11).
The conversation of the Lord with the Samaritan woman (John 4:1—42) announced coming of the Messiah, the Savior of the world — the Christ, and the beginning of the new era (omega — time, era, hour): the time came, when the worship of God is not connected with the mountain or the temple in the city. The ones who worship the Father shall worship Him in spirit and truth: God is the Spirit, and He seeks those who worship Him in spirit and truth. Then, the Samaritan woman told that the Messiah, Who is coming, the One called Christ, He would bring knowledge of all things. And the Lord answered that He, Who is speaking to her, is the One.

The Gospel According to John describes two events preceding the conversation of the Lord God Jesus Christ with the Samaritan woman.

The first event is the meeting with Nicodemus the Pharisee, one of the teachers and rulers of the Jews. God told “the teacher of Israel” that to enter into the kingdom of God man must be born from above — from the Spirit: that receiving birth from the flesh is the flesh, and that receiving birth from the Spirit is the spirit. Lord Jesus Christ also said: He, the Son of God, is sent to save the world; the one believing in Him should not perish, but have everlasting life; the one comes to the Light if he is doing the truth and his works have been worked in God (John 3:1–21). Mentioning of the Light had to evoke the prophecy concerning the sanctifying Holy Light of Israel (Isaiah 10:17; 60:1–3):

Nicodemus as the teacher of Israel [241] had to know the Law and the Books of the Prophets by heart.

The words of God reveal existence of two separate realms [cf.: John 18:36–37]: flesh/matter that produces only flesh/matter, and the spirit born of the Spirit of God. Existence of the flesh is limited with the realm of flesh — the realm of the material things. The spirit is free; it is enabled to enter the kingdom of God — the immaterial realm of the Omnipotent Almighty Power of God the Spirit, Creator and Source of life of all worlds, including the earth. Consequently, materialism [236] — as rejection of the spiritual realm — is rejection of the kingdom of God.

The second event is conversation of John the Baptist with his disciples (John 3:23–36; also cf. in: John 12:44–50) who informed John that all are coming to Jesus Christ Who was baptized by John (and Who, as they assume, should not have superiority over John). John told them that the one is able to receive nothing unless it has been given to him from the Heaven. The One coming from the Heaven is above all; the one, being of the earth, the earth is and speaks of the earth; [man is the earth, the mortal creature of earth/flesh that was taken out of the earth and returns into the earth (Genesis 3:20)]. The One coming from the above brings His testimony — the knowledge of God that is the everlasting life (John 17:3); the one receiving His testimony has sealed that God is true. The one believing in the Son of God, Whom the Father loves and gave everything in His hand, has everlasting life. The one disobeying the Son of God will not have the everlasting life, but the wrath of God remains upon him — ἡ οργή του Θεου μενει επταυτον (John 3:36). In this context, “the wrath of God” — the consequence of the original sin (Genesis 2:16–17; 3:18–20; John 3:36; 8:37–44) is death [242].

Hence, there are also two different domains of knowledge correlated with two different realms:

– the knowledge of the Heaven [243]: the realm of the above, the Kingdom of God, from which the Son of God came, the Messiah, the Word—God, Who has the absolute power over the earth, Who is the Resurrection and the Life (cf.: Genesis 1; Exodus 20:22; John 1:1–4; 14; 11:25–26; 18:36–37); the faith in Him leads to cognition of the knowledge of God the Father brought by the Word—God; this knowledge is the everlasting life, because God is the Truth and the Life (John 14:6; 17:3)

– knowledge of the realm of earth; the earth/flesh/matter is able to speak—convey—perceive—accept—comprehend only knowledge of the matter (material things), and it cannot have the everlasting life, because “the wrath of God” (death) remains on the one who is the flesh/earth and who remains flesh/earth because he does not come to faith in the Lord Jesus Christ, the Word—God, and consequently, he does not receive from Him knowledge from the above.

Furthermore, the ability to perceive—comprehend the knowledge from the above (to receive the testimony of the Word—God) makes the difference between the earth and the Heaven, between life and death, between the flesh/matter and the spirit.

This knowledge prevails the human wisdom, strength, and wealth (e.g., Jeremiah 9:23; 10:1–5).

The knowledge from the above is

firstly, knowledge of God as the Creator and the Judge, Whose pleasure is mercy and righteousness on the earth

then, understanding that the material things by themselves

(for instances, statutes of idols)

carry neither evil nor good: the human mind

empowers them to harm and to destroy living beings

The referred above events [conversations of Lord Jesus Christ with Nicodemus and Samaritan woman, and conversation of John the Baptist with his disciples (John 3:1–36; 4:1–42)] reveal the beginning of the new era, when the worship of God is separated from the material things and places: spirit and truth are not the material things; they have no perceivable measures and parameters, and they cannot be attached to a particular place or to a particular piece/structure of the matter.

Nevertheless, in this era, the Omnipotent Almighty Power — the Holy Spirit, the Divine Fire — enables the earth/man to be unified with the Heaven through the Word—God sent from the heaven. He Who came from the above gives knowledge of the Heaven — the Kingdom of God, and through this knowledge, the Kingdom of God comes upon the earth/flesh. If the flesh/man of earth receives the Word—God, he receives the authority to become a child of God born of the Holy Spirit [cf.: Matthew 12:28; Luke 11:20; 12:49; John 1:12–13; 12:44–50; Ephesians 12:22; Hebrews 12:29; Deuteronomy 4:24].

These events introduce the main features of the new era, which also are elaborated by other texts of the Holy Scriptures, and especially, by the Gospels: the encounter of creation and the Creator, and reconciliation between God and His creation:

1/ the Word—God — Λογος, through Whom all things that exist came into being, in Whom is the life that is the light of man, Who is in Father, in Whom the Father is, and Who and the Father are One (John 1:1–4; 10:30; 17:20–23). Who has the authority over all flesh and all power on the Heaven and on the earth — transforms the earth—man into the being empowered to receive the Spirit of God and to become the immortal child of God: the dwelling/living temple of the Living God. To obtain the immortality, the earth—man must be born of the Holy Spirit.

2/ the earth, [man is the earth, the mortal creature of earth/flesh that was taken out of the earth and returns into the earth (Genesis 3:20)], a human being, may be enabled to receive the Holy Spirit of God — the Divine Fire — and to become the immortal being. To obtain the immortality, which only the Holy Spirit of God gives, the earth/man must be empowered to accept the Holy Spirit Who comes from the above, from the Heaven. The power to receive the Holy Spirit of God arises if the Word—God becomes ήταν θεος — the inner structure, firmament [244] — of the soul—heart—mind, the essence of the inner man, and if the words of God are embodied into thinking, actions, and entire life of man. Obtaining the immortality is receiving the Spirit of God: when the Spirit of God descends upon the earth, the earth—man is re—created into an immortal child of God born of the Holy Spirit, and this newborn creation becomes the living temple of the Living God, the carrier of the Divine Fire through the eternity in the presence of God (cf.: Deuteronomy 4:24; Psalm 17(18):2; 118(119):11; Luke 12:49; John 1:12–16; 3:3–8; 11:25–26; 12:44–50; 14:16–23; 15:26; James 1:18; 1 Corinthians 3:16–17; 2 Corinthians 3:17–18; 6:16; Hebrews 12:29; Revelation 21:1–7, 22–27, 22:1–5).

In summary [cf.: Matthew 28:18; John 1:1–13; 14; 15; 16; 17; James 1:18, 21; Revelation 21:2–7]:
the Word–God and the knowledge of God the Father, which the Word–God gives, are the everlasting life, because they open the heart–mind of man for the Almighty Omnipotent Holy Spirit

three gifts of God empower the earth–man to receive the Holy Spirit
and to become a child of God –
a new being who enters into the kingdom of God and obtains immortality in the presence of God:

a/ the faith in Lord God Jesus Christ, the Word–God
b/ love and acceptance of the Word–God
c/ the wisdom–power to live according to the words of God

worship to God is not connected with the material things, for instance, such as the temple for the Jews and mountain for the Samaritans (John 4:19–21); God is the Spirit and His worshipers must worship Him in spirit and truth:

the Truth is the Word–God
(John 14:6)

the Spirit is the Holy Spirit of God sent by God the Father to those who love the Word–God and live by His words
(John 14:15–26)

the Kingdom of God is within man
(Luke 17:20–21)

man who accomplishes the words of God becomes the firstfruit of new creations:
  he is born of God through the Word of Truth,
  he is perfected in the perfect law of freedom,
  and he dwells in the perfect Love – in God
{James 1:18, 21–25; 1 John 4:8–19}

So, the coming of the Messiah opens the new era, the next stage of the evolution of man, when the mortal creature of dust can be empowered to become the dwelling of the Holy Spirit, the new being created for the eternity with God. The coming of the new era completed the first stage of the evolution of man: preparation for the Messiah.

Psalm 104(105) summarizes the purpose of the first stage of the evolution: the chosen people were taken out of the land of idolatry and slavery and planted into the fertile and plentiful Promised Land to seek God and His presence continually and to observe and to keep the law of God (Psalm 104(105):3–5, 43–45).

The first stage of the evolution began with giving of the law and revelation that God is the Consuming Omnipotent Fire Who man cannot see and live, Who has nor image, nor form, nor material semblance within the world of men.

By the special commandment, God made forbidden creation of idols – molten images and forms after any of material objects within any of realms that compose the material universe, because God spoke to them from the Heaven. Then, Moses especially warned his tribesmen to remember that they have not seen any similitude when God spoke to them out of the midst of the fire, therefore, they must not make idols, statues, images in likeness of man, woman, animals, birds, reptiles, fishes, heavenly bodies, etc. (Exodus 20:1–6, 22–23; 24:17; 33:20–23; Deuteronomy 4:15–20). Thus, worship of God was separated from any likeness of the material things.

In the time of Hebrew exodus, Egypt was the land of the religion that sprung up from “the seed of serpent” and brought forth “gall and bitterness,” poison of the asps and flying serpents (cf.: Deuteronomy 29:16–18; Isaiah 14:29–31), which destroys its followers and gives them no possibility of living according to the human nature. Through the Orphism (the cult of the arch–evil in image of the dragon–serpent/winged serpent, which summarized different variations of Minoan–Egyptian legacy and became the core of so–called classical Greek heathen philosophy, and in particular, doctrines of Plato and Aristotle), the cult of the arch–evil flooded the nations of Middle East, Asia, and North Africa – especially those that had commercial and other relations with the “cursed nations” – descendants of Canaan (Genesis 9:18–27; 10:6, 15–20).

This religion

was born by the evil and corrupted imagination

was maintained by fear, lies and deceit

had the elaborated rituals and appearance of physical purity sustained with terrifying practices of human sacrifice

attracted followers by richness of imagination and “confirmations” received through sorcery, divination, in altered states of mind of diviners as well as their listeners

had material embodiments and symbols
{[temples, pyramids, statues and images of deified men, reptiles, beasts, hybrids of men and beasts, such as sphinxes with face of pharaoh, etc. [e.g., in: Deuteronomy 29:16–18]]}

intended to intimidate humans, to magnify the power of beasts and to establish superiority of the beasts over the humans, especially, through sacrifices of humans before the statues of deified beasts, or feeding deifying reptiles and predators with living human beings or with human flesh

was expected to sustain social and political stability by fortifying the beliefs into the absolute power of the bestial gods/idols and especially the pharaoh – deified ruler

whose subjects believed that his power encompasses the realm of the living and the realm of the after–life

could be accepted only by the perverted mind,
which was enslaved, terrified, corrupted, and devoid of the natural power of reasoning
Although some of the material symbols (pyramids, temples) were constructed with the bricks, which the Hebrews made for the Egyptians (Exodus 8:14–18; 3:9; 5:5–19), many of the brick-makers oppressed with the overwhelming material power and cruelty of those who exercised this power assumed beliefs of their oppressors and reconciled themselves with their way of life and with own slavery (for instance, they lamented that in Egypt, they sat near flesh–pots and ate bread to satiety, that they ate flesh, fish, onion, garlic, etc. (Exodus 16:2–3; Numbers 11:4–20)]).

During the exodus, when the chosen nation was taken from the authority of mortal man – the pharaoh of Egypt, set free from the physical slavery, delivered from harsh labor and cruelty of task–masters, and led out of the land of the idolatry that brings forth death, the people had to purify themselves from their heathen legacy and to learn the power of the Unknown Invisible Immaterial God Who spoke to them from the midst of fire and Who has nor image, nor form, nor any semblance in the earth. Through the miracle of salvation from the army of pharaoh, obtaining water from the stone, and other demonstrations of the might of Invisible God (Exodus; Numbers; Deuteronomy), the people had to discover the power that exceeds all material limits – the power of the Spirit of God. They have to develop the ability of seeing beyond the limits of the matter – the ability to perceive the presence of God (The Holy Scriptures mention the special inability to perceive God as the failure/sin of men, as the reason of their rejection of God and failure to comprehend His words – e.g., in: Isaiah 6:9–10; Jeremiah 5:21–24; Matthew 13:13–15; Mark 4:10–20; Luke 8:4–15; John 12:37–43]).

Therefore, from the beginning, the heart–mind of man had to be focused on the immaterial realm, from which the law was given. The human mind had to comprehend own nature and the nature of the world as the manifestations of the Invisible yet Almighty Power speaking to man through The Ten Commandments, the essence of which is love: love to God and love to the neighbor (in: Matthew 22:35–40; Luke 10:25–37). The human mind had to learn that manifestations of love are the qualities issuing from the observance of the law: righteousness, justice, mercy, dignity, and freedom.

Through the process of annihilation of the idol–worshippers (e.g., Exodus 34:10–17; Leviticus 18:1–30; 20:23–24; Deuteronomy 2:24–25; 7:1–26; 9:1–6; 12:1–3; 18:9–14; 20:16–18), the people had to understand that man–earth without God has no value, that only by God man lives, and although a heathen/idol–worshiper has appearance of a human being, he is only the earth polluted by the evil, the wasted dust without any value, even if he possesses land, houses, gold, and other material things. Thus, the meaning of good had to be disconnected from the material things, which the people habitually use to measure their possession and evaluate the worth of their neighbors.

The time of exodus and implanting of the chosen nation into the Promised Land was not the time of mercy: the evil of idol–worshippers, who burned own children before their idols, prostituted own daughters, perverted own nature, and invented crucifixion, reached its maximal potency. Thus, the people had to understand the inner desire to perceive the presence of God (their καιρός was similar to the time of Flood, the time of extermination of the evil that has filled its measures, of which Abram was told (Genesis 6:12–14; 15:13–16)]).

So, the mind had to understand that man’s survival is directly linked with the inner – immaterial – good, not with material things, which are at man’s discretion. Ultimately, the mind had to understand that the Spirit of God creates the world of the material things, which is given into dominion of men, that the Spirit of God has the absolute power over His creations, and that man has to worship only One Invisible God the Spirit, the Creator, and the Source of life.

Consequently, the mind had to accept as the absolute truth that

a/ the authority of the Spirit of God is the highest – absolute transcending the powers, the riches, and armies of man

b/ the immaterial qualities – love, mercy, righteousness, wisdom – are the highest values of man, because they are manifestations of the attribute of God – the Absolute Good, which His creation–man must imitate (cf.: Matthew 5:43–48; Luke 6:35–36; Proverbs 2:3–11; 3:5–6, 13–20)

c/ obtaining of the immaterial qualities – love, mercy, righteousness, wisdom – is the main purpose of man, because they come as the result of desire to find God and because of observance and fulfillment of the law of God – the law, the essence of which is two main commandments of love {cf.: Matthew 22:35–40).

In summary, the first stage of human evolution began with revelation of the realm of the Spirit, Who is the Source of life of the earth, and with development of the ability to discern the power of the Spirit beyond the material world.

However, the history of the ancient Israel became the chronicle of continuous relapsing into idolatry (accompanied with sacrifice of humans, divination, and sorcery) and executions of the “curses” – consequences of idolatry and violations of the law, which Moses predicted (e.g., Deuteronomy 11:16–17, 26–28; 28:15–68; 3 Kings 18:1–45; 19:1–18; 4 Kings 17:1–41; Isaiah 2:6–8; 3:8–9; 5:1–30; Ezekiel, esp. chapters 8 and 16; Hosea, esp. chapters 4–10). The people disregarded the will of God concerning extermination of the idol–worshipping nations that with their abominations (e.g., sacrifice of children by burning them for the sake of their idols, divination, superstitions and other perversions practiced by the Phoenicians and other idol–worshiping “cursed” nations) corrupted and perverted the nature of man, polluted and corrupted the land – in spite of Moses’ warning, the people developed commercial and cultural contacts with the idol–worshipping nations, and gradually assumed their customs, especially idols, divination, children sacrifice, and walks of life (e.g., 3 Kings; 4 Kings, esp. chapters 16, 17, 21), which are abomination to God.

The people, who rejected God and worshiped idols, became ignorant of the law: they fulfilled their desire to be as all the others by transforming themselves into the exact copy of the heathen nations–inhabitants of the Promised Land, and accordingly, suffered the destiny of those whose place in the Promised Land they came to claim (e.g, in: Isaiah 2:4–8; Ezekiel the prophet (Ezekiel 20:5–26) summarized the tragic history of the ancient chosen people: the reason of the failure was unwillingness of the people to cast away the abominations and devices of Egypt – the land of idols. Gradually, they discovered similar cults and customs of surrounding idol–worshipping nations and eagerly accepted them; they rejected the commandments of God and followed the illusion created by imagination – firstly, by the generation of those taken out of the land of idols, then, by their children who went after imagination of their fathers.

So, what has transformed the Vineyard of the Lord into the infertile wasted land capable of bringing only unusable thorns – the abomination to God? What has transformed the perfectly arranged system – the καιρός of ancient Israel – into the collapsing establishment destined for annihilation? Indeed, the ancient καιρός was arranged as the perfect system for accomplishment of the plan of God; the components included

1/ the purpose: through observance and actualization of the law, to learn comprehension of God and to accomplish the will of God to prepare themselves for the Messiah Who would bring the knowledge necessary for the next stage of existence – eternity with God

2/ the power/force to achieve the purpose – the knowledge, which is necessary to accomplish the purpose; this power/force was knowledge of the Law and revelation of God given through His messengers – the prophets; this knowledge had to maintain the system and underlie the system’s evolution – development of the maximal optimal potency of good, which the chosen nations of priests had to accomplish at the earth

3/ the spiritual foundation (knowledge of God → power of reasoning/wisdom] and the material foundation: the knowledge of the law of God and revelations of God conveyed through Moses and then, as guidance and the means of correction, through other Hebrew prophets, and plentiful pool of material reserves, starting with the Land given to the nation to live in abundance of good, to be prosperous, and successful in all endeavors

4/ the mind of people – chosen nation loved by God: the reason/intellect/mind is the reality/system, within which the Divine energy becomes the thoughts—knowledge of the material world that empowers the mind to maintain own existence within the material world and to achieve purposes for the sake of which it was created.

Therefore the ancient nations was set as the perfect system sustained by the law and knowledge of God the Creators, guided and secured by God the Creator, and endowed with all the resources, with which the people – users–consumers–managers of the pool of the reserves had to accomplish the purpose: to actualize the will of God.
The Law – knowledge of God
and knowledge of the nature – man and the world

The Nation – the minds of people chosen
to cognize the knowledge of God and to embody it into its creations

The Land – abundant pool of the resources needed to sustain existence of the developing nation
and the indicator 248 of human compliance with the law of God

The Purpose – to evolve into the living temple of God

In this equation, only one component had the opportunity of failure – the human mind; and it has failed.

It is obvious that, with the desire to be similar to other nations, through relapse into idol–worship and acceptance of customs, rituals and idols of the heathens, the chosen people began to live by imagination of their heart and fallacies of their mind, which assembled the dream worlds of the heathen cults, superstitions and misinterpretations of the actuality. They believed phantasms and lies created by false prophets through divination and during altered states of mind, and they rejected the law and knowledge of God: they lived not by the law, not by the truth – knowledge of their world, not by knowledge of God. They gave up their exceptional status of the holy nation under God, the keeper and doer of the Law in which wisdom and understanding are (cf.: Deuteronomy 4:5–8; 7:6).


In other words, with transfer of practices of violating the law of God, habitual perversion, and divination from generation to generation, the ancient óνομα entered the spiral of anti–evolution: the sequence of cycles of repetitive systemic failures, which would end only with the end of the entire realm – civilization. Each cycle of systemic failure could be seen as a slightly altered version (new king, new enemies, new generation of people, new set of the means of annihilation – e.g., either famine or war) of the general pattern of collapse initiated by rejection of the knowledge.

In such a case, similarly to the dwellers of the Dante’s Inferno, the relapsed into idol–worship mind has no possibility to leave the downward spiral of anti–evolution, to break the loop, to return into the original settings and conditions.


the life and the future of the one who observed the words of God and accomplished the will of God

The reason of failure is the heart (mind), which longs for the definiteness and presumable security of the material things and for the glory of this world, and which therefore, follows the idols into which it embodies own needs, fears, beliefs, delusion, misconception, and expectations. The material concerns engross such a heart–mind and deprive it of the acuteness of perception – the vision 249 necessary for discernment the true essence of things. The Holy Scriptures mention a “divided heart.” such a heart belongs to the material visible things and lives for the sake of them, because it has separated itself from its Creator. Yet, the destiny of man is in the realm, which his heart pursues:

– the one, who lives by the words of God and by faith, overcometh the material world; he lives by the Spirit and he shall inherit the Kingdom of God.

For instance, the ones taken out of Egypt wanted to worship the statue of kind or cruel (depending of the worshiper’s needs) understandable and visible deity, which can be bribed with sacrifice of the material things (therefore, can be influenced according to the desire/need of the worshipers); they were afraid or simply unwilling to change their heart–mind and to accept invisible God Who have nor form, nor image, nor semblance, nor likeness in the world, yet Who demands new way of life and gives new law to observe. The next step was rejection of God as their Ruler: they wanted to have a king–man and to become as all other nations.

On the other hand, they have neither seen nor touched God: God is the Invisible Omnipotent Almighty Spirit Who man cannot see and live. Even the first generation of the chosen people has not seen any earthly likeness of God. What, then, was the subject of their rejection? They rejected knowledge of God conveyed through the prophets and the law given by God. By rejection of the law – that is also by rejection of the knowledge given by God and, with it, the entire edifice (their civilization), which they have to build upon the knowledge given by God, they transformed themselves into abomination to God and their óνομα into a degenerating system incapable of achieving the purposes for achievement of which it was established (cf.: Hosea 4:6–10; 5:3–7).

The conflict between the heart–mind attached to the material things and the heart–mind that follows teachings of God reaches its culmination when God tells that it is not possible to serve both – God and mammon. The Pharisees (being the lovers of money) derided Him, and received backlash: God answered that they justify themselves before the people, yet, God knows their heart, and their things highly prized among men is abomination to God (Luke 16:13–15).

In summary, the history of the ancient people confirms existence of the primary cause and its consequences: rejection of the knowledge of God because of inability to discard attachment to the material things, and the issuing inabilities to overstep the limits of the material world and to perceive the presence of God. The destiny of those with the heart–mind attached to the material things is the most terrifying illustration of human folly and corruption, which the people attempted to cover with outer rituals and customs and which they presented as wisdom and righteousness:

they reject knowledge of the law and knowledge of its Source – God

by rejecting knowledge of God, they close for themselves the road up, to the next stage of evolution:

development of the ability of perception of the presence of God

[[to hear the voice of God]]

ignorance of the law makes them capable of sin – violations of the law

by violating the law, they pervert/corrupt own nature, firstly, by casting the mind down,
into the realm of imagination that is fed by the images of the material world, not by the knowledge of actuality

[[the actuality is the nature of the world and the law of God by which the world exists]]

corruption of the mind makes it incapable of evolution

corrupted mind is abomination to God,
because although the mind has been created into the image and likeness of perfect God,

if it becomes the polluted dust unsuitable for creative works in God, its destiny is the realm of the earth –
the realm controlled by the evil and its ultimate embodiment – death,
the realm of unfulfilled potential, in which all mind’s creation serve destruction and trigger collapse
So, the next lesson of the Vineyard: attachment to the material things

impairs the core of the mind, the human essence – the conscience, the ability of discerning the good and the evil, the sense of right and wrong, which fashions the knowledge–accepting–creating structures and determines destiny of the mind.

The mind of materialist is enslaved by the temporary settings; it is locked within the world controlled by death, because it seeks only material things and riches, for the sake of vanity – dissipating material structures, disregards the law of God, and evaluates the world with the values sustained by death, which are abomination to God. To the contrary, the mind of Christian is freed from death and slavery of sin by the Word–God: it lives by the Holy Spirit, it is focused on accomplishment of the will of God; it possesses righteousness and wisdom to follow the law of God; it comes to completeness and perfection through imitation of mercy and love of God.

The human mind is free to choose own destiny:

- either
  - to focus on the material things, to stay within the realm of earth under the law of death
  - or
  - to focus on God, ascend the realm of the spirit and reach the eternal Kingdom of God

The Holy Scriptures, which convey the will and words of God, confirm that this freedom is the actuality of each mind:

a) Lord Jesus Christ teaches His followers what they need to do to enter the Kingdom of God; His words give understanding that man’s salvation depends on the actions of man, and the actions that secure salvation include observance of God’s commandments, love to God and to other beings – creations of God (e.g., John 13:34–35; 14:15; 15:7; 10–26)

b) the Apostles appeal to reason and rational judgment of their contemporaries, when they explain what the people need to do to become the children of God and to enter the Kingdom of God (e.g., James, 1 Peter, 2 Peter, 1 John, 1 Corinthians, and other Epistles)


- God is the Spirit and He seeks those who worship Him in spirit and truth
- life and eternal destiny of man does not depend on possession with material things:
  - materialism is the legacy of the heathens – the ancient religion of arch–evil, which deprives of life
  - it is not possible to serve two masters – God and mammon:
    - to confess Christianity and practice idol–worship by following materialism
  - if the one desires to find God,
    - he has to learn to love God and to seek Him with all his heart, mind, and understanding –
      - God does not cast out those who come to Him

For the contemporary societies, which are focused on acquisition of wealth by any means, on decision of the never–ending crises, and other material problems, the words of God concerning impossibility to serve two masters (e.g., Matthew 6:24–34; Luke 12:15–40; 16:13–17) are either the subject of derision similar to the Pharisees’ reaction (in: Luke 16:13–15) or incomprehensible. The mind–controlling machine, which defines the meaning of society, education, science, and politics, incessantly produces and forces onto the mind the matrices intended to fix the manner of thinking and to transform the population into easily manageable flock of consumers whose values and degree of freedom do not differ from the ones established by the Aristotelian Polis: materialism became the actual fabric of the social, religious, and political institutions and establishments. However, what does the idol of materialism grant its contemporary worshipers, besides

- poverty – material and spiritual
- insufficiency of all kinds
- deprivation of mercy, justice, and wisdom
- inhumanity, deceit, and crimes?

It looks like in their infatuation with the material things, the people have forgotten the historical fruits of materialism, which include, for instance, – physical and spiritual slavery of the heathen societies followed with stagnation, degeneration, and collapse of the slave–owning establishments
– Marxism, Bolshevism, Socialism, and Nazism
– crimes against humanity committed by the totalitarian states (e.g., those based in ideologies of Bolshevism, Communism, Nazism, and their contemporary versions
- ethics-free sciences
- perversion of the Christian teachings with the heathen philosophy – Aristotle–Aquinas’ political theology153, which brought forth the Inquisition and the Crusades, justified execution of the heretics, religious persecutions and wars, resulted in separation of the theology, philosophy, and natural sciences, and sustained the institutionalized corruption [[for instance, sexual abuse of children revealed by the recent world-wide scandals]]
- utter moral and physical corruption of the members of the materialism–based societies and establishments fueled by greed and desire of enrichment by any means, which became the common cause of actions in all strata of societies and nations: politicians, educators, entrepreneurs, religious and other leaders, and ordinary people.

3. Slavery and Freedom

The Gospel According to John conveys the words of Lord God Jesus Christ addressed to the Jews who believed in Him {John 8:31–33} – if you continue in My word, truly My disciples you are: you will know the truth, and the truth will set you free. They answered: they are the Abraham’s seed (descendants of Abraham), and they have been enslaved to no one, never. So, how does He say, that they will become free? God told them that everyone practicing sin is a slave of sin; but the slave does not remain in a house forever; the Son remains forever. If the Son sets them free, they are free indeed {John 8:34–36}.

Definitely, the subject of conversation is not physical slavery, the state of being slave by body – the human chattel, property of another man–owner. Physical slavery (bodily submission) was the way of life – the past and the present – of those to whom God spoke: the chosen nation was taken out of Egypt, where people were slaves of pharaohs and had to work under harsh treatment of task–masters; they had the special laws concerning treatment of slaves of their own nation and aliens in their midst and in their possession [e.g., Exodus 21:1–11, 20–21, 26–27, 22:21–24; 23:9; Leviticus 19:33–34; 25:4–7, 35–55]; some of them were slaves, and some of them were owners of slaves; all of them lived under the authority of the Roman empire based on the institutionalized slavery and could lose their physical freedom instantly.

There are other means of enslaving besides the power of coercion, with which the owners intimidate “human chattel” 154 and keep it silent and obedient. The first of them is specific knowledge that shapes the mind and transforms a human being into a slave – a slave by the spirit–reasoning–perception, even if not a slave by body. Such enslaving knowledge is the knowledge of evil, which corrupts the mind, deprives it of ability of discrimination between good and evil (therefore, between truth and false), and enables the mind to disregard and to violate the law of God. The enslaved mind is locked within the reality of evil; it is capable of tolerating institutionalized slavery, injustice, lawlessness, and corruption – all those things, which comprise sin and which are abomination to God; it is not capable of self–liberation, because it does not have abilities to realize that it has founded its cosmos upon false assumptions and dreams and that it is fed with lies.

Lord God Jesus Christ spoke about the special knowledge that He gives to set the mind free. To His audience, Jesus Christ – the Word–God – said that He knows that they are the Abraham’s seed, but they seek to kill Him, because His word has no place in them: He speaks of what He has seen with His Father, and they do what they have seen with their father. Again, they insist that Abraham is their father {John 8:37–41}.

In their response to God, the most revealing point is absence of references to Moses through whom the Law was given. Their logic is logic of the world of the matter: they are “the seed of Abraham,” flesh born of flesh, descendants of the real man, the historical personality, who lived two thousand years ago, and who according to the promise of God became the father of many nations {Genesis 17:1–8; John 8:33, 39–41}. They cannot comprehend the actual subject of conversation:

- God speaks of the Word, the Divine Truth – the immaterial knowledge, which sets man free and gives him the authority to become a child of God – the living temple of the Living God {John 1:12–13; 8:32, 35–36; 14:23}
- they insist on physical material connection with man – Abraham, who became the founder of many nations, because God had mercy on him and chose him among all the others – as the confirmation of having “one Father, God.”

They forget to mention that only because of God’s promise, His love to their fathers, and for the sake of the knowledge (the Law of God) that transforms the human into the servant of Almighty God, they became the chosen one – the only one unique and elevated over entire mankind nation {Deuteronomy 7:6; 10:14–15}, which was given the honor to claim Almighty God the Creator as the Father, and which was set to be taught by Almighty God and to evolve into the holy nation of Almighty God {cf.: Exodus 19:3–6; Leviticus 25:55; Deuteronomy 4:1–9, 20, 37–40; 7:6–8; 8:5–6; 9:3–6; 10:12–15}.

The essence of the subsequent conversation {John 8:39–59} is elaboration of the lesson, which the Word–God grants to those who would come later, those who would seek knowledge and love of God, who would try to comprehend the purposes of human existence and to accomplish the will of God. The words of God identify two incompatible realities and disclose the inner essence of those who identify themselves as “the seed of Abraham”:

- the reality of the true children of Abraham //Abraham was the righteous man who trusted God and who was blessed by Melchizedek, the priest of the Most High, Almighty God, as the revelation of the True Priest – the Word–God, through Whom all tribes of the earth are blessed, and Who transforms those given to Him into the royal priesthood to His Father {Genesis 12:1–3, 7; 14:18–20; 15:1–7, 13–16; Psalm 109(110):4; Luke 1:54–55; John 6; 10; 14; 15; 16; 17; Hebrews 7:1–17; Revelation 1:5–8}.
- firstly, they would love God, accept His Word, understand and accomplish His words, which convey the knowledge of the only True God – God the Father: the Word–God speaks of what “He has seen with His Father”; and this knowledge is the eternal life {John 8:37–40; 17:3} – the reality of those who have hatred to God and who are not empowered to accept and comprehend His words. The Word–God, Who speaks to them and sees their heart, defines them as the children of devil – the arch–evil, the father of lies who was murderer from the beginning and has no truth in him; they became the children of the arch–evil: they do the lusts of the arch–evil that is their father, and they cannot hear and perceive the words of God, because they are filled with the knowledge of the arch–evil that they “have seen with their father” {John 8:38–44}.

The end of conversation reveals the potential of the children of arch–evil and their ultimate end: they took up stones to cast on Him, yet He came through their midst and passed by {John 8:59}.

Hence, their hatred to the Word–God was completed with desire to murder Him and with explicit intention to murder Him, because His words do not have place in them. They were not able to tolerate His words and His presence, so, in violation of the law of God, they wanted to murder the One Who they perceive as the Man, yet Who came to fulfill the prophecies given to Abraham and his descendants, and to save the world according to the will of God the Father {John 1:1–18, 29–34; 3:16–21, 35–36; 5:24–30; 6:28–69; 10:1–18; 26–30; 11:25–26; 12:44–50; 13:14; 15; 16; 17; Matthew 23:37–38; 24:1–2; Luke 21:5–6}.

The history confirms that this future became the reality, the fulfillment of the terrifying ancient prophecy:
because thou rejected knowledge,
I will also reject thee: thou shalt not minister as the priest to Me.
As thou forgotten the law of thy God,
I also will forget thy children
(Hosea 4:6)

The following chapters of the Gospel According to John convey the words of God, which complete the revelation concerning the knowledge of Truth that differentiates life and death:

“I am the Way, the truth, and the Life”
(John 14:6)

“I for this have been born, and for this I have come into the world that I might witness to the Truth.
Everyone being of the Truth hears My voice”
(John 18:37)

It means that the knowledge of truth is knowledge of God; through this knowledge, a human being obtains freedom, returns to the Creator, and enters life everlasting. The Divine creative energy of God enters the world of men through the human soul–heart–mind (that is through the immaterial invisible essence of man). The Divine energy – the gift of the Holy Spirit – creates the energy potential of the mind:

it becomes the life, the creative power, and wisdom–knowledge of man

it transforms the creature of the earth into the living temple of the Living God

it opens for the one his own unique way of finding and cognition God
and of accomplishment of the will of God

Therefore, the knowledge of God might be defined as the specific state of perception–comprehension of the realm that accommodates existence of the mind and the subsequent readiness/state of having power to act in a definite way and with definite means and methods for the sake of achievement of some purposes through which the law/will of God is actualized within the realm of men.

The knowledge, which the mind can choose, is the knowledge that

a/ enables the mind – either to perceive and comprehend the words of God or to discard the words of God

b/ determines freedom and slavery – either as an ability (freedom) or an inability (slavery) of the discrimination between truth and false and between good and evil

c/ defines the deeds of man – either the works in God or the lusts of the arch–evil.

The choice of knowledge defines other parameters of the world in which the mind has to complete its purposes. For instance, the time is the reality controlled by the law of irreversibility of cognition\textsuperscript{255}, and the essence of the human history is creation and utilization of knowledge: the history of human thought.

If the mind cognizes the knowledge given by the Word–God, it evolves into the being capable of existence in the presence of God: it ascends at the level of complexity exceeding the complexity of dissipating temporal matter and accomplishes its way into the realm of eternal divine energy.

If the mind rejects the very idea of existence of the immaterial realm of the divine energy–source of life and restricts itself by the world of the matter, within the settings created to accommodate visible perceivable material structures, it remains at the level of complexity of the world of the matter: the human earth \[\text{[man is earth [Genesis 3:20]]}\]. However, the human earth has the same end as his earthly possessions.

Isaiah, one of the greatest Old Testament’s prophets, envisioned man as a clay in the hands of the Creator Who fashions His creations as the Potter fashions the vessels of clay (Isaiah 45:8–12; 64:8–9).

So, although breathing and moving, man–clay–earth remains the piece of temporal matter that was taken out of the earth, lives by the earth, and in the earth will return, unless the Light of God is ignited within him who is the vessel of clay, and the Power of God transforms him into the dwelling of the Truth making him ready for the another realm, the spiritual realm of the real infinite power – the Kingdom of God.

Consequently, the human mind that desires to cognize the good and the evil might be set either as an evolving system or as a collapsing system.

Only the truth, knowledge of the actuality – the knowledge of God – absorbs by the mind makes the initial difference between a child of God and a child of the arch–evil. Nor ancestors nor possessions nor material things have any value: whatever qualities and quantities of the material things are, everything – including man – is earth, the clay in the hands of the Master. Consequently, the choice of knowledge (either truth or lies – figments of corrupted imagination) determines the destiny of the human mind (life or death). The mind that chooses life has the only way of cognition of truth – the Word–God (John 14:6).

There is no other way to undo the original sin\textsuperscript{242} – the failure, which resulted in impossibility of the eternal life for the one who has cognized the evil (Genesis 3:18–25): the human mind was not created to exist with knowledge of the evil, because

a/ this knowledge is death

b/ this knowledge belongs only to the world of dissipating temporal matter

c/ the mind–carrier of this knowledge has the same destiny as the world, within which it embodies the knowledge of evil into own creations.

Consequently, only through the gate of physical death (separation of the soul/spirit from body/flesh) and judgment–separation from the evil, when the knowledge of evil is annihilated along with the world it controls, when the curse of such world and its foundation is gone, the mind re–created by the Word–God and transformed by the Holy Spirit returns to its Creator and enters the eternity (Genesis 1:26–29; 2:15; John 1; 3; 6:27–69; 14; 15; 16; 17; James 1:18; 1 Peter 1; Ephesians 1; 2; Revelation 20:11–15; 21:1–8; 22:1–5).

While the human mind fulfills its desire to cognize knowledge of evil and goes through the world controlled by the ultimate evil – death, only the Word–God gives knowledge of God the Creator – the knowledge of the Absolute Good, and only with this knowledge the power to claim the original nature of man – potency of eternal existence in the presence of God – comes. This knowledge cannot be bought, sold, forged, and taken by any force in a possession of man. This knowledge is given free by the Almighty God: from God the Father through the Word–God by the power of the Holy Spirit this knowledge enters the soul–heart–mind and empowers it to become the child of God born of God (John 1:1–13; 3:3–13; 6:28–69; 7:37–39; 10; 12:44–50; 14; 15; 16; 17). The only condition of coming of this knowledge is observance of the words of God, so
the commandments of God become thoughts, words, and actions of man. Only the one who follows the words of Lord Jesus Christ conveyed by the Holy Scriptures, who thinks—acts—in accordance with the Law of God, can receive the Word—God. Only if the Word—God comes, man receives the power to accept the Holy Spirit, to cognize the Ultimate Truth, and to become the child of God. There is no other mediator, there are no other teachers – there is none who can stand between God and His creation—man [cf: Matthew 23:1–10; John 5:39; 6:48–58; 14:6–28; 15; 16; 17].

No one can give knowledge that God gives. No one can interfere with life of a human soul–heart–mind that received the Word–God. Any human institution that promotes any ability of man to be “vicar” or substitution of God, by any means defiles man, or elevates one man over all the others because of his place within religious hierarchies devised by men, any such institution is establishment of the arch–evil, and its fruits are the deeds of the arch–evil.

So, the problem of the ancient θέος – the Vineyard, which became infertile desolate land capable of producing only thorns – is the false prophets–diviners, the Pharisee hypocrites who cover knowledge of idol–worshipers with the references to the law of God, and the apostates/idol–worshipers – is the switch from the knowledge of evolution→life eternal

to the knowledge initiating anti–evolution→death

At some particular time–space–complexity point, some particular minds rejected knowledge of life that is the law and knowledge of God and turned to knowledge of death: they began to worship the arch–evil – relapse into the heathenism.

Why then, they who became serpents, offspring of vipers, would escape the judgment of Gehenna?

Those who have rejected God, built their establishment upon the knowledge of the Pharisees and scribes. This knowledge [referred to as the poison of serpents and the incurable rage of asps – θηρία δράκων ο θανός αυτων, και θηρία αποκρισέων αντιστατός {Deuteronomy 32:33; Isaiah 59:1–15; also in: Matthew 12:34–35; 15:12–14; 23:1–35; John 8:43–45; Romans 3:13}] is the false knowledge of the idol–worshipers and hypocrites who masquerade their true essence – offspring of vipers, and whitened tombs filled with dead bones and uncleanness within {Matthew 23:27–28, 33} – under apparent righteousness of the people that strictly observe all rituals of their version of the laws of Moses.

How then, they who became serpents, offspring of vipers, would escape the judgment of Gehenna?

The historical reality is that although the ancient state of Israel reached its zenith and enjoyed short time of prosperity and peace in the time of Solomon the son of David, it was destined to fail, and it did fall and vanished. The Holy Scriptures explain how it happened by exposing the knowledge, with which the ancient kingdom of “royal priesthood” degenerated into the province of the slaves of the heathen empire. With this knowledge of idol–worship and spiritual and physical harlotry [harlotry and fornication mentioned by the prophets refer not only to personal promiscuity of idol–worshipers; it is also reference to the sexual rituals of idol–worship, such as sodomy and female and male prostitution at the heathen temples] the chosen people were tempted when they came into the Promised Land.

Balaam the visionary advised to the enemy of Israel to use the women for corruption of the Israelites, so they would revolt against God and come after idols {Numbers 24:15–16; 25:1–3; 31:16}. As soon as the Israelites violated the order of God do not communicate with the heathens, the temptation with this knowledge became the part of the chosen people’s life, and it never left.

In particular, the last Book of the Holy Scriptures refers to the “teachings of Balaam” – the “stumbling block” for the Israelites (so, they would eat idol–sacrificed food and commit fornication) – as to the one, which some members of the church hold. The same things (idol–sacrificed food and fornication) are mentioned further and linked to knowledge of “deep things” of the arch–evil {Revelation 2:14, 20–24}.

The answers might be found, if to analyze the nature and impact of knowledge, which, if accepted, transforms the evolving system – the fertile Vineyard that is the human mind established on the knowledge of God into the idol–worshiping mind – the land of desolation that is the collapsing system incapable of evolution

As it could be inferred from the Books of the Old Testament (e.g., in: Leviticus 18:21–30; 19:29–31; 20:1–6; 27; 26:1; Deuteronomy 4:1–20, 35–36; 3 Kings 16:30–34; 4 Kings 21:1–22; 23:1–24; Isaiah 2:6–9; 57:3–8; 59:4–6; 65:2–7; Hosea 4:11–13; Ezekiel 8:4–17; 20:1–32; 23:1–42): the ancient Israelites assimilated the most widely spread heathen cults, customs and practices of the native nations of the Promised Land – the Phoenicians, the Philistines, the Egyptians, the Chaldeans (Babylon), Assyrians, and other nations of the Mediterranean region and Asia, although idol–worship and all contacts with idol–worshipers were explicitly forbidden (e.g., in: Exodus 34:10–17; Deuteronomy 20:16–18).

In particular, the ancient Israelites practiced abominations, which they have learned from the heathens:

– sacrifice of children
– magic and divination through different subjects and under the influence of particular food (and drinks) and the special places – caves (Isaiah 2:6–9; 65:4), in which the underground gases with mind–altering properties came into the air [e.g., similar to the Delphi priestesses who entered the underground cave to inhale the gas and to drink water from the underground spring to which they ascribed the prophetic power]
– worship of the sun, the moon, and other celestial bodies
– worship of different deities on the “high places” – mountains, hills (in lieu of pyramids)
– worship of trees – “sacred” groves and trees of Dionysian cult and stones
– worship of deities connected with the cycle of vegetation – so–called “dying gods” invented by the Minoans and accepted by many nations, e.g., Thammuz of Babylonians mentioned in Ezekiel 8:14)
– defication of the beasts and reptiles
– sorcery, enchanting, cult of the theraphin, summoning of the dead practiced by wizards, mediums, magicians and other diviners (e.g., “prophets” of Baal) who offered their “prophecies” for money and gifts.

All heathen cults accepted by the chosen nation have the common foundation – the Orphic doctrine, the cult of the arch–evil in the image of “the absolute animal” – winged serpent/dragon/basilisk, into which the heathens deposited all forms/ideas of all living creatures, including real and imaginable beasts, which they accepted as the superior over the humans, and to which as to the superior over the humans – they sacrificed human beings.

With acceptance of the heathen cults, the chosen people violated the first and the second of The Ten Commandments: do not have other gods, do not create images of any material things, and do not worship images and material things, including celestial bodies, beasts, reptiles, groves, stones {Exodus 20:1–6; Leviticus 26:1; Deuteronomy 4:15–20, 23–24; 5:4–10; 6:12–15; 7:1–6, 25–26; 10:20–21; 12:1–3}.

It means that, with violations of the first and second commandments, the people instantly separated themselves from God the Creator.

Then, violations of the commandments, which define love to the others, became possible and made lawlessness, injustice, bloodshed, perversion, and crimes [e.g., murder–sacrifice of children] the routine practice, which eventually brought the ancient θέος – the society and the state – to its collapse→ruin→end.

Who does not rejected God, built their establishment upon the knowledge of the Pharisees and scribes. This knowledge [referred to as the poison of serpents and the incurable rage of asps – θηρία δράκων ο θανός αυτων, και θηρία αποκρισέων αντιστατός {Deuteronomy 32:33; Isaiah 59:1–15; also in: Matthew 12:34–35; 15:12–14; 23:1–35; John 8:43–45; Romans 3:13}] is the false knowledge of the idol–worshipers and hypocrites who masquerade their true essence – offspring of vipers, and whitened tombs filled with dead bones and uncleanness within {Matthew 23:27–28, 33} – under apparent righteousness of the people that strictly observe all rituals of their version of the laws of Moses.

However, as Isaiah the prophet warned {Isaiah 29:13–15; 30:1–2}, they are close to God by their mouth, yet, have separated their heart from God; in vain they worship God by teaching the commandments and doctrines of men257. They are the apostates who form their counsel not by God and their covenants not by the Spirit of God.

Those who accept the knowledge of idol–worshipers become the slaves of the evil; they are not able to undo their choice and to cling to life – they have closed the road to God according their own will, and the evil put its seal – the patterns according to which only false knowledge can be arranged – on their mind. Deprivation of the divine life–sustaining energy makes their mind to starve; then the process of collapse begins: the mind enters the downward spiral of degeneration and eventually becomes incapable of life in God entering the state, to which Lord God Jesus Christ referred to as to the withered branch {John 15:1–6}.

How then, they who became serpents, offspring of vipers, would escape the judgment of Gehenna?

As soon as the Israelites violated the order of God do not communicate with the heathens, the temptation with this knowledge became the part of the chosen people’s life, and it never left.

In particular, the last Book of the Holy Scriptures refers to the “teachings of Balaam” – the “stumbling block” for the Israelites (so, they would eat idol–sacrificed food and commit fornication) – as to the one, which some members of the church hold. The same things (idol–sacrificed food and fornication) are mentioned further and linked to knowledge of “deep things” of the arch–evil {Revelation 2:14, 20–24}. 
The heathen theology (e.g., cults based on the Orphic serpentine doctrine), philosophy, and logic, which the learned people of ancient Israel absorbed along with the rituals of idol–worship, corrupted and eventually destroyed within them their core – the knowledge of life they were chosen to keep and to observe. As the result of the knowledge of “the deep things” of the arch–evil, the Pharisees became “the offspring of vipers” in whom there is no place for the words of God.

The works of Philo of Alexandria, the Pharisee, provide glimpse into this knowledge and reveal the results of its application: the knowledge of the Pharisees – the poison of “the offspring of vipers” – is madness of diviners covered with philosophizing and symbolism based on obsession with the heathen myths; it produced – the Philo the Pharisee’s “Moses-as-Egyptian-philosopher” assertion [[Supplement 1 to this file]], which was completed by Sigmund Freud’s “Moses–the–Egyptian” speculations [[Supplement 2 to this file]].

– Philo’s concept of “divine madness” as the source of Judaism, which was completed by Sigmund’s Freud “metapsychology” 158.

How the one can find the true reasons of collapse of the ancient idol–worshiping societies and states? The contemporary authors offer different explanations and name different reasons of collapse and ruin of the states, empires, and other establishments, for instance, “complex societies” 159.

In general, collapse of any system can be explained only by the nature (by the level of complexity and adequacy) of knowledge, on which the system is built and by which the system exists 160.

The Christian teachings opens the mind for comprehension of the knowledge of God as the life–sustaining knowledge for the human mind and for all establishments (e.g., societies, states) that the human mind creates for achievement of its purposes. The words of Lord God Jesus Christ and His actions (He speaks, and then, having being rejected by men, passes them by and leaves them) make clear that life of man is knowledge of God (cf.: John 8:32–59; 17), and if the one rejects the knowledge of God, he rejects own life.

In conclusion, the one can infer that

1/ freedom is given by knowledge of the truth that comes through following the words of God
2/ the slavery of sin and the inability of men to perceive the truth (such inability is the property of “the children of the arch–evil” who commit the evil deeds) come if the Word of God has no place in the heart–mind
3/ the conversation of God with the people, who initially are referred as the Jews who believed in Him, reveals existence of two incompatible realms of knowledge:
– one of them carries knowledge of truth, freedom, and life everlasting
– another is knowledge that enslaves the mind and transforms it into the offspring of the arch–evil destined to the ultimate annihilation.

The essence of the lesson, which the ancient Vineyard teaches concerning slavery and freedom, is straightforward: knowledge of God is freedom and life; knowledge of the evil is slavery and death.

4. The Rejection

...for thou are a holy people to the Lord thy God;
And the Lord thy God chose thee to be Him a peculiar people beyond all nations upon the face of the earth...
(Deuteronomy 7:6)

...Nay, but there shall be a king over us,
and we also will be like all the nations; and our king shall judge us,
and shall go out before us, and fight our battles...
(1 Kings 8:19–21)

...you are they that have left Me... and prepare table for the devil...
you shall leave your name for a loathing to My chosen,
and the Lord shall destroy you.
But My servants shall be called by a new Name,
which shall be blessed on the earth,
for they shall bless the true God...
(Isaiah 65:11, 15)

...because thou has rejected knowledge, I will also reject thee,
That thou shall not minister as priest to Me.
And as thou has forgotten the law of thy God,
I will also forget thy children...
(Hosea 4:6)

...Therefore, known it be to you that the salvation of God was sent to the nations,
and they will hear...
And he having said these things, the Jews went away...
(Acts 28:28–29)

The time–span of existence of the ancient οἶκος of Israel – the Vineyard of the Lord – arranged for development of the chosen people into the priests and servants of the Almighty God, took about fifteen hundred years; it was set as evolving system endowed with all knowledge and all resources needed to accomplish its purposes; it came to the complete collapse; its tragedy remains unsurpassed by all other events composing the human history.

In the time of law–giving (1446 BC), they were a special people elevated above all nations upon the face of the earth: they were chosen to evolve into the holy nation of priests, the people of inheritance: the God’s Own possession; they were expected to be the righteous keepers of the law and the doers of justice as the people, who are led and taught by Almighty God the Creator, should be (Exodus; Leviticus; Deuteronomy).

About four hundred years later, they rejected God as their only Ruler–Leader, and decided to be “like all other nations” judged, ruled, controlled, and represented by man. In 1050 BC, Saul became the first king of Israel, and the transformation of the unique people [the only one nation that was elevated over all other nations because it was chosen to evolve into the holy nation of the priests under the direct rule and guidance of Almighty God]] into the similitude of all heathen nations began.

Many messengers of God came to reveal them the danger and shameful end of the path they have chosen – the path of rejection of the law of God and apostasy confirmed by continuing relapsing into idol–worship. The summary of the warnings was clear: for rejection of the law of God and idol–worship, the chosen nation shall be destroyed and left for loathing, humiliation, plunder, and enslaving by the heathens. Then, the heathens shall accept the salvation of God, yet the chosen ones shall be rejected by God (e.g., Isaiah; Jeremiah; Hosea; Ezekiel).

The prophets’ warnings have fallen on the deaf ear of those who focused their heart–mind on the material things and lost the abilities to perceive the actual meaning and true essence of events [cf.: Isaiah 6:9–10; 59:1–15; Acts 28:23–29].

In AD 33, the chief–priests arrested the Messiah, Lord Jesus Christ – the Word–God; they delivered Him to the heathens to be crucified like criminals – thieves, murderers, and rebels against the Roman authorities; they stirred the mob to demand His crucifixion although even the heathen – Roman governor – wanted to save the Innocent Man Who, as he thought, chief–priests betrayed because of envy. The degree of degeneration of the chief–priests and their subjects could be comprehended if to realize that they
a/ condemned to death the Source of the Law that they were chosen to keep, to observe, and to make the manner of their existence
b/ conspired to murder the innocent Man, although they witnessed His miracles and works, which cannot be done without the power of God (John 11:45–48, 53; 12:9–21), because of envy and fear that their hypocrisy, corruption, and apostasy would be exposed
c/ by recognition of the Caesar as their only king (John 19:12–15), displayed the ultimate results of the choice made by their ancestors eleven centuries ago (to reject God as their Ruler and Judge and to be like all other nations).

As God told His disciples (Matthew 24:1–2; Mark 13:1–2; Luke 21:5–6), soon (in AD 70), Jerusalem was destroyed; in 135, Judea was renamed into Syria Palestine, on the site of Jerusalem a new Roman city was built. The Jews were barred from entry into the Roman city built on the ruins of Jerusalem and exiled in provinces and lands of the vast Roman Empire; their destiny was to cognize all evils – injustice, slavery, persecutions, robbery, disgrace, intentional humiliation, forceful conversion, defamation, attempts of total extermination – which the heathens have learned through their service to the arch–evil and which they unleashed on helpless outcasts.

The small group of the Apostles of Lord God Jesus Christ and their followers – the Christians – conveyed the Gospels to many heathen nations. Since, Christian faith became the life of some who desired freedom and thirsted for God. However, the pattern of collapse initiated by the chosen nation began unfold again, in other time–space–complexity settings.

Misinterpretation and corruption of original Christianity by the heathen philosophy began, and the human lust for power, greed and other vices took the place of righteousness and devotion to God. This process was concluded with ultimate substitution of fantasies and assertions of men (e.g., Aristotle–Aquinas’ political theology) for the true teachings granted by Lord God Jesus Christ. The hierarchical “churches” and other establishments with “enthroned” hierarch–leaders–universal shepherds/teachers/etc., who ascribe to themselves the divine authority over “the small souls” of ordinary people, became the places of institutionalized corruption, perversion, enslaving, and deceit. They substituted the human laws and figments of human imagination (e.g., such as the medieval “law of Christ” to burn the heretics alive and Aquinas’ justification of mandatory execution of relapsed heretics) for the law of God. Eventually, through unrest, revolutions, local and world wars, totalitarian regimes founded on heathen ideologies and cults of death, corruption and injustice, degeneration of the Western civilization was initiated.

In general, the papal quasi–religious establishment, which accepted Aristotle–Aquinas’ political theology as its official doctrine, yet still covers idol–worship and corruption with the references to Lord Jesus Christ and His teachings, enacted the same deadly pattern that describes destruction of the ancient oikos – the Vineyard of the Lord:

rejection of the law of God → rejection of God
substitution of the laws of men for the law of God
substitution of the authority of men for the authority of God
substitution of the works of the arch–evil for the works in God
substitution of slavery for freedom
substitution of death for life
mushrooming of lawlessness, injustice, corruption, and perversion
degeneration and collapse of religious, social, and political establishments, which have been set to maintain existence and to accomplish development

Consequently, the deeds of the arch–evil – the unspeakable evils of the Crusades, the Inquisition, deification of men, religious wars, persecutions and extermination of the heretics and different–minded became the history of many European nations under the papal authority and influence.

Today, the Christian teachings is rejected by many, because of the crimes against humanity committed by those who assumed the right to speak and to act on behalf the Christendom and who, similarly to the ancient Pharisees (to whom Lord God Jesus Christ referred to as to the serpents, offspring of vipers, and whitewashed tombs filled with dead bones and uncleanness), cover their deeds of evil with the references to God.

Furthermore, the rejection of God, perplexity, confusion, and false knowledge became the “wisdom” of the contemporary sciences and politics, and consequently, provided the foundation for decisions, which have led to the contemporary crises, which are not able to eradicate problems that, if unresolved, lead to the future calamities of mankind.

Well, when there is no wisdom given by God, there is no evolution of human mind nor happiness of man nor prosperity of human societies. The entire history confirms that without God, man is the blood–thirsty beast without mercy, justice, and light of the reason, the flesh living by flesh, the temporal moving structure of dissipating dust that lives for the sake of dust (material things), consumes dust, and returns to the dust, from which it was taken.

The lessons of the ancient Vineyard are the timeless reminder to those who live today and who will come tomorrow.

If mankind is to survive, the people have to establish their life on the commandments of God and knowledge given by Lord Jesus Christ, the Word–God, and to teach their children the simple truth: life and wisdom, human dignity, happiness, and prosperity are possible only with God.

**Conclusion**

According to St. Paul the Apostle (1 Corinthians 10:1–14), the things/events that happened with those were led by Moses are the examples, the admonition written for us, who live now, in the end of days, that we avoid idolatry and do not fall into the pit of apostasy.

St. John the Apostle (1 John 5:21) also gives warning concerning idols, and St. Peter the Apostle (2 Peter 1:19–21) direct the Christians to the writings of the prophets – the firmly established words of guidance given by the Holy Spirit, so the prophetic word would be as the lamp shining in the murky place – the world awaiting the Last Judgment of the Lord.

It means that the lessons of the Vineyard – the ancient kingdom of Israel should be studied; they contain instructions for all the living, because they teach that

a/ life is only with God
b/ without God, there is no life
c/ death is destiny of those who leave God, violate His law, and worship “other gods” – become the apostates
The ancient Israelites were given everything needed for happy abundant and prosperous life: the οἰκος of Israel was arranged as the perfect system law–people–land

initiated by knowledge of law given by God → built upon the knowledge of God → arranged for accomplishment of the will of God

The potential of knowledge of God might be inferred from the historical fact: one man, Abram, who was a wandering Aramean (from χωρα των Χαλδαων – the land of Chaldeans, Mesopotamia, also known as Aram, the land that later was named Syria) became a great and mighty nation (Genesis 11:27; 12:1–4; 15:13–16; Deuteronomy 26:1–11) chosen to keep the precious knowledge of the Law of God and to become the example for all the earth

God

Knowledge of God (Theology) ← Prophets ← Land

One Man → Great and Mighty Nation

a wandering Aramean          the ancient Israel

As it could be inferred from the warning given by Moses to his tribesmen (Deuteronomy 28:8; 30:1–2), the land given to the chosen nation would become the indicator of advancement of the people toward completion of their works and their compliance with the law of God. This co–relation may look similar to the initial setting that was established when the land was “cursed” for the sin of man (Genesis 3:18–20).

However, the difference at this time is that it was promise of “blessing” – reward for the compliance with the law, and the land was plentiful and abandon and watched by God (Deuteronomy 28:1–14).

After slavery and long hard journey through desert, the people received the earthly Paradise (Deuteronomy 6:3–11; 8; 11; 26; Joshua 21:41–43), within which they where expected to live according to the law of God and under guidance of His servants and messengers – priests and prophets, so the pattern of the original sin might not be repeated.

Yet, as the history of the Vineyard illustrates, the many of the chosen ones, again, chose the evil: along with rejection of the law, they rejected the justice, righteousness and truth.

In spite of the warnings given through Moses (in: Deuteronomy 6:11–16; 16:18–20; 28:15–68) they lapsed, relapsed, and eventually, established apostasy as their habitual way of life: for apostasy, the ancient Judaic civilization, ultimately, was eradicated.

Initially, the chosen nation was given the perfect setting, in which they could live in dignity and evolve into the holy nation of God: the nation of the priests and servants of God.

There are three components of this setting: the Law, the land – living space filled with abundant resources and everything needed for the well–being, and a human being whose heart is the vessel of the law, whose mouth should speak according to the law, and whose hands should work for accomplishment of the law (Deuteronomy 6:3–11; 8; 11; 26; Joshua 21:41–43)

Then, through Moses, the condition was established, which was intended to prevent corruption of men and violations of the Law: all contacts with the surrounding heathens were strictly forbidden (Deuteronomy 7:1–6, 11–26; 9:1–6; 10:12–13).

Consequently, it might be inferred that the main roots of evil, which bring ruin of man and collapse of his world, include

a) unfaithful heart –
that is why love, therefore loyalty, to God is the first greatest commandment
(Matthew 22:35–38)

b) ignorance, which is the consequence of either willful rejection of God or deprivation of the knowledge of God by those who have authority –
that is why the prophets, the priests, the judges, and the wise righteous people were sent by God to teach, to guide, and to guard the chosen nation

c) availability of adverse knowledge,
tolerance and even openness to the false assumptions and figments of imagination,
which are offered instead of true knowledge of God,
and which might be easily accepted
if their carriers have emotional, physical, or another value or significance –
that is why all contacts with the idol–worshipers were forbidden and their places of worship had to be destroyed
(e.g., Exodus 34:11–16; Deuteronomy 7:1–5)

However, the people despised the warnings, mingled with the heathens, accepted their manner of live, their idols, their corruption along with their false religions. Through communications, business and other connections with the heathens and the ones corrupted by the heathens, they began to assume the heathen customs, the heathen ways of thinking, and then, the heathen beliefs.

Subsequently, they began to violate the commandments of God, rejected God.

Ultimately, they became unworthy to bear the Name of God: they made themselves as naught – nothing, because they left God and made for themselves idols: committed apostasy (Isaiah 2:6; 44:9–20; 57:3–9; 63:19; 65:15–16).

The history of the ruined Judaic civilization – the Vineyard of the Lord – reveals the tragedy of rejection of the life–giving knowledge, the earthly paradise that became the land of desolation, unfulfilled expectations, and unclaimed road to perfection; its lessons should never be forgotten by those who desire to live.
The Vineyard and Its Lessons

Σημειώσεις – Notes

=================================================================================

The referred files (e.g., The Absolute, The Mind, The Discernment, Selections & Reprints)
with Supplements, Reprints, Excerpts, Notes, and References are offered for download @ Library Pages of my websites


Sunday’s Thoughts – https://alicealexandrasofia.net

References and cross-references in the reprints/excerpts from the Archive files are updated to include newest postings
=================================================================================

Σ1 See Concept of Civilization

Σ2 See Apostasy

Σ3 The law of God is The Ten Commandments given through Moses:

1. I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of slavery. Thou shall have no other gods beside Me {Exodus 20:1–3}

2. Thou shall not make to thyself an idol, nor likeness of anything, whatever things are in the heavens above, and whatever things are in the earth beneath, and whatever are in the waters under the earth. Thou shall not bow down to them, nor serve them, for I am the Lord thy God, a jealous God, recompensing the sins of the fathers upon the children, to the third and fourth generation to them that hate Me, and bestowing mercy on them that love Me to thousands, and on them that keep My commandments {Exodus 20:4–6}

3. Thou shall not take the name of the Lord thy God in vain, for the Lord thy God will not cleanse him that takes His name in vain {Exodus 20:7}

4. Remember the Sabbath day to keep it holy. Six days thou shall labor, and shall perform all thy work. But on the seventh day is the sabbath of the Lord thy God; on it thou shall do no work, thou, nor thy son, nor thy daughter, nor thy servant nor thy maidservant, thine ox nor thine beast of burden, nor any cattle of thine, nor the stranger that sojourns with thee. For in six days the Lord made the heaven and the earth, and the sea and all things in them, and rested on the seventh day; therefore, the Lord blessed the seventh day, and hallowed it {Exodus 20:8–11}

5. Honour thy father and thy mother, that thou may be established and originate, and that thou may live long on the good land, which the Lord thy God gives to thee {Exodus 20:12}

6. Thou shall not kill {Exodus 20:13}

7. Thou shall not commit adultery {Exodus 20:14}

8. Thou shall not steal {Exodus 20:15}

9. Thou shall not bear false witness against thy neighbor {Exodus 20:16}

10. Thou shall not covet thy neighbor’s wife; thou shall not covet thy neighbor’s house, nor his field, nor his servant, nor his made, nor his ox, nor his beast of burden, nor any of his cattle, nor whatever belongs to thy neighbor {Exodus 20:17}

Summary:

in the Old Testament:

The Lord our God is One Lord. And thou shall love the Lord thy God with all thy mind, and with all thy soul, and all thy strength. {Deuteronomy 6:4–5}

...thou shall love thy neighbor as thyself; I am the Lord {Leviticus 19:18}

in the New Testament:

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

This is the first and the greatest commandment.

And the second is like it: you shall love your neighbor as yourself.

In these two commandments all the Law and the prophets hang {Matthew 22:37–40}
Idolatry is violation of the first and second of The Ten Commandments:

1. I am the Lord thy God, Who brought thee out of the land of Egypt, out of the house of slavery. Thou shall have no other gods beside Me  
   \((\text{Exodus } 20:1–3)\)

2. Thou shall not make to thyself an idol, nor likeness of anything, whatever things are in the heavens above, and whatever things are in the earth beneath, and whatever are in the waters under the earth.  
   Thou shall not bow down to them, nor serve them, for I am the Lord thy God, a jealous God, recompensing the sins of the fathers upon the children, to the third and fourth generation to them that hate Me, and bestowing mercy on them that love Me to thousands, and on them that keep My commandments  
   \((\text{Exodus } 20:4–6)\)

Idolatry is creation/making of images and material things, to which attributes of deity are ascribed. The essence of idolatry is the work of the mind that either has rejected or is deprived of the knowledge of the only One True God, and lives by dreams – by figments of imagination. Such a mind

1/ creates own figments of imagination or accepts figments of imagination created by the others as truth and revelations of deity

2/ deifies figments of imagination by ascribing to imagined things attributes of deities and elevating imagined deities at the place of God

3/ worships imagined deities – figments of imagination

Making of images has two phases: work of the imagination as creation of thought, and work of hands when the invisible fruit of imagination – the created thought is materialized into visible perceivable material things: books, statues, figurines, idols – social, political, religious institutions, etc.

The first phase embraces the invisible work of imagination inside the mind when the mind assembles, modifies, and re-arranges the images of the surrounding material world. The imagination has only one source – the world of the matter, yet, with the knowledge of the world of the matter, the mind is able neither to comprehend nor to reflect the realm of God the Spirit. It means that the mind must not compose own image of God, because the knowledge it creates itself from the images of the material world is inadequate, therefore, false. Four pillars sustain idolatry: ignorance, fear, imagination that took the place of reason, and defilement of power – any kind of power, starting with the power of elements and forces of nature and finishing with the power of coercion exercised by leaders of political, religious, social, and other establishments. The natural end of idolatry is degeneration of the human mind and collapse destruction of the mind’s creations.

Idolatry is the fruit of the collapsed reasoning/mind. Collapse of the reasoning starts with subversion of the Absolute Truth – violation of the law and rejection of the law and knowledge of God. The basis, upon which collapse is actualized and idolatry becomes the actuality, is imagination.

See Idolatry and Imagination – reprints follow, and Divination – excerpt follows.

Concerning divination, see also Divination in Ancient Civilizations: Legacy Overview, and Vanga’s Phenomenon. Comment on Predictions in Comments @ The Net Reprints

*Idolatry*

When God gives Moses the Law, He addresses to one being, not to the tribe, and not to the nation: “I am the Lord thy God Who brought thee... out of the dwelling of slavery,” and “thou shall have no other gods beside Me. Thou shall not make to thyself an idol (εἰδωλον) nor likeness of anything” whatever exists in the heaven or in the Earth.

In the beginning, God created one man, then, woman – a bone of man’s bones and flesh from man’s flesh to accompany and to assist man in all his endeavors. Then, after human desire to know evil was fulfilled with cognition of slavery, lawlessness, suffering, and death, God sets man free: He grants the ultimate knowledge of good – His almighty Love along with

– the Law of life and freedom
– wisdom and knowledge – the light within the world of ignorance and darkness created by men
– understanding that God is omnipotent: He creates a nation from one man, and raises up “children to Abraham” out of the stones
– the knowledge that the division man vs. woman does not exist in His eternal kingdom \((\text{therefore, the punishment of woman for the original sin (in: Genesis } 3:16)\) – will be annihilated and she will not be enslaved to man\]
– forgiveness and salvation by His all-embracing life–creating Love
– the vision of the Future to come – the eternal life in the new perfect world without suffering and death.

The summary: God always speaks to a human mind, not to the marching mob, and God is everything for a human being – the life, the light, the truth, the way, the source of wisdom and knowledge, and the meaning of existence (\(\text{Genesis } 1:26; 2:15–24; \text{Exodus } 20:1–6; \text{Wisdom } 2:23–24; 7:15–16; 8:17–21; 11:22–27; \text{Isaiah } 51:1–7; \text{Luke } 3:8; 20:27–38; \text{John } 6:27–58; 8:12, 31–32, 34–36; 11:25–26; 14:6; 1 \text{John } 4:8–10, 12–21; 6:11–12; \text{Revelation } 21:1–27, 22:1–6)\).

Three general inferences follow from the referred above texts.

1/ The foundation is always the same: the direct connection–link between God and the mind of an individual human being – a person. The family, tribe, nation, and mankind exist as the derivatives of one man, as multiple reproductions of the same universal pattern, as the means to accomplish the will of God and to cognize the perfection of good and to limit the measures of evil within the particular time–space–complexity setting, which exists to accommodate the created by God totality of transformations of the divine energy and to fulfill some purposes of God; the human mind named this setting “the Universe.”

2/ Each human mind–dwelling of the Living God contains the entire cosmos granted into the dominion of man, and each human being has unlimited abilities of cognition, creation, survival, and procreation: Adam, Noah, Abraham – all of them became the ancestors of the multitudes, which populated the earth, and all of them received from God the knowledge that their descendants either discarded (and vanished) or kept (and survived until they complete mission on the Earth). Those who survived never left their knowledge to their offspring; those who substituted dreams and assumptions for the true knowledge perished without trace, along with their establishments – vanished nations, empires, and civilizations. Only knowledge of true God sustains life and secures survival of the chain of generations, which ascend to the completeness of the perfection, accommodates evolution of human mind, and prepares it for the eternity.

3/ There is no limit for the human mind: it might ascend to the perfect love of God as Moses, Abraham, and other friends and servants of God did, and it might fall into the depth of evil and betrayal as Judas Iscariot did \((\text{John } 6:70–71)\). At some time–space point, each human mind comes to the inevitable choice: God or idol; this choice makes the ultimate difference between good and evil, life and death of a person.

So, if all human minds are the variations of the same universal pattern–code – the image and likeness of God–Creator, why one mind chooses God and another mind betrays Him and chooses idolatry, and what is the moving force behind the choice between good and evil? Many generations of philosophers and theologians attempted to...
find answers to these questions; chiefly, with expectations to eliminate evil from the life of mankind, yet, nobody was able to convince the others to willingly accept the way or manner of life, if this way or manner of life is inconsistent with the inner beliefs and the habitual way of their expression.

Widely known from the history events of forceful conversion and persecution of the different-minded (e.g., tragic history of Spanish conversos) confirm that the power of coercion is able to force the weak to change the appearance and to hide the inner beliefs; however, the strongest would suffer and die because of their convictions and refusal to accept officially propagated beliefs. So, what defines the difference between the “weak” – those who change own beliefs under the pressure or fear of death and suffering, and “the strong” – those who do not change their convictions under the threat of death and suffering?

Understanding or inability to understand the meaning of the absolute power explains each individual choice: the key is in knowledge of the difference between life of a body and life of the soul/mind, and consequently, an ability to differentiate between the power to kill only body and the power to destroy the body and the soul (Matthew 10:28).

The power over the wholeness – the entire human being (the union of body–mind–soul–spirit) is the absolute power. To be able to recognize the absolute power of God, to know true God, and to discriminate between good and evil, the mind must be healthy. The health of mind is defined as an ability of comprehension of the actual meaning (underlying laws, reasons, development, and consequences) of events/phenaomena perceived by senses (eyes, ears).

The mind that lost or never had such comprehension and knowledge (faith) judges by appearances, by manifestations of the matter, without cognition of the true meaning of things. It ascribes possession of power to those who have none, and does not recognize the only true power by which the world lives – the power of the Creator. According to the prophets, such a mind dwells in darkness, under the power of evil.

Only God grants abilities of comprehension, understanding, wisdom, and knowledge. If the mind desires to obtain the freedom of thinking and life, it turns to God; only then, it might be:

- healed and forgiven
- by the love of God
- illuminated by His Word and given understanding and wisdom
- set free from the power of evil and sin and transformed into the child of God. The desire to be with God, an ability to love the others, and mercy to the others are the necessary conditions for the first step to such a transformation–passage from death to life, which results from cognition of God and fulfillment of His commandments (Isaiah 6:9–10; Matthew 13:13–15; John 1:1–5, 10–13; 13:34–35; 15:12–17; Acts 26:15–18; 1 John 2:1–6; 3:14–15; 4:7–8; Romans 3:9–18; Ephesians 1:15–23; 2:1–10).

The history of mankind suggests some inferences:

1/ any being–image–idea–phenomenon–creation of imagination, to which the human mind attributes the possession with the absolute power over itself and over the others, becomes the deity–god for this mind

2/ the inability to accept the Creator as the only God and the consequent desire to make own beliefs the only universal–absolute truth and to elevate own idol(s) at the position of the absolute–universal deity has originated all evils, which existed in the Past, exist now, and will exist in the Future until the end of this world.

Concerning the absolute power, it might be said that

1/ only God–Creator possesses the absolute power over all His creations

2/ the meaning of absolute power includes the power to determine–sustain–change the human nature and the nature of all other beings; it is the power to control the entire human being – the unity of mind–body/spirit–flesh, as well as the entire world, which accommodates existence of man; this power includes

- the power to create and the power to destroy
- the power to give life and the power to deprive of life (put to death)
- the power to create–change–eliminate any conditions–terms–circumstances of existence, especially, in a manner inconsistent with the logical expectations inferred from the perceived or assumed conditions and reasons behind the event/phenomenon
- the power to give everything and the power to take everything away
- any other imaginable and unimaginable power over mind, body, conscience, and thinking of man

3/ the possession with the absolute power defines one of the perceivable by mind differences between God–Creator and His creation – man

4/ the human mind created in image and likeness of God–Spirit by its very nature is focused on God, longs for the communication and unity with his omnipotent Creator, and seeks attachment to the Almighty God – source of the absolute power and life everlasting. The meaning of the absolute power of God over the human mind might be inferred from the definitions given by God Himself and through the Old Testament’s prophet and through His apostles: the human heart, with the Law–Word of God within, is the temple–dwelling, which belongs to God only (Luke 12:49; John 14:6, 23; Psalm 39(40):8; Isaiah 64:8–9; Acts 9:15; 1 Corinthians 3:16–17; 6:19–20).

The practices and rituals of communication with God, seeking unity with God, and recognition of His absolute power are identified as “worship.” Consequently, idolatry is worship to “other gods” – to those who in fact, have neither power nor life in them. Idolatry begins when the mind turns to “other gods,” therefore, assumes that someone else besides God–Creator is able of possession with the absolute power.

So, who are the “other gods” and how the mind comes to worship the creations of own imagination?

The minds, which do not share the belief that a particular image–idea–phenomenon–figurement of imagination is true deity–god, identify such object of beliefs as idol or false/“strange/other” god. The word idol became a definition of “other god” – the alternative authority, which the mind attempts to elevate at the place of true God and to which it ascribes possession of the absolute power.

The Greek word ιδωλ (idol) has the common root with two words:

- ιδων – to perceive–observe–experience visually or mentally, to find out by observation
- ιδος – visible form, shape, likeness.

Consequently, the compound meaning of the word idol suggests more than just “graven image” or manually crafted object of worship. Idols denote the entire sphere of products crafted by a human being – by the mind, by hands, by words, and by actions – with the purpose of defication, worship, elevation to the rank of any authority, which might influence life of human beings: issue laws, rules, norms, establish criteria of judgment, create assumptions and assert them as the knowledge of truth, etc.

Four pillars sustain idolatry: ignorance, fear, imagination that took the place of reason, and defication of power – any kind of power, starting with the power of elements and forces of nature and finishing with the power of coercion exercised by leaders of political, religious, social, and other establishments. Although cults, religions, doctrines and other idols of mind and body assume different appearances, idolatry has two inseparable common features – two “red flags,” which might warn of the danger before the mind accepts the idol:

1/ any idol usurps the place of God
2/ any idol enslaves God’s creation – a human being

If the mind knows and loves God and recognizes own connection with Him, the power of God protects it from idolatry of any kind. The mind, which due to ignorance or deceit – deprivation of knowledge of God, seeks and finds its highest authority in “other gods,” falls into idolatry, under the power of the “father of lies” – the arch–enemy and the murderer of men (John 8:42–45).

At the same moment when the human mind discovers “other gods,” it slides into the dream world of death[fow] or shared with the others, e.g., cults, shared imaginary worlds–games created by sci–fi writers or borrowed from movies and books and accepted as the worlds accommodating the objects of worship].

At the next stage, the mind begins to attribute features of the actuality (firstly, possession with power) to a figment of imagination; at this stage, an idol is established as the center of a dream world, or as a top level of a hierarchy.

Then, the mind elevates the figment of imagination at the rank of deity; the idol–making process is completed when the mind assumes that its own creation has any kind of power. At this moment, the mind allocates to the figment of imagination the power over itself or over conditions of own existence. If other minds join the idol–maker, they create shared dream worlds and establish hierarchies and institutions with which they propagate their beliefs, and eventually impose their beliefs onto the others, often, through the power of coercion, threat of deprivation of the life–sustaining resources, and fear of death.

The process of defication is completed with a particular ritual of worship – sacrifice. The meaning of the sacrifice is recognition of the absolute power of idols over human beings; this recognition is confirmed by death of living beings – birds, animals, and humans (children, men, and women).
From a particular point of view, extermination of the different-minded, or the heretics, might be also seen as a sacrifice: someone’s life is ended with the purpose to prove superiority and “divine power” of the idol. Performance of the rituals of death – killing of sacrificial victims – signifies completeness of idolatry through attribution of the absolute power (in this case, the power to deprive of life is recognized as the “absolute” power) over living beings to the idols, which manifest their power through special men (e.g., priests–sacrificers, and the others of a kind) or special establishments (e.g., the Inquisition).

The nature of idolatry is puzzling: each living being has at least some faculty of deliberation keeping this being alive. If so, why many minds, which their contemporaries praised as the great thinkers/philosophers/leaders/etc., came to idolatry, therefore, have chosen the death of reason? Probably, because the process of creation always is the process of self-actualization: at least in some degree, it is the process of accomplishment of the main mission of man (to create) and – if interpreted wrongly – self-exaltation, which human pride struggles to obtain with all available means. Then, each mind creates into own image and likeness: idols reflect the features of their creators – it makes them look predictable, thus, provide the creator with predictability of his own Future. The evil of creations is believed to be limited by creator’s own limits, and the mask of good covers the depth of evil assumed to be cognized, therefore, controllable by the creator. Consequently, within the idol–ruled microcosm, the idol-creating mind satisfies itself with the illusion of total control over own creation and over those who accept its creation as the actuality. However, all these aspects of the idols–making mind contain the same degree of truth as the idols it made; they also reveal the main root of idolatry: insufficiency of the power of reasoning issuing from deprivation of true knowledge or inability to perceive it.

The history of ancient Israel (in Books of Chronicles, Isaiah, Jeremiah, Hosea, Amos, and other Prophets) describes how the nation chosen to become the holy nation of priests relapsed into idolatry again and again and again. Neither mandatory death sentence, which the laws of Moses instituted for apostates and idol–worshippers, nor punishment (such as wars, famine, drought, wild beasts, and incurable diseases) exterminated attachment to idols. The politically, financially, and commercially motivated marriages of kings, starting with Solomon the king of Jerusalem, and other leaders of Israel with Egyptian princesses and women of surrounding nations as well as political and business communications provided constant influx of polluted minds and constant exposure to alien customs and rituals.

In general, the multitude of idols created by men might be divided into three groups:

1) if the nature: the elements, the forces of nature, their embodiments, and the objects, which constitute the material world; this group includes planets, stars, other celestial objects, the Earth, beasts, insects, and everything else that flies, runs, crawls over the dust and swims in water.

2) humans: leaders, kings, and other rulers with the power and authority based upon the access to weapon, wealth, and knowledge, which provide the possibility to coerce and deprive the others of freedom, life, natural way of living, happiness, health, and property

3) creations of humans made by thoughts, words, and actions:

**Figments of imagination/thoughts – assumptions, doctrines, theories**

- embodiments of thoughts into religions, cults, philosophical and other doctrines, ideologies, and similar sets of assumptions, assertions, and beliefs, which would be recognized as the religious/political/social/scientific/etc. truths and imposed upon others

- embodiments of sets of beliefs, assumptions, doctrines into religious, social, political, scientific, and other establishments, institutions, and structures intended to guard and to propagate the sets of beliefs

- things produced by human hands

With multiplicity of idols, the natural connection between two generation – parents and children – began to serve transmission of false beliefs; with each generation, enslavement of man grew stronger. As of today, worship to “other gods” became the manner of daily life, especially, in the most advanced Western democracies. The heathen Greek philosophy contributed greatly into the idol–creating process (which gradually became the essence of the Western civilization); it prepared the human mind for acceptance of the most destructive false religion – atheism [2].

Historically, the heathen cults and philosophical–theological doctrines accommodated plenty of different idols. As the general trend, each new generation of the heathen philosophers supplemented the doctrines of their predecessors and expanded the circle of their deities: from the stars, the army of “gods” descended to the Earth, arranged the Hades, populated temples, palaces, homes, roads, fields, forest, rivers, ocean, air, etc., subdued the mind, and enslaved the spirit and body of man. The more comprehensive the particular heathen religion/cult/doctrine became the more human lives and suffering it consumed; the more human lives and suffering it consumed the higher potential of evil it accommodated.

In the temporal perspective, the heathenism might be identified as the accelerated disintegration of mind and decay of the intellect; this kind of disintegration

- starts with human imagination
- is fed by human blood
- progresses through the corruption and perversion of the human nature and destruction of men’s creations
- comes to its completion with transformation of the human mind into the set of instincts of physical survival similar to those of the beasts of pray.

The common “point of no return” is debilitation of the idea or the establishment produced by men; at this point, idolatry swallows the remnants of human intellect – the human reason dies and the consequent destruction becomes inevitable.

For instance, 1) the pre–Platonic philosophers constructed theological doctrines, which downgraded the concept of invisible uncognizable God to the level of visible celestial objects, forces of nature, and the Universe; still their doctrines preserved some remnants of primordial knowledge of God and promulgated ideals of humanity

2) the Plato’s doctrine became the next stage: it introduced the concept of “divine philosopher” and prepared the ground for delification of figments of imagination embodied into the men’s establishments.

With delification of the consummated philosopher, Plato instituted the “perfect community” with the Nocturnal Council as the means to control the ordinary people’s beliefs and manner of life. The Plato’s utopia propagated the perverted “ideas” of the inhumane “community,” which survives by producing for itself a particular hierarchy of manageable and reliable slaves who themselves are the slave–owners. The hierarchy is organized by the possession of wealth, firstly, slaves. Plato designed the special class of “guardians of a flock” for protection, control, and maintenance of the hierarchical community. The guardians – referred by Plato as the warriors and philosophers – are deprived of family, all human attachments, and human dignity [for instance, they were allowed to commit incest if the random choice – the lottery confirmed by the Delphi oracle – points on sisters as on temporary sexual partners, with which their masters reward the guardians for their service]. The Nocturnal Council – precursor of the Inquisition – had to monitor the beliefs and the manner of life of the community members [Republic; especially 451b–c, 457d through 461e, 521c, 525b; 549a]. Even today, the Plato’s followers continue to propagate the ideas of “the great philosopher of the Antiquity” and praise heathen philosophy for its “human ideals,” which, in fact, have nothing in common with the human nature.

3) the Aristotle’s doctrine defied the matter, perverted the concept of morality by association of the virtues with physical pain or pleasure, and induced worship to the establishments of men; it asserted slavery as the universal pattern and natural order of the society/state, declared divine origin of the state, and degraded man at the level of
social–political animal — the part and property of Polis/state; the Aristotelian speculations and social–political utopia became the foundation for political theology and for ideologies of all slavery–based establishments, especially, the totalitarian states of the twentieth century

4 Aristotle's doctrines and idolization of the state (which the elders of the ancient Israel chose instead of God — 1 Kings 8:4–22) received their logical completion in works of Georg W. F. Hegel (1770–1831, Germany), to whom McGovern attributes to "the prophet of 'creative unconscious reason.'" Hegel's logic underlying defilement of the state (and, especially, state's destructive power) provided the foundation for Darwinism, Marxism, Nietzsche's doctrine, Fascism, and Nazism. Hegel's doctrine might be summarized with the following assertions [Hegel 610–611; Hegel ref. and qtd. in: McGovern 318–319, 554, 560–561]:

— concerning the evolution — conflicts, wars, and struggle constitute the basis of evolution;

— concerning the war and peace — the war is "the act of supreme power," which guards and preserves the life; peace corrupts people, thus, war is the means to escape corruption, because the "supreme power," which protects life, acts through war; the state—winner of all wars is adequate to "the World—Spirit," which is the highest deity in the Hegel's hierarchy:

— concerning the state in general — the state is "the divine idea"; it is an embodiment of the universal spirit — the "one Universal Person" in whom all mankind is united; the state is "a soul, a person, a potent will conscious of its ends" that is superior to its parts—subjects (these parts—subjects are human beings—persons)

— concerning the state in general — the state is greater and more significant than mankind is; it is "the ultimate goal of evolution" obtainable through inevitable and useful wars

— concerning a human being — individual minds are "unreal abstractions" or "momentary phases" in the development of the universal spirit; a person believes in "the phantom, which he calls his individuality." yet in fact, he is "little more than a puppet" of the society; his essence (reason, will, conscience) conception of the world, morals and beliefs are determined by the community of the living and the dead: his predecessors and contemporaries.

The Hegel's doctrine embodies all typical features of the cult centered on idols. The essence of this cult might be inferred from the fascist slogan that conveys the meaning of state-cult of strategy, as a cultural institution and as a political ideology, which besides the existence of a cult of strategy, is also the teaching of strategy. The essence of the State: everything in the State and for the State” [qt in: Sturzo 480]. This slogan adequately describes the essence of cult of the state — the idol, which usurps the place of God, and in place of continuation of the traditions of the Plato—Aristotle's utopias, asserts own exclusive right on possession by its slaves — subjects, persons. The scale of sacrifices to the deified state might be illustrated by the results of the World War II, which in continuation of the Hegel's assertions was intended to preserve life of the Germans and to elevate the German super—race and its "perfect community" — Nazi Germany in a position of the global ruler and master of all nations:

— the Nazis assassinated 14 millions of "racial inferiors"

— defeat of the Nazi Germany was accomplished through innumerable suffering and death (one of the estimate is that the World War II cost mankind 54.8 million lives of people from 57 nations [Trager 893, 894].

The history confirms warnings of the Hebrew Prophets: idolatry pollutes the earth and begets the curse, which strikes idol—worshipers with disgrace, madness, premature death, and destruction [Deuteronomy 11:26–28, 28:1–68, 30:15–20; Jeremiah 3:9]. In fact, the idolatrous minds wipe themselves out from the reality of the God's world and ruin own creations, because they had perverted their nature and became incompatible with the image of God, thus, with the created by God world. It is the constant never—ending process: testing of the loyalty to God, and then,

either the leap to the higher level of cognition and optimization—evolution
or the collapse into idolatry and consequent self—destruction

However, each generation has the minds that possess the true knowledge of God and recognize the danger of idolatry. Even in the heathen Antiquity there were those who kept the true knowledge of God, which at some point of time was revealed to Abraham and then, to his descendants. One of such Keepers of knowledge, for instance, was the priest of the Most High God — Melchizedek the king of Salem, "a priest in perpetuity" as the presage of likeness of Lord Jesus Christ (Genesis 14:18–20; Psalm 109[110]:4; Hebrews 5:6; 7:1–3, 15–18).

The knowledge and love of God penetrates the universe and breathes in each creation, and it cannot be otherwise, because everything is created by God, worships God, and lives by His love, mercy, and power (Genesis 1:1; John 1:1–3; Psalms 147:14–20; 150:1–5). All that the life—oriented mind needs is to find the road to God.

And I think: since the first act of idol—worship [which, in fact, was committed by our ancestors at the moment when they declared the false assertions of the beasts for the commandment of God (Genesis 2:16–17; 3:2–14)], countless multitudes of human minds have passed through the Earth; some of them left their lethal legacy — the multitudes of idols and dream worlds created by ignorant and evil imagination. This burden of evil is destroying the human nature and other creations — plants, birds, animals; it ruins the Earth, and pushes mankind toward self—annihilation.

So, would it ever be possible to find true God in the world over—populated and polluted by idols of all imaginable kinds? If so, how to awake the mind from the dreams of death?

Original Post in Folder Archive_2010, Page 4 September 2010

Notes:

1 The idol—worshipers have to ask for forgiveness and to be forgiven, because
a) they are guilty of discarding their own inner knowledge — the Law of God and not following own nature, which is focused on God and lives by God
b) by discarding the knowledge of God and worship to "other gods," they degraded themselves to the level of beasts and chose the path of degeneration.

In general, the meaning of degeneration of the human nature includes an inability to perceive the true meaning of everything, an inability to seek God, and an inability to find God in each of His creations; all these inabilities are the consequences of violations of the Law of God — The Ten Commandments — and of evil committed to the others.

2 Some researchers hold that atheism as denial of God and the heathenism as the set of cults of multitudes of deities apparently are incompatible: the pagans treated atheists as criminals who should be punished by death or incarceration and even do not deserve the proper burial.

For instance, Plato invented a special oppressive structure — the Nocturnal Council — to exterminate atheism from the life of the perfect communities [Laws 908a–909c]. Yet, in fact, atheism is a collective name for the kind of heathen religions in which the irrational systems of beliefs (essentially identical with the concepts, symbols, and idols of ancient pagans) take place of traditional deities. Cunlent of Alexandria (AD 150–225) defines atheism as the substitution of the names of non—existing gods for God. The link, which Cunlent of Alexandria established between two apparently incompatible systems, concatenates the heathenism and atheism as a parent and a child. Some of the contemporary authors accepted the similar vision of atheism, e.g., Jaroslav Pelican writes that atheism and polytheism are synonyms [Pelican (1985) (a)] 11.

Indeed, modern atheistic philosophy sustains the ideology, which defy rulers, leaders of the leading party [e.g., cult of personalities, as Stalinism in Communist Russia], or the state itself [e.g., in Fascism, as the Fascist Italy].

In view of that, the reason for the Plato's distaste for atheism could be found in unwillingness of the atheists to accept the rules of the majority; such unwillingness made them the threat to state/social stability of the Polis and other "perfect" communities ["perfect" because they are established on the principles of comprehensive control, unification, and "harmonized" stability of the structured society, which consists from groups of similar replaceable and incapable of deviation—revolt social animals—men, whose beliefs, thinking, and behavior are designed and controlled by "gods," usually, by the deified political elite, or by the "divine" hierarchy headed by a deified ruler]].

The ultimate goals of atheism and all doctrines, which have atheism as the apparent or implied basis, include complete elimination of God from the life of men: — atheism attempts to erase the image of God from the conscience and mind, therefore, to downgrade man at the level of beast — atheism substitutes the beliefs in some abstract good for the faith in God.

The logical reality of anti—evolution founded upon atheism and other heathen doctrines, which do not recognize true knowledge of God, accommodates the processes of dehumanization of man, its transformation of man into the beast without any remnants of human or consequent annihilation of humans.

Suffering, impoverishment, denigration, and extermination of countless human beings in post—1917 Russia under the authority of Marxists–Bolsheviks—Communists and other totalitarian regimes of previous and current centuries illustrate the general potential of atheism.
The mind has two options – two ways to elevate this passion. Which is more powerful than preserving: God – Creator; only God – Creator can elevate the human mind at another level of complexity, at which neither time nor other restrictions of the world of the matter exist.

To acquire the power to live indefinitely, the mind, which has learned the evil, has to undergo the transformation by the power of God – Creator; only God – Creator can elevate the human mind at another level of complexity, at which neither time nor other restrictions of the world of the matter exist (John 6:47–58; 12:24).

The desire for the knowledge remains the greatest passion of any human mind that possesses the natural faculty of deliberation, intelligence, reasoning, and understanding. The mind has two options – two ways to satisfy this passion, which, as love, is more powerful than self-preservation:

- to ask God to grant the gift of wisdom and to seek knowledge through faith
- to create own assumptions and accept them as the knowledge of truth.

Consequently, two sources of knowledge exist:

- persons are the means
- society is the end

The fascist state considers a person as “an economic instrument,” which the state must use and “subordinate when no longer serviceable,” that justifies the death penalty and other “institutions and practices” (e.g., concentration camps and euthanasia) accepted by the fascist and its derivatives (e.g., Nazism) for extermination of the worn out “human instruments” – persons. Alfredo Rocco asserts the supremacy of the rights of the state in all matters: preeminence of the duty of a person to serve–worship the state becomes “the highest ethical value” that transforms the meaning of liberty from the pursuit of interests of the citizens into the pursuit of the interests of the state. Consequently, the “state sovereignty” takes the place of the democratic “dogma of popular sovereignty” and “entrusts” the control of the society to “a selected elite” [Rocco 402–405].

*Imagination*

...the imagination of man is intently bent upon the evil from his youth...

*(Genesis 8:21)*

The expulsion from the Paradise and other consequences of the original sin reveal the evil and destructive power of imagination. Initially, Eve had two pieces of information:

1/ given by God – if man and woman eat the fruit of the tree of learning of knowledge of good and evil, they surely die

2/ given by the serpent – no, they will not surely die; for God knows that the fruit of the tree of knowledge and evil will make them “as gods,” knowing good and evil.

Then, she looked at the tree, she saw that it is good for food and that it is pleasant for eyes to watch, and she perceived it as beautiful to contemplate; so, she ate the fruit and gave Adam to eat (Genesis 2:16–17; 3:2–7).

The texts describing the actions and words of God and severity of the punishment imposed on our ancestors [Genesis 3:17–25] lead to the conclusion that before she acted, Eve should make judgment and choice. Even in the times controlled by the laws of Moses, the man was granted sanctuary if he unintentionally murdered another man, and according to the law has to face own death (Exodus 21:12–14; Deuteronomy 4:41–42).

Later, Lord Jesus Christ would explain that if even evil people give their children the best they have, how much good might be expected from the Father (Matthew 7:9–11).

Any father would never punish his child who by innocent mistake ate something non-digestible nor did something dangerous for own well–being: he would attempt to heal the child and correct the consequences of child’s actions. Would then, loving God–Father punish His creation for unintentional transgression?

It means that, although Eve did not discern good and evil yet, and did not foresee the consequence of own actions (she disregarded the warning of death received from God – their Creator and their Highest Authority), she obviously had an ability of desire, therefore, she should have the faculty of imagination. Eve assumed that the fruit, which is beautiful and pleasant to look upon, cannot be dangerous, she desired the knowledge which would make her “as god,” probably, she could imagine an opportunity to become equal to her Creator that is to have the knowledge that God has.

Consequently, she either imagined (created own knowledge of) her Future, and accepted this image/knowledge of her Future as truth, while, as she learned afterwards, it was false knowledge, or did not think of the Future at all, because “gods” do not have time. The greatest part of the original sin was Eve’s acceptance of the serpent’s assertion that they not surely die for God knew that His creations would become “as gods” (Genesis 3:4–6).

Specifically, the serpent’s words imparted the assumptions that

1/ God might intentionally deceive His creations, so they would not attempt to become “as gods knowing good and evil” – the beings of the higher level, with more power than their Creator planned

2/ that in the world created by God anything, which contradicts his will, might interfere with His power, therefore, might exist indefinitely without destruction.

Therefore, if Eve, instead of discarding the serpent’s words of running from the serpent, turned to the tree and ultimately, discarded the commandment of God by eating the forbidden truth, the motives of her actions could be deciphered as

1/ either she accepted the words of the serpent as the truth

2/ her imagination painted so desirable pleasure of eating the fruit that the power of her imagination had overcome the warning of God.

The drop of venomous poison fallen into the human mind (mistrust to God, rejection of His commandment, and misuse of imagination) became the seed–core of the dreadful Future of man: it evolved into the greatest evil – the heathenism [see Note 22 to the main text]. Later, the Prophets and the Apostle would visualize this evil as the beasts – embodiments of the hatred to God, atheism and idol–worship, rejection of truth, denigration of human nature, of every type of evil underlying the heathenism–reality of anti-evolution, and which will have their judgment at the allotted time (e.g., Daniel 7:2–8, 11–12; Revelation 12:9, 19:20).

Adam and Eve, and all their descendants paid dearly for the desire to learn knowledge of good and evil – to acquire the property, which could make man “as gods knowing good and evil”; moreover, becoming “as gods” did not happen. The knowledge of “gods” should include something more than just an ability of discernment; for instance, knowledge of the nature, potency, and purposes of “gods” is needed. So far, the human mind–creation of God obviously has no complexity–ability to comprehend the nature, potency, and purposes of its Creator: man was created for existence within the particular setting/world, from the elements of this world, and for the particular job within this world (Genesis 1:26–28; 2:7, 15; Isaiah 40:13–15).

Therefore, although the human soul/living soul is the breath of God – the spirit, or the particular function (manifestation) of the Divine Energy, it has been tied to (manifested at) the particular levels of complexity (human body–flesh–matter within the world of the matter): it is endowed with the potency restricted with by purposes of existence.

All that the human mind can assume concerning the life–time range is to believe in the promise of the God, hence, in a possibility to exist infinitely after completion of the work within the limited world of the matter. To acquire the power to live indefinitely, the mind, which has learned the evil, has to undergo the transformation by the power of God–Creator; only God–Creator can elevate the human mind at another level of complexity, at which neither time nor other restrictions of the world of the matter exist (John 6:47–58; 12:24).

The desire for the knowledge remains the greatest passion of any human mind that possesses the natural faculty of deliberation, intelligence, reasoning, and understanding. The mind has two options – two ways to satisfy this passion, which, as love, is more powerful than self-preservation:

- to ask God to grant the gift of wisdom and to seek knowledge through faith
- to create own assumptions and accept them as the knowledge of truth.

Consequently, two sources of knowledge exist:
knowledge given by God through the Hebrew Prophets and the Apostles of Lord Jesus Christ

knowledge originated by human mind – “imagination of the heart” of false prophets, priests–diviners, poets, and philosophers who created the imaginary worlds of false religions, which in the Past received a collective name “heathenism,” and which in the Present exist as philosophical doctrines, ideologies, atheistic ethics–free sciences, new–pagan beliefs, and cults – all of them based upon the two–layered foundation: the false presumptions and unjustified opinions about God, and misrepresentation of the human nature.

The Holy Scriptures refer to God as to the Lord of knowledge. God gives wisdom and knowledge of hidden and manifest things: the essence of life, the composition of the Universe and operation of the elements, the beginning and the end of times, the nature of animals and the temper of beasts, power of spirits, and deliberation of men (2 Kings 2:3; Wisdom 7). This knowledge remains unsurpassed and unrecognizable still: with all the government and private funds, the contemporary sciences are not able to ascend to the knowledge, which was opened to the sages of the Past free, just for asking.

People comprehend wisdom and knowledge, mainly, as an ability to discern the good and the evil: this wisdom–ability is the power sustaining life and evolution of human mind.

The mind, which separates itself from God and originates own assumptions, might be defined as a dreaming mind, because it creates dreams: the imaginary worlds inconsistent with the actuality, incomplete snapshots of the real universe supplemented by imaginary constructions with inadequate levels of complexity. The process of imposing imaginary worlds onto the actuality of human existence (or an attempt of actualization of dreams) results in creation of false knowledge: the dreaming mind lacks the power to create the actuality – the world sustained by the divine energy of Omnipotent God–Creator, hence, capable of existence and development. The dreaming mind produces insufficient simplified soulless toys, with which it entertains, distracts, and destroys itself instead of searching for the truth and accomplishing the mission to dominate, to toil, and to cherish the perfect world in righteousness and justice (Genesis 2:15; Wisdom 9:1–3).

Two reasons transformed the history of mankind into the list of vanished civilizations, destroyed establishments, and ruined expectations:

1) The knowledge embodied by the dreaming mind has an insufficient level of complexity; it is deprived of creative power, which is the inalienable property of truth/wisdom granted by God
2) any insufficiency/deprivation of any system results in destruction, because insufficiency of knowledge leads to degeneration of the cohesive (life–maintaining) power.

It means that all destroyed establishments of men shared two mutual features: they were based on the false or imaginary knowledge with an inadequate level of complexity, and they embodied particular patterns/codes of creation–actualization of insufficient knowledge.

If to recall that evil is insufficiency (e.g., insufficiency of energy, time, and other resources) and deprivation (e.g., deprivation of energy, resources, life, and other possessions), it becomes clear that the evil imagination is an insufficient function of the insufficient mind. The actual meaning of creative processes of evil imagination might be similar to construction of a model: the mind discards the parameters of the actuality and creates own – simplified, thus deprived of truth and insufficient world. When such a world is focused on own desires and necessities (as a response of a particular mind to the needs of a particular body – “the lusts of the flesh”), the mind seeks to replenish own insufficiency by deprivation of the others or by sliding down into the dream worlds.

Solomon the king became the first of philosophers and thinkers who place imagination, evil, wickedness–sin, folly, and insanity into one logical realm (Ecclesiastes 1:12–17; 2:12; 7:16–18, 23–30; 9:3; 10:12–13):

although man was created righteous, the heart became attached to figments of imagination

the imagination of men is evil from their youth, folly (as wickedness and evil) is ended with madness

the heart of man became full of evil and madness

Only knowledge harmonized with the nature of man evaluates the mind at the level of development, which is necessary if the mind desires to achieve the main purposes and to avoid sin–failure to accomplish the mission–purposes a human being has been created to accomplish. This kind of knowledge the mind receives through comprehension and observation of the Law of God.

The Apostles (Jude 8, 12–13; 2 Peter 2:1–3, 17–19) write about the dreaming ones (visionaries, dreamers – ενυπνιαζομενοι – who live by dreams/imagination). They live in sin, yet, allure the others; they are the false teachers who speak by the lusts of their flesh and promise freedom while they themselves are the slaves of corruption/decay. In this context, the meaning of sin receives a new interpretation: the state of ignorance – the lack of comprehension (for which God promised to reject, punish, and forget the priests of Israel — Hosea 4:6–10) coupled with uncontrolled imagination producing false knowledge, and resulting in failure to accomplish the main mission of man (the main purpose/mission of man is fulfillment of the Law/will of God).

The original mistrust to God and decision to learn good and evil in spite of God’s warning had brought knowledge of the evil, which determined the destiny–Future of mankind and the Earth: suffering, pain, death, and ultimate destruction foreseen and foretold by the Prophets from the beginning. The uncontrollable power of imagination originated the root of this evil, yet, what is it – imagination?

The word imagination denotes the creative power of mind: an ability to reconstruct the wholeness when only some parts are present, to re–create a system when only a subsystem might be identified, to re–arrange images into a new combination–image, for instance. Imagination might be also seen as an ability to supplement insufficient knowledge of the actuality, or in other words, to create a new system–wholeness from subsystems, parts, fragments, pieces of information – sometimes, seemingly unrelated (see the concept of the unknown systems).

The mind accomplishes this task by re–arranging available pieces of information into assumptions, establishing the logical links among them, inferring the underlying laws, projecting the cohesive power and patterns of knowledge creation–transmission–consuming–learning, and finally, by unification of all elements into a new system – knowledge of a particular law, event, phenomenon, system, reality, universe, the Future, etc. Then, the mind accepts the created system as reflection of the actuality, or at least as the satisfying substitute for complete knowledge of the actuality.

The faculty of imagination defines the difference between database and knowledge; for instance, between

a/ collection of information, assembling of interactive databases

and

b/ creation of knowledge (e.g., new assumption, hypothesis, theory)

from the collected information and assembled databases

During these processes, the mind draws and then, accepts as “known” the pieces of information – subsystems and elements of the actuality – from the chaos of the unknown. The purposes–reasons of existence of events, phenomena, systems, etc. determine the actual meaning and usefulness of any pertinent information. These purposes are the manifestations of the underlying laws, correlations, and conditions, which the mind might not understand, infer, or imagine. It means that if the mind does not comprehend the underlying laws, co–relations, and links, the mind might not decipher the actual meaning of information, because the complexity of consideration is inadequate to the complexity of the considered object, phenomenon, event, system, etc. In such a case, the mind creates false assumptions instead of true knowledge, and fails.

For instance, sailors know that a tip of iceberg never should be accepted as a reflection of the actual shape of a mass, which is hidden under the ocean surface; there were many shipwrecks, because of the close encounter with the unseen, yet, dangerous presence.

The faculty of imagination does not guarantee an ability of comprehension. An ability to learn and to compose assumptions, to apply logic and other methods of inquiry and creation of knowledge as the foundation for own actions, words, and deeds – all these factors do not guarantee the survival. For instance, St. Paul the Apostle does not consider knowledge as the main value – something else is needed:

– the knowledge puffs up (in the context of the physical nature, appearance)
– yet, love builds/sustains (in the context of being known by God, therefore, being admitted into the house/household of God)
and the love of Christ surpasses knowledge: through the power of God working in His creations, the love of Christ fulfills with the completeness of God (1 Corinthians 8:1–3; Ephesians 3:10, 19–21).

"Completeness" in the context of the Apostle's Epistle (Ephesians 3:14–21) implies perfection of God—Father, which should be sought after, found, and achieved by the followers of Lord Jesus Christ (Matthew 5:38–48).

To survive, the mind-creator has to comply with the will of God the Creator, with the universal Law that controls existence—termination and other parameters of any system within the universe perceivable by the mind.

The ultimate essence of the mind, its life, productivity, and achievement of the purposes of existence depend on many factors, and imagination just one of them. The summary of the factors, which make possible existence and actualization of the human nature, composes the reality/framework accommodating life of the mind.

**Two general frameworks** exist, which sustain work of two types of human mind and define created knowledge and its consequences – thoughts, words, and actions of man:

- one of them is based on the knowledge of God

---

- another – on the heathenism

The reality/framework based on the knowledge of God determines the mind's overall ability of comprehension and its vitality: the complexity, the degree of development/evolution, or the mind's compliance with the original pattern – the image and likeness of God

defines the purposes and empowers its activities: creation of thoughts – the seeds/codes of new systems, which either would be created within the world of the matter or serve the mind's own development–evolution

controls the parameters of existence: maximal potency, time–range, terms of development/evolution, and conditions of degeneration triggering the consequent annihilation

This reality stipulates the mind's overall complexity or creative potency, the nature of knowledge and disposition of mind, and the mind's faculties of deliberation, reasoning, and imagination, therefore the main patterns of knowledge creation, transmission, and consuming.

This reality provides access to the energy–source of existence and the energy fields, which create–maintain–empower the mind; it enables the mind to function–create thoughts appropriate to its nature and consistent with the purposes of existence; it defines the nature, meaning, and adequacy of knowledge to the actuality – the completeness of the knowledge of truth. This reality–framework was named faith1r2; it might be likened to the channel/media through which the mind receives its food – Λογος (John 6:47–58), an ability of comprehension of the Law of God, and the power to become that what St. Maximus the Confessor defines as “wisdom in potency” and “illumination of knowledge...born of love for God”1r3.

The Law of God sustains the Christian faith and the Christian dogma that define the Christian Greek theology. Theology or the knowledge of God, which is granted by God, accommodates existence of the mind:

- it enables the mind to comprehend the Law
- it underlies the creations of mind: realms of knowledge known as philosophy, epistemology, and natural ethics–oriented sciences as the means of cognition of the world created by God and maintained by His Law

This reality–framework was named faith1r2; it might be likened to the channel/media through which the mind receives its food – Λογος (John 6:47–58), an ability of comprehension of the Law of God, and the power to become that what St. Maximus the Confessor defines as “wisdom in potency” and “illumination of knowledge...born of love for God”1r3.

The Law of God sustains the Christian faith and the Christian dogma that define the Christian Greek theology. Theology or the knowledge of God, which is granted by God, accommodates existence of the mind:

- it enables the mind to comprehend the Law
- it underlies the creations of mind: realms of knowledge known as philosophy, epistemology, and natural ethics–oriented sciences as the means of cognition of the world created by God and maintained by His Law

Another framework – the heathenism is based on atheism, rejection of God and defecation of the matter: other peoples (kings, priests, leaders of any kind), beasts, valuable of men, political and other establishments, on everything referred to as idols – figments of imagination worshiped by mind and figments of imagination worshiped by body.

The heathenism is the reality of false knowledge, dream worlds, and dead images, which mind creates from the images of the world of the matter, and which therefore, do not have the adequate complexity necessary to sustain normal mind's functioning. This realm might be likened to the Plato's underground den/prison masqueraded as a rental shop, in which the confined mind wastes its life–time, resources, and power by playing with games/toys of imagination invented by the others similarly disconnected from the actuality.

The heathenism as the framework of a particular knowledge was created by the mind, which is deprived of (or rejected) the knowledge of God and which does not have access to the divine energy of creation descending with the Λογος. Such a mind, empowered by own imagination, is a self–consuming entity – a dweller of the beleaguered city: it feeds itself with own limited resources (eats own flesh – in Isaiah 9:20), therefore, it is unable of adequate cognition and creation of adequate knowledge. It deprives other beings of life and other resources, destroys and consumes everything in struggle to prolong own existence. Even if it attempts to create something beneficial for the others, it embodies death into all creations.

For instance, poisonous drugs and vaccines, which the commercialized ethics–free biomedical sciences develop through experiments on animals, test on animals, and apply to the people although animals and people are not compatible: making animals the substitutes for the people results in perversion and mutation of both types of nature – the human nature and the animal nature. Human beings and animals have different “flesh” including different genetic codes, which determine the composition of the matter, and different time–range defined by the different purposes of existence.

In general, with the high degree of simplification, it might be said that the human and animal natures are different reading of the universal code accomplished at the different levels of complexity, within different energy fields, and actualized by the forces, which define the different subsystems of the world.

The laws of Moses attempted to prevent inter–breeding of animals and condemned to death those who had sex with animals: they were not allowed to live because of imminent and contagious destruction, which in the contemporary terms might be defined as own perversion and the consequent abnormal mutation of descendants: any violation of the Law of God, therefore actions inconsistent with the human nature, triggers irreversible alterations/mutations. After accumulation (or reaching some still unknown threshold), these mutations trigger off the program of self–annihilation, which all living beings carry within as the means of preservation of survival of their kind. The first symptoms of the irreversible destruction include, for instance, an ability of consuming of own (self–consuming) or the similar matter–flesh of the same species – cannibalism (its contemporary forms include harvesting of organs from human beings and harvesting of stem cells from human embryos).

The Hebrew Prophets and the Apostles had this knowledge; they mention (Exodus 22:19; Leviticus 18:22–25; 19:19; Deuteronomy 28:53–57; Isaiah 9:20–21; Jeremiah 19:19; Lamentations 4:10; Zechariah 11:9; Jude 7; 1 Peter 4:3–4; 1 Corinthians 15:39):

- the abomination of mixing with animals
- the curse of cannibalism falling on those who reject God: overwhelmed by their enemies, they eat their own flesh and flesh of their sons and daughters, and of each other, yet they would not be sated, and they would not live
- the destruction of Sodom and Gomorrah because their inhabitants "went after the other flesh"
- the difference between human and animal flesh, between the nature of animals and the nature of man.

Now the ethics–free sciences mix the human "flesh" and animal "flesh" triggering the unprecedented possibility of deadly mutations, which would lead to extermination of human and animals:

- human–rodent, human–rabbit, human–avian, human–cow, human–virus combinations of genes, cells, and eggs are created and used in an attempt to develop cure –
drugs and vaccines – for incurable human diseases, while these diseases are the consequence of the program of self–annihilation activated by the perversion and degeneration of the nature, which is incapable of existence and which is in a process of extermination from the face of the Earth

— human embryos are destroyed for stem cells extraction, and these cells – pieces of human flesh – are consumed by other people: as supply for research laboratories, component of drugs, component of cosmetic creams for rejuvenation of aged faces of women, etc.

— human embryos are to be developed into “savior siblings” to serve as the resource of tissue and organs for their biological brothers/sisters

— if those born deaf and with dwarfism insist on their right to reproduce children after their likeness, new generations of dead and dwarfs are to be developed from the human embryos pre-screened and chosen, because they carry the same mutated genes as their biological producers

— woman womb is to be fertilized with human–animal embryo.

It looks like the contemporary sciences adopted the logic of Daedalus who helped Pasiphae to be fertilized by the bull and to deliver Minotaur – the monster produced from woman’s egg and semen of the beast. Minotaur was elevated to the rank of deity and fed by human flesh – bodies of sacrificed to it men and women. Consequently, the Minoan civilization was destroyed, probably, with the means similar to those which were mentioned by the Old Testament’s prophets, therefore, known to their contemporaries (e.g., Leviticus 18:23–30; Ezekiel 26:15–21; 28:1–19).

The ancient Greek myth became prophetic, because it grasped the essence of the basic/fundamental cycle of evil. For instance, although Daedalus’ “science” came into oblivion, yet, the contemporary science of human reproduction is guided with the same spirit: the meaning of the actions is the same as in the time of the Minoans.

With all resources at their disposal, the contemporary researchers at the service of atheistic ethics–free commercialized sciences either are incapable of comprehension the abnormality and the grave danger of their actions or intentionally disregard the warning signs. Having being unable to cure humans with the drugs effective for the rats, mice, and other victims of mankind, for the sake of their own survival and continuation of grant solicitation and consuming funds and resources of the societies, for the sake of the national/personal/etc. pride, they trigger mutation, which would denigrate human nature to the level of rats and other laboratory animals, yet, which – as they expect – would make their drugs of annihilation looking effective, and consequently, attractive and profitable. The products delivered to the market (drugs, genetic and other vaccines) already carry the side effects and nobody can predict what will be their influence on human nature in the long time–range: they were tested on animals and are sold to the humans without any understanding that human nature and animal nature are neither compatible nor can be used as a substitute for each other.

The peculiar ignorance of so–called “law–makers” of the contemporary societies, who are expected to protect life of their constituents and the states they are supposed to serve, and who instead are engaged in fruitless debates, is terrifying by the absence of reasoning and understanding of the consequences of legalization of the criminal manipulation with the human nature: nobody takes into consideration the real threat of extermination of healthy human nature before the meanings of “health” and “human” would be comprehended in full. Those researchers, who realize the consequences of illiterate interference with unrecognized yet fundamentals of human life, are forced to silence because of propaganda campaign in the media and necessity to satisfy appetites of the investors and pride of grant providers. This propaganda is based on unsubstantiated promises to find cure for incurable diseases, and the personal tragedies are shamelessly exploited to manipulate with the public opinion.

So far, nobody takes into consideration that the contemporary biomedical sciences do not fulfill any one of the promises, which sustained funds and grants solicitations for development and manufacturing of vaccines and drugs for treatment of cancers, HIV, devastating diseases and disorders of immune and nervous systems, allergies, plagues of suicides and mental disorders debilitating the contemporary societies. They never will: the cure for human diseases is not in the animal flesh; the key is in another place inaccessible for those who are not able to imagine its existence.

The basic reason of this devastation is the rejection of God and hatred to God, fueled by Darwinism and atheism, which prompt the ethics–free scientists to prove that there is nothing divine in man, that man is the same kind of animal as rat, pig, cow, etc. is, that man can live by consuming human flesh in the same manner as rats devour their own offspring when there is not enough human waste to consume. To come to their senses, they should recall events of the previous century, which would reveal the potency of Darwinism applied, for instance to the social life. The state politics of Adolf Hitler developed on the basis, which includes social Darwinism (e.g., the concept of “German race” superiority over all other nations of “underhumen” and assumption of the right of Nazis to exterminate other nations to free for themselves life–space and to gain access to the natural resources); they resulted in World War II with the concentrations camps for mass disposal of human beings; theses camps were run by the human beasts that assumed the rights to treat humans in the same fashion as animals are treated at slaughterhouse.

Atheism embodied into the ethics–free sciences begets an inability to cognize the world created by God and employ the knowledge for the benefit of mankind: it confines the mind within the dead world of cannibalism and false assumption of unity of all creatures according to the Darwinism and similar neo–heathen beliefs; it covers the inhuman ignorance with the appearance of compassion to the victims of the mutations triggered by the actions inconsistent with the human nature. The “knowledge” manufactured by such minds spreads suffering and death, while promises healing and life.

And I think that now, the most terrifying cycle of evil, which shaped the ancient history, unfolds at another level, at which totalitarian ideologies, neo–heathenism, ethics–free sciences, propaganda, and culture of death took place of serpents and beasts, and the scale of human sacrifices has grown immensely:

in the beginning, the mind of Eve was fertilized with the seed of evil – mistrust to God

the seed of mistrust planted into imagination had grown into the hatred and rejection of God and brought deadly fruits:

humans began to worship serpents and beasts, to sacrifice them other humans, including own children, and to feed them with human flesh

now, child’s flesh (e.g., embryo for extraction of stem cells) is consumed for the sake of the “humans,”

scientists and “physicians” kill human beings to have their organs harvested and sold, and woman’s body again is offered to serve reproduction of monsters

(e.g., human–animal embryos created for IVF)

Indeed, there is nothing new under the Sun (Ecclesiastes 1:9–11): irreversibility of cognition sustains the mankind’s universe, and once devised, evil never leaves this world.

And I think that the greatest treasure of human mind – the power of creation or faculty of imagination – became the greatest curse resulting in death and destruction. Indeed, all depends upon the general framework of knowledge, which accommodates existence of the mind: the knowledge of the Law of God opens access to wisdom and life, the knowledge of the heathenism is knowledge of evil and death.”

Notes:

Σ1 Concerning original sin, see Note 42 to this file, further

Σ2 See Concept of Faith – Supplement 2 to Selections & Reprints


Σ4 Pasiphae was a wife of Cretan king Minos. The mythical founder of the Minoan civilization is a son of Zeus and Europe kidnapped by Zeus who assumed an image of a white bull. When Minos ascended the Cretan throne, he asked Poseidon to send a white bull for sacrifice. Yet, when the beautiful white bull emerged from the sea, Minos
decided to keep it for procreation of his herd; he sacrificed another animal. Poseidon avenged the broken promise: he imposed on Minos’ wife Pasiphaë unnatural lust to the spared bull. According to the myth, Daedalus was moved by the suffering of the Minos’ wife; he made for her the device with which she was able to have intercourse with the bull.

Daedalus had the creative inquisitive mind, and he was an engineer and sculptor; probably, he did it because of curiosity, which today would be classified as the scientific inquiry, probably, because of his own perversion, or for some reward: it is hard to assume that any normal man would pity the woman with the lust to animal.

The same Daedalus built a special palace – the Labyrinth, in which Minos hid his wife along with the monster she delivered and in which he imprisoned Daedalus and Icarus – Daedalus’ son.

After an intercourse with the bull, Pasiphaë delivered the monster Minotaur – half-bull and half-man with a head of a bull, and with lower part of man’s body. For the ancient heathens, such a composition of Minotaur signified the supremacy of the bestial deities over the man; it also reveals the assumption that the unification with “divine absolute animal” would infuse the power of beasts into man, therefore, would facilitate control of the society, progress and evolution of men and improvement of their life. Minotaur became the symbol of death for the world, which worshiped death, and the deity for men who worshiped it with human sacrifices: Minos sacrificed boys to the Minotaur.

See also The Minoan Civilization – in Ancient Civilizations: Legacy Overview

Concerning some results of the sciences that are set free of ethics and responsibilities for the fruits, which they bring to the societies, see Supplement 4 to Selections & Reprints

Concerning propaganda, see Note 307 to Selections & Reprints

End of Reprints

Excerpt

“Divination

...They prophesy to you a false vision, and a worthless divination, and the deceit of their heart...

(Jeremiah 14:14)

Knowledge of the future always was, is, and probably, will be the most valuable and sought after kind of knowledge. The ability to forecast the forthcoming events, differentiates the chosen servants of God – the prophets – from all the others: the prophets know and tell the truth, which comes to pass; the others fantasize, dream, and tell lies (Deuteronomy 18:22; Psalm 73:9; Isaiah 41:23; 46:9–10; 48:3–7; Jeremiah 28:9). By knowledge of the end the people of the Past differentiated message of true God from false claims made by the worshipers of idols.

When the ancient Israelites lived according to the Law, God sent prophets to teach and to lead them by the path of life – survival. After the chosen nation made the fatal choice to be governed by a king and to be like all other – heathen – nations, the human reasoning of a king gradually supplanted the divine guidance actualized through the prophets. Then, the kings (whom the people preferred to God) became the punishment: when the people violated the Law and worshiped idols, they received the leaders devoid of wisdom, who led them to disgrace, despair and death. Eventually, the people lost the ability to perceive the words of divine revelation; they came to the prophet to be entertained, not to accomplish the will of God, because of their falsehood and corruption they lost ability to perceive the truth and knowledge of the future became unavailable (1 Samuel 8:5–21; Psalm 106:107):40; Isaiah 9:16; 40:23–24; Jeremiah 29:19; Ezekiel 33:30–33; Hosea 7:2–7; 13:9–11).

As it could be inferred from the history, the road to ruin begins with idol–worship: rejection of God, Who is the Absolute Truth, leads to inability to perceive any truth, even the actuality of the surrounding world. Consequently, the mind becomes incapable of

— adequate interpretation of events, conditions, and phenomena
— adequate evaluation
— choice of adequate purposes, means and action needed to achieve the desirable purposes and conditions.
The Holy Scriptures refer to such deplorable condition of the human mind as, for instance, to
— to hear yet not to understand, to see, yet not to perceive, inability to understand by heart and to turn to God for healing (Isaiah 6:9–10)
— inability to discern the signs of time (Matthew 16:1–3)
— “the blind leaders of the blind” (Matthew 15:14) that lead to collapse.
In summary, although men have abilities of sensory perception (to see by eyes, to hear by ears), they lost abilities to analyze, interpret, and comprehend. The mind in which the natural faculty of deliberation is separated from sensory perception becomes a disintegrating system: wisdom to comprehend the words of God has gone, the intellect descends at the lower levels of complexity, and the mind devours lies of diviners instead of absorption of knowledge conveyed through prophecies.

Therefore, the prophet’s phenomenon leads to a conclusion that only people deprived of the true knowledge of God, the people with impaired judgment, follow the false prophets who lead them to ruin.

For instance, a case of Jeremiah the prophet (who was persecuted for his attempts to convince the people to accept the will of God and to submit themselves to the Babylonians as the punishment for idol worship and corruption): contrary to the will of God revealed through Jeremiah, the false prophets offered the actions, which would satisfy the people’s pride, and the pride prevailed. Jeremiah was thrown into the pit, yet, the future he predicted, became the actuality: the Babylonian army defeated Israel king’s army, destroyed Jerusalem, enslaved the king, enslaved the people and settled them in Babylon (The Book of Jeremiah).

The destiny of Jeremiah, as well as the destiny of other prophets–messengers of God, prompts the question: what is the force that compels men to discard and violate the Law and commandments of the Creator, to rebel against God and persecute His servants – prophets, or to misinterpret and disregard the messages of God conveyed through the prophets?

The prophets addressed the facts, which already became the reality; for example, rejection of the word of God, idol–worship, hiding of the condemned property, which had to be destroyed, divination for prophets by money. Their warnings and revelations also disclose the starting point of evil: when the heart of man turns away from God and discards His Law, it comes to worship other gods, accepts the false instead of the truth, and assumes priority of the visible, discernible, perceivable matter over the invisible Spirit (Deuteronomy 30:17; 1 Samuel 15:17–23; Jeremiah 8:5–9; John 8:40–45).

The manifest phase of decay begins with the shift of the mind’s focus: instead of God Who is the Spirit (John 4:24), the mind becomes concentrated on the material discernible things; it perceives the matter and discards its Creator – the Spirit of God. Why this shift becomes possible, why the mind rejects knowledge revealed through the prophets and accepts false knowledge received from diviners, what activates the consequent inevitable annihilation, what transforms the creation of God into the creature that is “not of God” (John 8:47), how to detect and prevent this transformation, and where is the point of irreversibility – who ever was able to answer these questions?

The Greek word προφητής means “someone who speaks on behalf of another”; prediction is just one of the components of the prophetic phenomenon. The comprehensive meaning of prophecy includes establishment and protection of the particular truth that must be absolute for a system (society, state, nation, world) if it seeks survival. The true evolution of mankind begins with the Hebrew Prophets, and the knowledge of future is crucial: after revelation of the Law, the prophetic guidance and the foreknowledge secure life and survival within the heathen world, which worships death and is destined to annihilation.
Consequently, the prophetic knowledge might be seen not only as one of the means by which a system corrects own chances of survival: prophecies direct the people to fulfillment of particular purposes; one of them is survival of the state, nation, or other establishment/system.

In general, prophecy is precise knowledge of the system’s past, present, and future, or its purposes, interim and final states—conditions—terms of existence. A prophet works at the higher level: he observes—analyzes—comprehends the system and sees it in its entirety—the code—essence—core, from which the system develops, the current conditions—degree of development/regeneration, the system’s optimum or highest potential, the purposes of existence, and the end—

either
degeneration, collapse, disintegration
or
transformation, consequent growth/evolution, and readiness to achieve
other more complicated and further-reaching purposes

The complete tragedy of the choice to be as all “other nations” ruled by the earthly kings becomes clear, if to realize that “other nations” live by the will of humans corrupted by power, greed, etc. The first priority of any corrupted and corruptive leadership is political and social stability, which would allow pursuit of the purposes of ruling group. Those with the access to the power of coercion assume that such stability is possible only if to mold thinking of the subjects according to the purposes of the ruler and to transform all population into the manageable herd, which is

— organized (structured—divided by hierarchical levels, groups, classes, other units, usually with some controlled hostility and intentionally fostered differences, which are intended to prevent unification against the main ruling group)
— divided by different functions—needs for maintenance of the ruler’s establishments
— controlled, produced, and disposed according to the purposes of the ruler.

Consequently, they transform the free mind into a replaceable part of manageable herd by deprivation of the access to knowledge of truth: they trigger degeneration of the mind and thus, make it ready to absorb false knowledge, which would keep it under control. Divination is the first source of such knowledge discovered in the Antiquity and widely used through the entire history of mankind—in the past, as well as now.

After the mind descended at the lower levels of complexity (degenerated), it composes a set of assumption with the interpretation of myths, symbols, and fantasies of diviners programmed by the controlling center or the ruling group. Then, the mind attributes the status of prophecy to any set of assumptions, and with own words and actions attempt to make them the reality. However, the inadequacy of such knowledge to the actuality results in annihilation: the false prophecies had destroyed countless establishments of men often along with their creators.

The disciples of Lord God Jesus Christ considered divination or soothsaying as the possession by the unclean spirits and exercised them by the name of God (Matthew 8:28–32; Luke 4:33–35; Acts 16:16–18). Such a treatment does not leave any doubt concerning danger of the “foreknowledge” received through divination.

Divination is creation of knowledge by imagining the hidden meaning of the events, underlying connections of the seemingly unrelated phenomena, and the consequences of the events and phenomena—the future. The mind engaged in divination creates a pattern of underlying connections and the set of assumptions based on own interpretation of the current reality and possibilities of its modification, which it perceives or communicates to the others as the vision of the future.

In general, divination is the special mode of reasoning, which results in creation of an alternative reality (new dream world) by the means of symbolism, analysis, and logic. The consumers of diviner’s products expect to receive advanced knowledge of the future or of the reasons for the present significant events; in fact, they receive the diviner’s figments of imagination, which they, then, embody into their thoughts, words, and actions.

Divination is a deadly dangerous game, because diviners supply programs and scenarios for creation of the dream worlds of the anti-evolution: the essence of diviner’s “knowledge” is distorted reflection of the reality supplemented with the diviner’s assumptions concerning improvement, modification, or destruction of the existing reality of the diviner’s client. If to judge by the history of societies, which employed diviners, implemented their “prophecies,” and perished, the diviners might be seen as some kind of programmers of annihilation: they develop programs of transformation of already infernal past or present into the most advanced (in the way of corruption) future. Usually, diviners identify themselves as prophet, seer, wizard, the man of vision, etc., while an appropriate name for a diviner might be criminal or false prophet.

The origin of divination is covered with darkness of the unknown past; neither verbal legend not written evidence revealing the history of divination survived. Seemingly, diviners always had place within all known civilizations, empires, states, societies. Researchers who studied the phenomenon of divination left more questions than answers, and the most difficult task is evaluation of the adequacy of knowledge provided by diviners. For instance, why some of the diviners’ “predictions” came to fulfillment if in general, nobody can expect truth from dreams, lies, and deceit offered by people with over-stimulated imagination, mental disorder, or with a desire to make living by exploiting the others?

However, the cases when diviners predicted the future might have at least some explanation; for instance,

1/ the remnants of innate ability of comprehension, or the natural faculty of deliberation: the logic of reasoning and its fruit—understanding of the actuality—allows comprehension of the observed phenomenon; then the mind finds its roots in the Past, and extrapolates the pattern of interconnections, causes, and consequences onto the future; for the systems at the lowest levels of complexity it might work, sometimes

2/ in a case of cosmic and natural events, diviners conceal the knowledge of astronomy and observations of the nature behinds the rituals intended to convince their clients either in the divine origin of their own assumptions or in their “possession by gods.”

Divination and soothsaying were customary for the nations in Canaan, Asia Minor, and the Near East [Hölscher ref. in: Haldar 110–111]. Through Moses, God forbade His people these practices, and the Hebrew Prophets defined the difference between

prophesying as conveying the message of God
and
divination as the abomination to God

The Hebrew Prophets equate diviners and false prophets – “foes among ruins” who spoke falsehood and “divined a lie”: they name the false prophecy (similarly to divination) as “rebellion against the Lord.” In the Holy Scriptures, seeing vanities and prophesying falsehood are mentioned in the context of committing the great oppression by injustice and robbery [Deuteronomy 18:10–14; Numbers 22:18; 23:12; 24:3–4, 13, 15–16; 1 Samuel 15:23; Isaiah 2:6; Ezekiel 13:1–6, 9; 22:28–29; Jeremiah 27:9–10; 28:15–16; Zechariah 10:2; Micah 3:11]:

− Moses warns that God cast out the idol—worshiping nations from the Promised Land because of their abominable practices, which include divination and soothsaying
− Isaiah cries that God rejected His people because they had accepted the diviners from the East and soothsayers like the Philistines
− Samuel correlates the sin of divination with the rebellion against God
− Zechariah describes the diviners as those who lie and provide “empty consolation”
− Ezekiel unifies corrupted ruthless princes who shed blood for profit and take bribes, priests who profane the Law, and false prophets into one group of the criminals sorely oppressing the people with injustice and robbery
− Balaam has “the opened eye,” sees vision of God in his dream, and speaks the words, which God sent him to speak; Balaam rejects gold and silver offered by king, because he is not able to disobey the will of God and to speak against the will of God
− Micah foresees that Jerusalem will become for maintenance of the place of ruin and desolation, because the prophets prophesy for money, therefore, they are the diviners who lead the people astray from God and toward ruin and death.

The Hebrew Prophets warned that false prophecies of the diviners are the grave danger: although the false prophets pretend to speak on behalf of God, in fact, they
convey “false visions” and “devices of their own heart.” They have own imagination as the source of visions, dreams, and oracles: they speak on behalf of idols – products of evil imagination and on behalf their corrupted masters – kings and rulers. Consequently, they spread corruption, mislead, deceive, and ruin the people (for example: the king of Babylon stays at the head of two ways, he uses divination, shakes diviner’s staffs, questions the carved images, and observes the sacrificed victim in a search of guidance concerning the attack on Jerusalem, yet, he receives emptiness and lies) [Deuteronomy 18: 20; Ezekiel 12:24; 13:2-7; 21:21-22; Jeremiah 14:13–16; 23:13–17, 25–32; Zechariah 10:2; Lamentations 2:14; Micah 3:5].

In summary,

1/ false prophets have imagination as the source of their revelations; their visions are delusive, false, and deceptive

2/ false prophets do not speak the truth; they speak “visions of their own minds... lying dreams” – “the deceit of their own minds,” and utter a lying and worthless divination, false and misleading oracles composed by their imagination – they speak of behalf of “other gods”

3/ false prophets fill people with vain expectations; they mislead others by “lies and recklessness”

4/ the false prophets “walk in lies” and do not expose corruption of Israel; their divinations are flattering; they lead people astray, support evildoers, and make those who listen them to forget God.

The people have at least three reasons to denounce false prophets (Psalm 118:160; Isaiah 45:19; Jeremiah 23:11–32; 28:15–17; Zechariah 13:3; John 8:44; 17:3):

a/ the false prophets fabricate and tell lies, while the father of lies was the murderer from the beginning: lies kill all – those who spread lies and those who trust them – the false prophets and diviners serve as the means of destruction

b/ the false prophets obstruct development–evolution of the people needed for the purposes of God; they attempt to interfere with the purposes of God by covering their lies with the name of God, and by disguising their insincerity with the references to the revelations and wisdom of God

c/ falsehood of the pseudo–prophets leads people astray, to ruin, destruction, and defeat by enemies.

The referred above texts of the Holy Scriptures should discourage anyone from seeking advice or guidance from divination; indeed, for any reasonable mind,

someone’s dreams are nothing more than reflection of someone’s cognitive processes
and figments of someone’s imagination

rods and graven images are nothing more than wood and stone
the sacrificed victims are nothing more than the dead flesh

Consequently, if a ruler of the Babylonian Empire made the decisions with “knowledge” received through divination, it becomes understandable why his empire eventually collapsed and vanished without a trace.

The Hebrew Prophets stressed out the very significant distinction between the true prophet–messenger of God and a diviner:

the prophet–servant of God speaks by the Spirit of God,
and he speaks the truth

the false prophets divine for money or personal gain;
they tell whatever the rulers want to hear, and attribute own dreams to the will of God

In fact, the only proper name for the pseudo–prophets is “liar and criminal”: the pseudo–prophets commit crime by prophesying false and unrighteousness; as a result, they become the scornful men moved by the evil spirit – they have night and darkness instead of a vision and prophecy. Furthermore, the false prophets inflict harm and evil onto the others: the destruction awaits those who prefer the comforting lies of pseudo–prophets to the harsh warning of the true prophet [2 Chronicles 18:4–34; Jeremiah 5:30–31; 6:13; Zephaniah 3:4; Micah 3:5–7]

To the contrary, the majority of survived ancient heathen texts describe the main role of priest–diviner as the true communication with gods. For example, in Sumero–Babylonian temples the specialty of barû priests was communication with gods for the sake of knowledge of the future [Haldar 2]. The texts from Mari archives mention individual diviners and official cultic diviners [Huffman 7, 17] organized in special clans/orders (according to some researchers, Māri, the city on the Middle Euphrates, is the place where the pre–Israelite tribe was formed [e.g., Albright ref. in: Haldar 107].

The diviners of the pagan antiquity pretended to obtain the ability to predict the future by two ways: unintentionally, as the granted above, and as the developed artificially, by the rigorous training, by the specific behavior (e.g., ecstatic dances), or by the specific means (e.g., self–inflicted pain, narcotic substances). They produced their oracles by interpretations of dreams, omens, and signs reflected through the material subjects, which (as they believed) were moved, placed, or shown in particular meaningful order by the mysterious forces–mediators between gods and mortals or by gods themselves. Another type of oracles was communicated during special/alternated (or “alternate” [Zinberg in: Marsh 130]) state of the mind: ecstasy, self–identification with deities, or direct communication with them. The altered state was evoked by the smoke of specific herbs, consuming or inhalation of narcotic substances, by ritual behavior, dances, and special mental techniques.

Whatever the cause of their mental condition was — inherited mental disease, manner of life, narcotic substances, body movements, self–hypothesis, self–inflicted suffering, special training, or other means — during the altered state of the mind, diviners conveyed the fruits of their imagination. Insanity and imagination corrupted by the disabilities to discern, to learn, and to speak truth are the source of diviners’ oracles and “divine” knowledge. When their forecasts and predictions had the apparent truthfulness, it was either the consequence of the diviner’s analytical reasoning or disclosure of the will and realization of the plans of the earthly rulers for whom the diviner worked.

The sources and contents of the oracles might be divided into two groups:

– divination by the material items; the information provided by diviners was their own verbal interpretation of material subjects, omens, and signs; for example, the order of animal’s or bird’s bones cast by a diviner, or an explanation of the meaning of celestial phenomenon and its connection with the destiny of a ruler

– divination by “inspiration” resulted from the state of ecstasy; this type of information usually was presented as the interpretation of direct messages of gods with minimal apparent involvement of diviners; for instance, the special priests, or sometimes the seekers of oracles themselves, interpreted the obscure oracles, which the Delphi priestess uttered after she consumed halluciogenic and reached the altered state of the mind.

For the ancient Greeks, the divination by material items (especially the interpretation of celestial phenomena) was the serious matter, perhaps, in the same degree as today’s scientific and weather forecasts. They constructed their astrological predictions upon the observations made by the Assyrians since the beginning of times and ascribed celestial events to the laws of nature, which they identified with gods. The Greeks also employed different methods of divination and widely applied the “knowledge” obtained during ecstasy or altered states of the mind [e.g.: Bevan 130, 134–141].
For instance,—the first set of methods is based on an ability of mind to reach the state of ecstasy, which was expected to activate clairvoyance of diviners and soothsayers (Professor Meek defines soothsaying as an ability to reach the state of ecstasy and to become a shaman [Meek ref. in: Haldar 109]). —the second set included submission to deities who—as the pagans believed—forcefully enter the diviner’s body. The ancient Greeks, for instance, believed that Apollo speaks and discloses the divinity to the worshiper. When diviners and priests attempted to convince their spectators that gods have entered their bodies and are communicating through them, they manifested the symptoms of insanity (for example, see description of the Sibyl’s behavior in *The Aeneid*). The ancient Greeks recognized such madness as the gift of gods and named it prophecy; they believe also that the sensors of “divine” madness or “prophetic” trance were Apollo and Dionysus. —Dionysus, in the god of *senses* originally portrayed in the image of the satyr—horned serpent—absorbed the features of different ancient deities of death, insanity, and destruction. Artificially invoked and then (for the next generations), inherited insanity became the distinguishing mark of the cult of death. The Maenad rites vividly illustrate the “divine” madness cultivated by the Dionysian followers. The symptoms of the same insanity can be traced in behavior of Alexander of Macedon whose mother was the initiator of orgiastic rites of Dionysus [Graves 1:105, 114; Plato *Phaedrus* 244a, c, 265a–b; Plutarch *Alexander* 253–254; Vergil 6:51–58, 84–89]. However, sometimes insanity presented as “possession by gods” was a carefully designed show intended to influence the society and, firstly, its rulers.

The most elaborated rites of divination came from the orgiastic Dionysian cult. Heraclices refers to Dionysus as “the god of death” [Heraclices qtd. in: Bevan 140]. Not only the physical destruction caused by the Maenads could be the source of such a reference: the artificially evoked altered states of the mind, which result in permanent or temporary insanity, spell death of the reason. Perhaps, it is one of the explanations, why the Hebrew Prophets defined divination as abomination, rebellion, and sin against God—our God is God of wisdom and knowledge.

The source and place of origin of Dionysian cult remain unknown. Some researchers assert that the ancient Greeks considered the earliest version of orgiastic Dionysian cult as the insult to gods, men, and the social and political disorder [Jaeger 57–58]. Another assumption is that this cult was introduced by the tyrants who struggled for power. Therefore, needed the deprived of reason and unreservedly obedient human weapon. However, the nature and rites of Dionysian cult are the logical inference from the dark clandestine cults practiced by the elite of the Chaldeans and the Minoan civilization and modified for consuming by the ordinary population; those cults were rooted in the remnants of the knowledge created by the evil imagination of the first race of men from which the first Earth was purified with the Flood.

The original Dionysian cult focuses on death and destruction. At the first stage of initiation, orgiastic rituals suppress, then, destroy the inner structures of the consciousness. The resulting impairment of thinking allows repetitive re-programming of the conscience: the initiated become easily managed slaves who are deprived of faculty of deliberation.

The second stage involves ritual killings and human sacrifice: the initiated learn to please the deity with death of living beings and to focus own existence on death and destruction of the others.

Then, the initiated pass through the selective rites: the followers of the Dionysus have to be divided into two groups—the elite that would live to spread and administer the cult, and the ordinary initiated who compose the majority of the followers. The majority becomes the ultimate weapon of destruction unreservedly obedient to the elite. The selected part of the ordinary initiated (those who do not fit for the purposes of the elite or are unable to serve the elite’s purposes) is allowed to pass into the third stage, which must be completed with ritual suicide as the offering to the deity [The Sunset Knowledge].

The main product of the Dionysian cult—unreservedly obedient human weapon—became the most valuable asset of any tyrant and of any social and political establishment, which builds own authority and struggles for the absolute power with the means of suppression, deterrent, and enslavement of own subjects and other establishments, nations, or states. Consequently, the traces of the Dionysian cult could be found in all heathen concepts and doctrines, which provide the foundation for the wide range of cults, religions, and establishments based upon human weapons and other means of self-annihilation.

Usually, the diviners, sibyls, and priests began divination—entered the altered state of mind—with the artificial means.

For instance,—before uttering her oracle, a Delphi priestess inhaled gas from underground of the cave and drunk water from the sacred spring; obviously, there were some chemicals in the gas and water, which facilitated her entry into the altered state of mind

—in their rites and revels, the Maenads intoxicated themselves by wine infused with some herbal substances; during the wild run through forest and mountains, they came into such a rage that they tore to pieces any living being they encountered

—Mesopotamians used different alcoholic drinks to evoke the state of ecstasy

—the temple priests (e.g., the Baal’s prophets and Sumero–Accadian priests) performed ecstatic dances and cut themselves with swords and lances [1 Kings 18:22–29] [Graves 1:105, 112; Haldar 26].

According to some researchers [e.g., Haldar 2–7, 25–27, 30–31, 199], within the Semitic regions, all multitudes of forecasts were derived by two methods: “technical oracle” methods and the state of ecstasy.

In the Sumero–Babyionian civilization, the temple priests had to learn the secret knowledge and to pass special rites of purification and initiation; their main responsibility was to reveal knowledge of the future as the will of gods. The oil in water, the internal organs of the sacrificed animals, celestial phenomena, different omens (e.g., flight of birds), interpretations of dreams, the images and light “seen” during the ecstasy, etc., served as the means to learn the will of gods.

The Romans—consistently with their practical orientation—eagerly accepted the ancient practices of soothsaying with the material objects. The special priests—augurs became the state officials, and each significant event of the official or social life began with the animal or bird sacrifice and “reading” the future or the will of gods in the internal organs (liver, etc.) of the victims.

Oracles by the “divine” inspiration were the mostly admired and trusted type of forecasts. A prophesying priests and soothsayers were acknowledged as “the man of god” or as “the holy man.” However, the descriptions of the behavior of diviners, sibyls, or temple priests of their behavior at the states of ecstasy and “prophesying” prompt the inference that the diviners experienced or imitated insanity.

The descriptions of experiments conducted in the recent Past with LSD–25, mention visions and illusions similar to those, which ancient pagan diviners had during the altered states of consciousness. The encounters with such visions had led to re–discovery of the world of the ancient “spiritual systems” and placed heathen divination within the focus of contemporary psychological (usually Freud–based or openly atheistic) research.

For example, during the sessions of the LSD–assisted psychotherapy or specific “workshops” [Grob with Hal Zina Bennett 15–17, 110, 154],

—“The Divine had manifested itself ... in a modern laboratory ... in a communist country” and had taken over the life of the person (who was under the LSD–25) in the person’s “extraordinary encounter” with own “unconscious”

—some patients with various emotional disorders had visions of deities and demons, “past life” experiences, cosmic events, etc.

—a young German woman identified herself with both “the archetypal great mother goddess” and with the planet Earth

—a professor of philosophy had an encounter with a “council of cosmic elders,” who are the guardians of the universal billion–year old knowledge.

The referred above examples point out the danger of artificially evoked altered states of consciousness and visions, which laboratory volunteers or patients with mental disorders experience under the psychedelic drugs or as the result of special body–mind techniques. Such visions activate imagination, which substitutes

the phantasms for the real world

death of reason for the life of reason

Also, it is noteworthy, that when the contemporary psychologists, armed with materialistic philosophy and all modern scientific tools and techniques, face the necessity to explain the barren world of psychic imagination, they are not different from their ancient pagan counterparts. For instance, the descriptions of individual experience with LSD–25 mention visions and illusions similar to those, which ancient pagan seers had during the altered states of consciousness. The encounters with such visions had led to re–discovery of the world of the ancient “spiritual systems” and placed heathen divination within the focus of contemporary paranormal research, usually materialistic-atheistic and Freud-based (see “Metapsychology and Other Ideas of Sigmund Freud — Critical Analysis – Supplement 2 to this file”).
The Stoics attempted to apply their arithmetical logic, which they define as the laws of reasoning, toward cognition of the future. Their vision of the Universe as an embodiment of the Intelligence led them to the logical inference: the Universe has the fixed order – the Fate. Chrysippus (third century BC) envisions the Fate–destiny as the unchangeable physical order: one thing is always caused by and results from another, and this interrelation cannot be changed. Such a position discloses the simplified mechanical vision of the world: arithmetical logic is incapable of understanding the laws, which govern the phenomena with the complexity exceeding “2+2=4” equation.

In attempt to penetrate the mystery of the future, the Stoics used two kinds of knowledge:
— assumptions inferred or imagined, received through a synthesis of observation
— conjecture resulted from the logical reasoning and knowledge of diviners, and “natural” knowledge, which the soul “receives from gods.”

In some sense, the contemporary analysts and forecasters (who consider the laws of causality, mathematical and other trends as the means to predict the future) follow the practice of the ancient Stoics; consequently, their chances to comprehend the actual future do not differ from those of their ancient counterparts.

Some thinkers of the pagan Antiquity did not share belief in value of the diviner’s knowledge. For instance, Cicero wrote that the knowledge collected as the result of constant observation might provide with the understanding of the links between cause and effect and between sign and event; furthermore, such knowledge could be collected without “intervention and aspiration” of deities [Gellius and Cicero ref. and qtd. in: Watson 58; Cicero De Divinatione II.XI.26].

In the Past, the term divination embraced different practices of “knowledge”–making tools, including omens, signs, incantation, “communication” with the departed, use of the “elements” (especially, fire) to “purge” people and to “heal” their diseases (Deuteronomy 18:10–14). Since, some manifest sides of the “art of divination” have changed: as it is open to the general public, apparently, the contemporary diviners use technical devices and the methods of the ancient fortunetellers, which do not demand sacrifices for prediction and appeasement of their idols. At least today, they do not kill publicly to predict the future by observation of the internal organs (liver, etc.) of the victims as their forerunners – augurs of the heathen Antiquity – did. The most popular means of contemporary divination include:

— traditional for the Western applications of heathen philosophy, such as astrology, numerology, palmistry, interpretation of dreams, “communication” with spirits and with the dead
— tea-leaf reading, Feng shui, I Ching, and other practices borrowed from the East
— interpretations of the sets of symbols provided, for instance, by tarot cards and runes
— interpretation of images obtained with self-hypnosis (crystals), etc.

Infrequently mentioned contemporary methods of divination include “readings” of texture and cracks of cheese (tyromancy) and layers of an onion (cromniomancy).

Contemporary diviners continue to use tools and auxiliary equipment (e.g. astrological charts), the definite and limited initial sets of material objects (e.g., strictly defined quantity of tarot cards, runes, signs of Zodiac, etc.), and rules of combination and interpretation. As the result, they produce a combination of images or symbols, and offer their interpretations–fantasies as revelation of the past, explanation of the present, and guidance/design of the future of their clients.

The tools and methods of divination disclose the essence and danger of divination particularly clear: the limited set of symbols selected and defined during the centuries of practice is expected to provide all possible combinations of the possible futures, which might expect the people within the setting in which the diviner operates. The diviner has instantly to analyze and to evaluate the status, expectations, possibilities, and probabilities of development, which might be available for a client, then, to make initial and general suggestions, to wait the reaction of the client, and to proceed with more specified statements tailored in accordance with the client’s reaction and expectations revealed with this reaction. In all times, successful diviners (whoever they are: a slave girl who earned money for their masters on the street by alluring the passersby or an astrologer who advised the kings, therefore, should be informed in all state, political, and social issues) had to be shrewd and skilled analysts and psychologists.

However, in all the times, the diviners negatively influenced the well-being and sometimes destroyed life of their clients, and not only because they are unable to reveal the actual future. The very source of the “art of divination” simultaneously is its main problem: the imagination of one mind limited and restricted by own conditions of existence is expected to decipher and explicate the life–conditions, expectations, and the future of other people sometimes with background, level of development, expectations, and potential, which are incomprehensible for the diviner. With his “guidance” and “revelations,” diviner provides the simplified prescription, which intervenes with the client’s processes of development/evolution, and might obstruct the optimization of all establishments in which the client participates.

In conclusion, the overall analysis of divination leads to the following inferences (1 through 4), which might facilitate comprehension of the danger awaiting those who accept it as the guidance or designate it any place in the process of decision making:

1. diviners work with the images of the existing – thus, disintegrating – systems; any existing system undergoes manifest or latent processes of disintegration, which are the natural part of existence; the existence within the world of the matter is defined by prevalence of processes: a system apparently exists if the processes resulting in actualization of its innate potency (the life–maintaining processes) prevail the processes resulting in disintegration of the material structures composing the system; a system might be classified as dying or disintegrating at the moment when the latent processes of disintegration prevail, therefore, enter the manifest stage

2. as soon as the diviners work with the images of the dissipating world, they are able to compile only a simplified picture of the world – a model instead of the actuality; it means that they create the simplified, therefore, wrong pattern of the present, which they offer as a prediction and guidance to the future. Design of the future according to the simplified inadequate pattern inferred from the present results in degradation instead of development, because the simplified pattern of development (or the decrease of complexity) makes the evolution–optimization impossible

3. even when the diviners use the wordings from the Scriptures, they pursue the purposes of their masters or their own; they speak on behalf of “other gods” – idols and phantasmas created or adopted by their imagination; consequently, they are not capable of the unbiased comprehensive analysis of the actuality; they lost the ability to create knowledge, which any human establishment needs if it intends to survive and prosper

4. as soon as the diviners provide wrong “guidance” and offer inadequate “knowledge,” which reflects the deficiency of their reasoning and the strategy of development necessary for accomplishment of the evolution, they mislead, deceive, and ruin the people.

In general, the following features constitute the irreconcilable difference between the Hebrew Prophets – the true prophets, and the diviners/soothsayers – the false prophets (Deuteronomy 18:10–14; Psalm 118:160; Isaiah 61:1; Jeremiah 2:8; 5:30–31; 23:9–32; Ezekiel 11:5; Zechariah 13:3; John 1:9; Acts 16:16–18; 2 Peter 1:3–4; 2:19–21; Revelation 22:16):
the source of knowledge:
  God — for the Hebrew Prophets;
  imagination —
  for the false prophets
↓
the power, which originate the message:
  the true Prophets speaks by the spirit of God;
  the diviner is moved by evil — he speaks by own evil imagination:
  according to the prophets and St. Apostles, false prophets/diviners
  are possessed by the spirit of divination
  that is by the evil spirit
↓
the purpose of knowledge:
  fulfillment of the will of God — for Hebrew Prophets;
  for the false prophets —
  knowledge of the future —
  fortune—telling,
which is pursued for the sake of the material or political purposes
↓
the state of the mind and reasoning:
  the sanity and the clear consciousness of the Hebrew Prophets
  during the state of prophesying;
  insanity of the false prophets —
  seers and diviners during the altered states of mind
  and intentionally evoked insanity
↓
the motivation:
  the true prophets speak the will of God — they are unselfish and impartial;
  moreover, they encounter persecutions, imprisonments, and death for their loyalty and love to God
  and for love to the people
  who they must protect, enlighten, and prepare for the Messiah;
  the false prophets divine for money —
  they sell their lies for the sake of own enrichment and worldly convenience
↓
The Master:
  the true prophet is a servant and even a friend of God as Moses is;
  the prophet speaks by the Holy Spirit; the prophetic world is the lamp,
  which would shine in the darkness until the bright morning Star —
  Lord God Jesus Christ — rises in the heart of man;
  any false prophet is
  either pagan (who never knew true God)
  or apostate (who rejected true God);
  all of them —
  the heathens and the apostates —
  serve the arch—evil

In summary,

a/ divination resulting in lies is abomination to God, “an appalling and horrible thing,” the straw, which would be consumed by the fire of the Last Judgment
b/ diviners or false prophets speak on behalf of “other gods”; they invent destructive heresies and false teachings; because of covetousness, they use others for own gain
c/ divination is the means of destruction
d/ false assumptions, unclean imagination, intentional deceit, and artificially evoked insanity compose the set of symptoms for identifying a diviner
e/ divination is the name tag for decay and destruction of the mind that already has lost its God – God of wisdom and knowledge.

And I think that in all times and in all circumstances, three roots originate all evils and three inseparable companions ruin human establishments:

  ignorance
  (that is absence of the true knowledge of God)
  ↓ ↑
  the corrupted and misguided imagination
  ↓ ↑
  self—deceit

To survive, a mind must be focused on God—Creator; otherwise, the mind becomes disoriented and unable to discern truth and false; it rejects the Creator, accepts phantasms and fruits of imagination as the truth, and eventually, faces ruin and destruction of all its creations.

And I try to imagine the progress the societies would be able to make, if the members of the societies and their children learn true knowledge from the beginning and not waste the best time of life on studies of false dreams produced by imagination of diviners of all kinds and scales – philosophizing theologians, atheistic philosophers, marxists, ethics–free researchers, and other false prophets...”

Original post in Folder Archive_2010, Page 4_September_2010
The Strange Knowledge

...Who will comprehend delusions?

Purify me of my hidden ones, and spare Thy slave of the alien [[\textit{\textit{αλλοφυλα}}]] ones – if they do not obtain dominion over me, I shall be pure of the great sin.

Then, the sayings of my mouth and meditations of my heart shall be continuously pleasing to Thee, O Lord, My Helper and my Redeemer.

(\textit{Psalm 18(19):12–14})

...their land is filled, as in the beginning, with divinations as [the land] of aliens [[\textit{\textit{αλλοφυλα}}]], and many strange [[\textit{\textit{αλλοφυλα}}]] children were born to them...

...the land is filled with abominations, even the works of their hands, and they have worshiped that their fingers made...

(\textit{Isaiah 2:6, 8})

...the Lord ... has looked upon the earth from heaven, to hear the groaning of the fettered ones, to loosen the sons of the slain...

(\textit{Psalm 101(102):16, 19–20})

The texts of the Holy Scriptures (\textit{Psalm 18(19):12–14} and \textit{Isaiah 2:6, 8}) speak of something alien, strange [[\textit{\textit{αλλοφυλα}}] and \textit{\textit{αλλοφυλα}} – derivatives of \textit{\textit{αλλος}/\textit{\textit{αλλος}}, with the primary meanings of alien, strange, unusual, different, not similar]], that nevertheless, may obtain dominion/power over man.

In \textit{Psalm 18(19):12}, the key word for understanding of the nature of this alien/strange phenomenon is in the phrase “\textit{παραπτωμα}: ... who will comprehend delusions?”

The word \textit{\textit{παραπτωμα}} is a derivative of \textit{\textit{πτωμα}} – delusion, misconception, mistake, deviation, displacement, shift, missing the mark. Such definitions stem from interpretation of \textit{\textit{παρα–πτωμα}} as a derivative of \textit{\textit{παρα–πτωμα}} – to fall near, to be mistaken, to be apostatized; however \textit{\textit{παρα–πτωμα}} is a direct derivative of \textit{\textit{πτωμα}} – fall, calamity, defeat, dead body – preceding with a particle \textit{\textit{παρα}}, which supplements \textit{\textit{πτωμα}} with the meanings of connection, source, transmission from someone/something to someone/something. As such, the word \textit{\textit{παραπτωμα}} indicates something coming from the defeat, calamity, or dead body, and therefore, establishes the link with other texts of the Holy Scriptures, in which the idol–worshippers (the ones living by the false knowledge of “other gods” – idols) are portrayed as similar to their idols – the pieces of the dead matter devoid of perception and reasoning, destined to perish, yet, to which they serve, especially, as opposed to the ones who serve True God (e.g., in: \textit{Psalm 113(114):3–11; 134(135):13–18}; \textit{Jeremiah 10:1–18}).

In summary, delusion is a fragment of imagination, fantasy, misconception, superstition, myth, erroneous assumption – all of these compile knowledge inadequate to the actuality: the false knowledge coming from death, which is the basis of the reasoning for those who are not of God (in: \textit{John 8:41–47}). Consequently, delusions – the false knowledge defined by the Psalm as strange/alien one – are the great sin before God. So, the prophet beseeches God to purify him from delusions that are hidden in his mind, and to save him from the alien ones that come from outside. If the prophet’s mind/heart is purified and saved from his own alien delusions – if he is not deluded and deceived – his words and thoughts would be continuously pleasing to God, and he would not commit the great sin (\textit{Psalm 18(19):12–14}).

Isaiah the prophet (in: \textit{Isaiah 2:6}) mentions divinations – κληδονισμων [[\textit{\textit{κληδονισμων}}](\textit{\textit{κληδονισμων}}) means soothsaying, sorcery, augury, interpretation of omens]], as it was in the beginning, when the Israelites were settled in the Promised Land among the native idol–worshiping nations, which used divination to create their “knowledge” – fantasies concerning “other gods,” and then,

\begin{itemize}
  \item a/ embodied this knowledge into the designs of the mind and works of hands – idols [[\textit{\textit{κληδονισμων}}] materialized their fantasies concerning their imaginable gods into the material things]]
  \item b/ established rituals of idol–worship including rituals of human and animal sacrifices
  \item c/ maintained their societies and their beliefs and the purposes of their priests–diviners and rulers who interpreted for them the “will” of their idols.
\end{itemize}

Isaiah the prophet also tells (in: \textit{Isaiah 2:6}) of the consequences: τεκνα πολλα αλλοφυλα εγενηθη αυτοις – “many strange children were born to them.”

Traditional translation of τεκνα πολλα αλλοφυλα εγενηθη αυτοις is “many strange children were born to them.” However, τεκνα (→ τεκνα) also means offspring, issue, fruit, produce, and εγενηθη as a derivative of γενομαι → γενομαι means to be, become, grow, make, be turned/merge into, be created, come into existence, emerge, take place, and so on. Therefore, the meaning of the Prophet’s words is that many strange/abnormal products emerged or many abnormalities came into being as a result of acceptance of the alien/strange/abnormal knowledge [[\textit{\textit{κληδονισμων}} – divination]]

By the definition, any strange/alien knowledge is not consistent with the original nature: it is abnormal.

Indeed, for the chosen people, the idol–worshippers were aliens – “children of other gods” – any contacts with whom should be avoided (e.g., in: \textit{Exodus 34:10–17}; \textit{Deuteronomy 7:1–6}; \textit{25–26}; \textit{8:19–20}), and their idols and places of idol–worship had to be destroyed. The prophets referred to acceptance of the idols and idol–worship [[along with the knowledge, on which life and institutions of the idol–worshippers were built]] by the people of the chosen nation as to “go a–whoring” and harlotry; consequently, the apostates are referred to as to adorers, fornicators, whored, seed of adulterers and the harlot (e.g., in: \textit{Exodus 34:14–16}; \textit{Judges 2:16–17}; \textit{Isaiah 2:21}; \textit{57:3–9}; \textit{Jeremiah 3:1–3}; \textit{Ezekiel 6:9}; \textit{23:28–30}; \textit{43–45}; \textit{ Hosea 4:11–13}; \textit{7:4}; \textit{9:1}), and so on; in general, without any respect. Thus, translation of τεκνα αλλοφυλα as strange children is in harmony with such terminology, yet the actual meaning is creation of abnormalities (\textit{\textit{παραπτωμα}}) on the basis of strange–false–abnormal knowledge (see also: \textit{1 Peter 4:3–6}; 2 \textit{Peter 2}; \textit{Romans 1:18–32}; \textit{Ephesians 4:17–19}). Both phenomena – knowledge and its results – are strange and abnormal: they are not compatible with the normal–pure–original human nature.

In summary,

the one could infer that both texts of the Holy Scriptures speak of the strange knowledge, which is alien or abnormal for the mind of the chosen one who is expected to live by God. This knowledge is delusion, deviation/shift from the true knowledge, fantasy and error, which, nonetheless, might obtain dominion over (subdue and enslave) the mind and cast it into the state that is the great sin before God (\textit{αμαρτιας} μεγαλης – \textit{Psalm 18(19):13}) and abomination to God (\textit{Isaiah 2:8}).

How then, the strange–alien–abnormal knowledge could transform people into the slaves of sin?

The words of Lord Jesus Christ (\textit{John 8:31–47}) explain the meaning of slavery and freedom for a Christian.
When the Lord told the people that “If you continue in My word, you are truly My disciples, and you will cognize the truth, and the truth will set you free” (John 8:31–32), the listeners confronted God: they are the descendants of Abraham, freemen, who never were enslaved to anyone; so how it could be said that they would become free? In response, Lord Jesus Christ discloses the true meaning of freedom and slavery: everyone who commits sin is the slave of sin; only if the Son sets them free, they would become free indeed (John 8:31–36).

Thus, the meaning of freedom promised by God is the freedom from sin. This freedom can be given to those who

1. μεινήτε ἐν τῷ λόγῳ – steadfastly keep/stay in the Word of God
2. cognized the Truth
   (John 8:31–32; 14:6; 17:6–8)

Hence, the mind commits the great sin, when it

operates with the strange – abnormal and false – knowledge:
- the knowledge of the idol–worshipers and those who disregarded the law of God
- creates τέκνα ἀλλοφυλα – thoughts inadequate to the actuality controlled by the law of God

The sins of mind include
- false assumptions
- creation of false knowledge
- application of the inadequate criteria of judgment
- planning of actions inconsistent with the law of God [e.g., with which the one would violate The Ten Commandments]
- design of crimes
- deceit
- design of the institutions, which would corrupt the others and inflict harm and detriment onto the others
- planning of deprivation of the others of their possessions [[including health, wealth, and the very life]]
- other thoughts, which are evil and which would result in
  - multiplying of the evil
  - suffering of the others
  - increase of the overall insufficiency of creations of God
  - and the world given into the dominion of man

All these evils can be accomplished only by the mind that is abnormal, because it produces the “strange children,” the abnormal offspring – the thoughts, which are not based on the law of God and which, therefore, are inadequate to the actuality:

- it absorbs the strange/false knowledge
- it creates the strange/false knowledge
- it designs abnormal establishments
  - which would be detrimental for well–being of the others, and therefore, which would multiply the evil
- it is unable to accomplish the purposes for the sake of which it came into being,
  because it lives by the false knowledge inadequate to the actuality

In summary, sin is the failure to accomplish the purposes for the sake of which a human being has been created – to create the good, to accomplish development–evolution:

- own evolution
  as reaching the maximal potency of creation of the good
  development of
  ─────────────────────────────────────────────────────────────────────────────────────────────────────────────────────────────
  a/ own establishments so they would bring the maximal benefits for well–being of the others
  b/ other beings so they would be able of achievement of maximal potency of the good and accomplishment of their purposes
  c/ the world given into the human being’s dominion
  [[or a piece of it – system, reality, state, society, nation, business enterprise, etc.]]

Consequently, the one might envision liberation of the mind as

1. the correction of the present state of the mind: cessation of the shift from the true knowledge [[the knowledge of the Absolute Good of God]] to the strange–abnormal knowledge [[the knowledge of the evil]], because of which [[shift]] the mind
   has filled itself with false knowledge → committed the great sin → became abomination to God

2. establishing of the right focus of the mind:
disregarding
the material world living by the false knowledge –
the knowledge of the evil,
which is strange/alien–abnormal knowledge
for the mind created for the eternity with God
(Israel 44:20; John 8:44)

focusing on
God Whom a human being should love with all his heart, with all his soul, with all his understanding,
because God is everything for His creation,
and because the Perfect Love of God is the Absolute Good, the life and the light for man

3. obtaining the power to live by the words of God, the wisdom to imitate perfection, mercy and love of God, and the power to become the embodiment of the Law of God that is the likeness of the Word–God (Matthew 5:48; Luke 6:35–36; John 13:13–15; 34; 14; 15; 16; 17).

The corrupted imagination, is the foundation of any sin, because, before committing sin by physical actions (words and deeds), the mind commits sin by thought (in: Matthew 5:27–28; 15:19–20; Mark 7:21–23; Proverbs 6:14–15).

Before doing the evil things/crimes, the mind creates knowledge of evil, admits its permissibility, and contemplates how to embody it into the actuality of own existence with the resources a human being possesses or is able to obtain. Therefore, the power of sin rests in the inclined to evil imagination: the evil comes into possession by the mind through over–stimulated and corrupted imagination, which admits a possibility of thoughts, knowledge, words, and actions inconsistent with the law of God, that is inconsistent with normal human nature.

Consequently, freedom from sin becomes possible only after liberation from the power of evil. Liberation from the power of evil might be obtained, if the mind sets itself free [learned to ignore, disregard] of

imagination and its framework, the symbolic–mythical thinking –
legacy of the heathen diviners
↓
the unconditional trust into the false and lies propagates by the others
who possess riches and have the access to the power of coercion
↓
the false and deceit spread through
propaganda, political theology, ideologies, heathen religions and cult,
perverted education based upon defiance or ignorance of the law of God,
and
sciences and doctrines created with Aristotle dialectics and upon heathen philosophy

After revelation of the Christian teachings, the meanings of freedom and slavery are opened at the higher levels: the human mind and the human spirit. Physical freedom does not secure freedom by spirit. Physical slavery and necessity of physical submission to the owners/masters do not deprive the mind of the freedom of thinking, as well as physical death does not deprive of the eternal life (Matthew 10:28); the temporal parameters [the matter, time, space, material things, earthly authorities, power of physical coercion etc.] are irrelevant in the matters of faith, in the realm of the spirit.

Only God the Creator and Father has the power over the human soul, and only God, because of His grace – love and mercy to His creations, transforms the creature of earth/flesh into the child of God living by the Holy Spirit and destined for the eternity with God (John 1:1–18; 3:2–7, 16; 6:35–69; 10:1–30; 14; 15; 16; 17).

In the Present, even if there is physical freedom [to travel, to change employers, to move in another place, to buy that what is desired, and to eat that what is seems to be desirable, etc.], there may not be spiritual freedom. Many live by the imagination, dream worlds, superstitions, neo–heathen religions (e.g., the cults of magicians, witches, vampires, celebrities, supermen, aliens – dwellers of other planets) distributed through all kind of media and mass culture.

The spiritual slavery

begins with delusion – acceptance of the false knowledge as the truth
↓
proceeds and roots itself into the mind through the symbolic–magic–mythical thinking
that became the common mode of thinking within the societies,
which live not by the knowledge of God and not according to the law of God
↓
is maintained with attachment → addiction → subservience to false knowledge,
which is constantly propagated by the contemporary diviners and “opinion–makers,”
and which is constantly spread through all media channels

Cultivation of the magic or symbolic thinking begins in the early childhood, with violent games, movies, and books that

promote beliefs in magic and magicians, aliens from other planets, supermen, celebrities,
deified heroes and leaders, other idols, etc
↓
plant false expectations and deceptive beliefs into the power and
reality of the dream worlds created by human imagination
[that in fact, are the beliefs similar to those of idol–worshipers who worshiped products of own imagination]
↓
shift the child’s mind from the actuality into the dream worlds of imagination
and then, feed child’s mind with abnormalities and perversion, which are propagated as the norm

The actual daily reality is that the false–abnormal knowledge takes dominion over the child’s mind through the multitudes of books, movies, video and computer games, media, culture, customs, and other διαφανεια ὑπόθεσις – abnormal products/creations of social, religious, political and other institutions, which
establish the patterns of violations of The Ten Commandments and the words of God by transforming murder, thievery, corruption, perversion, vice, and deceit into the legitimate and even normal components of the dream worlds, which are spread through entertainment, education, and cultural values.

impertinence is crimes against God and men, and other creatures of the earth, because, technically, they are committed in the mind of the participants, in the shared dream worlds, and at the Present, they – until some moment of time – do not culminate in actual bloodshed or other evil deeds.

ultimately, take the place of the actuality by transforming the mind of a child into the mind of a criminal.

The ability to commit crimes within mind transforms a child into the receptacle of the evil and makes a child ready to commit crime(s) within the surrounding world that is to commit crimes against the real people; the misguided mind living by the dream and figments of imagination already has lost the abilities to think adequately, to adequately perceive the surroundings, to judge it adequately: it is not capable of adequate evaluation of own actions and its consequences.

Many forgot or even never knew the simple truth: whoever commits crime in his heart–mind is guilty in the crime (cf.: Matthew 5:27–28; 12:34–37; 15:15–20). Therefore, creators, sellers, and disseminators (free or commercially–motivated) who

a/ create and propagate abnormal beliefs into magic, vampires, aliens, other strange creatures
b/ create, share, and propagate the dream worlds filled with violence
c/ the parents, guardians, and educators who allow children, students, apprentices to consume these products of corrupted imagination

all of them pollute and corrupt the heart–mind of the children

transform them into the potential criminals

[[those who contemplate and can commit crime]], which very easily might be made the actual criminals

[[those who arise against their neighbors with violence and hatred and do commit crimes]]

The false/abnormal knowledge became the very fabric of the societies and other establishments; it poisons the mind and transforms it into the living dead who are lost within the unreal dream worlds similarly to the dwellers of the Phoenician inferno who wonder helplessly and purposelessly within the dense fog, unable to sense anything and unable to find the road to light.

In general, the one could infer that it is hard to discern presence of the rational thinking within the contemporary societies:

– from one side, the societies establish plenty of institutions for preventing of crimes, catching, judging, and punishing the criminals, and taking care of the victims

– from the other side, the societies themselves nurture the criminals and prepare the ground for the crimes.

So, how to protect children from the destructive influence of the godless society and godless institutions that assumed the right to corrupt and pervert children through education and entertainment and therefore, continuously increase the overall burden of the evil depriving the society, which harbors them, of any hope on the better tomorrow?

The Christians have no right to physically harm even those who harm them: they cannot punish or put out of business those who, under protection of the civil laws, corrupt children through media, education, books, movies, games, and other channels of communication, those who constantly and even violently attempt to intervene with parents’ responsibilities to prepare their children for service to God, so their children would obtain the everlasting life in His kingdom. Does it mean that for the Christians and for all other inhabitants of the world any hope is lost?

Love to God and knowledge of God can protect a child from corruption spread by the perverted servants of the evil, and his mind from enslaving by the strange knowledge that casts him into the inferno of the evil. God sets the mind free with the knowledge of Truth (John 8:31–32; 14:6); God exposes foolishness and void of diviners and false prophets; God gives to His people wisdom and understanding, and with them, the eternal life (Job 5:8–16; Proverbs 4:6–12; Isaiah 44:24–25; John 14; 15; 16; 17; 1 Peter 2–12–25; 2 Peter 1:2–11; 1 Corinthians 3:19–20; Ephesians 1:2–14; Galatians 5).

Thus, the inference is simple: the parents, who want their children to live, must educate their children by giving them the knowledge of God and by making the Holy Scriptures their guide, textbook, and the main source of knowledge of God and the Law of God. Only the words of God impart the righteousness, establish the conscience and moral strength of a child, and therefore, annihilate the seeds of the evil within the mind of a child. Then, the societies created by the ones who are free of the evil shall be free from riots and the violent crimes, because it shall be no evil, injustice, hatred, and other reasons that transform people deprived of the knowledge of God and His law into rebels and criminals. The truth is that

1/ only societies and other establishments founded on the knowledge of God and based on the law of God are empowered to survive and to sustain development of mankind until it completes the purposes for the sake of which God created human beings.

2/ the total ruin ([described by the διαφθορως pattern – see Apocalypse]) is the normal end of the slaves of sin who are not of God (John 8:31–47), who live by delusions – the alien–strange–false knowledge, the father of which is the arch–enemy of men: ανθρωποκτονος, ανηρ–murderer or one composed of the flesh of murdered men]]), the man–muderer from the beginning (John 8:44; Genesis 3:15–16, 20).

And I think that the freedom promised to the fettered ones and the children of the slain (Psalm 101(102):19–20), firstly, is the freedom to choose life and freedom. This choice is given through Christian teachings.

The tragedy of the world is the inability to discern the fetters of sin and evil, which assumed the form of the dream worlds – strange children born by the corrupted imagination intently bent upon the evil (Genesis 8:21) and living by the strange–alien knowledge of the evil, which is abnormal to the human nature.

Only knowledge of the Truth empowers the mind to crush the fetters of death and to come to the Light that leads into the eternity with God (John, 1 John)…"

Original post in Folder Archive_2015, Page 6_ June_2015

Notes:

ZR1 Some meanings of παραπτωμα are similar to those of ομηρωμα or ομηρημα – sin: missing the mark, mistake, fault, error, defect, weakness, imperfection, ill, transgression, crime. So, the common translations [R] of παραπτωμα are transgressions, errors, faults, and sins, although the precise meaning of sin is conveyed with word ομηρωμα, as it is, for instance, in Psalm 50(51):2, and John 8:35.

End of Note 6

19
The Truth is knowledge of God that is granted by the Holy Spirit to those who love God and who prove their love by observing the law—commandments—words of God—that is to those who do not commit iniquities—sins—violations of the Law of God (in: John 8:31–32, 34–36; 14:23–26; 15:10; 16:7–11; 17; 1 John 2; 3; 4; 5).

Concerning sin, see Note 27 to Selections & Reprints
Concerning slavery, see Concept of Slavery — Supplement 3 to Selections & Reprints

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.

Two general frameworks of knowledge exist, which sustain work of two types of human mind [the evolving mind and the degenerating—collapsing mind] and define created knowledge and its consequences — thoughts, words, and actions of man:

— one of them is based on the knowledge of God conveyed by the Holy Scriptures (The Books of The Old Testament and The New Testament) — it accommodates evolution of the human mind as preparation for the next phase of existence, the eternity with God

— another is the heathenism; acceptance of the heathenism initiates anti—evolution— degeneration of the human mind, and triggers off collapse of the human reasoning.

The main differences between these two frameworks:

1/ contents of knowledge:

knowledge of God is the Truth that initiates evolution of the mind and leads it into the eternity with God

knowledge of “other gods” is false — lies, fruits of perverted imagination intently bent upon evil that separate the mind from the only One True God and lead it into the eternal darkness/death

2/ the attitude toward God and toward His creation — a human being:

love to God and love to the creations of God is the essence of creations of the mind that operates upon the true knowledge

hate to God and to the creations of God is the actual essence of the creations of the mind that operates within the heathen knowledge framework

As soon as any concept, assertion, doctrine, religion is build upon a general core — the attitude toward God and attitude toward man, identification of the actual attitude behind slogans, philosophical doctrines, theories, assumptions, assertions, speeches, etc. provides the key for understanding of the framework of knowledge — its source—root, the potential of the good or the evil it carries, and the future of those who would accept concept, assertion, doctrine, religion as the truth

3/ results:

the mind that operates with true knowledge is empowered to survive

and to evolve for the next phase of existence — eternity with God

the mind that operates with false knowledge is not empowered to survive

and, along with own annihilation, it initiates collapse and ruin of all its creations/establishments that are in the sphere of its influence

Consequently, the mind has the choice between two realities:

1/ the reality of the evolution (life as the ascent to the eternity with God) based on the knowledge of God and violation of His Law.

2/ the reality of anti—evolution (death as eternal separation from God) based on the knowledge of the evil — the heathenism.

The reality of evolution is based on knowledge of God; it accommodates development—evolution of the human mind as development of the maximal potency of good. This development is accomplished through cognition of new knowledge and creation of new thoughts, which lead to a/ unfolding of own unlimited potency of creation of the good, and b/ actualization of the maximal creative potency through the thoughts, words, and deeds with which the mind materializes own dominion over the world of the matter given into its possession.

Anti—evolution is death of human reason, degeneration of the human nature, and utter destruction of the world resulting from systematic and constant rejection of God and violation of His Law.

The reality of anti—evolution accommodates degeneration of the human mind. Deprivation of the true knowledge of God leads to insufficiency of a particular, vital, knowledge — the knowledge of own nature and of the world in which the mind has to survive and accomplish its mission. In this case, mind is barred from access to the divine energy of creation. [[which the normal mind accesses through the faith in the Word—God if it lives according to the law of God]].

Consequently, the mind has no choice but to revert into the regime of insufficiency: it loses the right discernment and became incapable of normal perception of the actuality.

Such a mind feeds itself with the surrogate — images of the matter/flesh, which are perceived/processed by the matter/flesh — and creates insufficient thoughts inadequate to the complexity of the considered subject (e.g., the drugs developed through the experiments on animals and then, applied to human beings trigger off the disorders, which are much worse than the diseases they claim to cure). Ultimately, the mind becomes unable to ascend to the levels of complexity appropriate to its nature: it becomes insufficient—sick and then, it is transformed into the living dead trapped within the evil time — the reality of death, similarly to fishes that are taken into the evil net (Ecclesiastes 9:12).

Lord God refers to such minds as to those who see and hear, yet, do not perceive/comprehend, so, they do not turn to God that He would heal them (Matthew 13:10–15).
The anti–evolution culminates in inability to contain the knowledge of truth, therefore, life; only knowledge of evil and death can be learnt: outcome of the anti–evolution is cognition of the ultimate evil, perversion–degeneration, and transformation into the offspring–embodiment of the ultimate evil – death (cf. in: John 8:37–47).

Everyone understands that without food, human beings starve to death, yet, not all realize that, without the Love of God that is the omnipotent divine power – the source of life, the energy, which creates and sustains existence of every living being of the Universe, and which is carried by the Word–God (John 3:16–21; 6:37–40; 15:1–6; 17: 1 John 4:7–21), the mind is able of nothing. The mind’s self–deprivation of God produced heathenism of the Past, in the Present, it sustains the contemporary heathenism, which, for instance, underlies atheism, cults, and ideologies, which lead to deludification of leaders of all kinds of human establishments and demand enslaving and denigration of ordinary people encaged within such establishments. In the desperate hunt for knowledge, the contemporary sciences have overthrown all limits of humanity and humanness; however, they gained nothing besides additional details of the same portrait of the same arch evil – death. And it could not be otherwise, because the world is set by the wisdom of God and only God grants wisdom and knowledge (Jeremiah 10:12–14; Wisdom 6:12–20; 7:7–30; 8:1–4, 21; 9:1–18), yet, who acknowledges God now, who observes His Law, and who seeks wisdom today — idol–worshippers and ethics–free atheistic sciences?

In general, the anti–evolution might be envisioned as spiral unfolding as the sequence of cycles of repetitive failures, which would end only with the end of the entire establishment–settings. Each cycle is a slightly altered version (new king, new enemies, new generation of people, new set of the means of annihilation – e.g., either famine or war) of the general pattern of collapse/total ruin ([διαφθορά] pattern – see Apostasy]) triggered by rejection of the knowledge of Truth.

Similarly to the dwellers of the Dante’s Inferno, the relapsed into idol–worship mind has no possibility to leave the downward spiral of anti–evolution, to break the loop, to return into the original settings and conditions: it: has been debilitated, and it plunged to the reality of the anti–evolution, which accommodates death of human reason, degeneration of the human nature, and utter destruction of the world resulting from systematic and constant rejection of God and violation of His Law. The anti–evolution is the totality of processes of degeneration, decay, perversion, and corruption – all of them completed with the annihilation.

The anti–evolution is different from the natural process of disintegration–death that is the natural end of all systems arranged from the structured matter within the world of the structured matter. The anti–evolution/decay of the systems created for evolution–development.

In the terms of systems theory, the anti–evolution is the decrease of the level/degree of complexity; for instance, as degeneration and fading away of plants grown from the seeds sown in the unsuitable places, which had no means of proper development (Matthew 13:1–7, 18–22).

Such decrease of complexity is inevitable, because the anti–evolution is driven by insufficient/false knowledge – the knowledge of the evil. Consequently, the human anti–evolution is a process of degeneration and corruption

actualized through learning/absorbing the knowledge of the evil, which is embodied into own life and the life of those who compose the sphere of influence ↓ completed with the ultimate total ruin ([διαφθορά] – in: Psalm 106(107):20) that is with degeneration, collapse and destruction – physical, moral, and religious

The knowledge of the evil may be likened to the ancient leprosy ([the deadly disease mentioned in the Holy Scriptures, which destroyed the nervous system transforming a living human body into disintegrating flesh incapable of normal perception]) it: debilitates→paralyzes→destroys a human mind:

the knowledge of the evil ↓ makes the mind incapable of the right discernment ↓ makes possible deprivation of life-giving knowledge of God ↓ elevates immorality and other abnormalities at the rank of norm

In the presence, the media channels are filled with propaganda of corruption, the one who searches for true essence of popular movie, book, game, etc. could easily discover within the pattern of violation of the law of God. As Isaiah the prophet wrote (Isaiah 59:1–15), they speak vanities, empty words, and conceive troubles: they hatch asps’ eggs with poisonous creatures within, and their works are worthless. Their ways are the ways of iniquities, crimes, and bloodshed, the judgment, understanding, and salvation have gone from them.

If we judge by the content of media, including daily news all over the world, seemingly, immorality became the way of life, or even the norm in social, political, religious, and personal life: the virtue, righteousness, justice are forgotten.

It looks like researchers, scientists, educated part of the population, and those who have responsibilities to sustain life and progress of the society, to educate and entertain the population, ignore the lessons of the history. They do not acknowledge existence of an unbreakable pattern:

immorality initiates anti–evolution and culminates in destruction ↓ the immoral or virtues/ethics–free mind triggers processes of collapse and disintegration in all spheres it controls or can influence ↓ destruction awaits any mind that attempts to live without knowledge of God and violates the law of God

The logical reality of anti–evolution founded upon atheism and other heathen doctrines, which do not recognize true knowledge of God, accommodates the processes of dehumanization of man, transformation of man into the beast without any remnants of humanity, and consequent annihilation of humans.

The ancient idea of the evolutionary spiral proved itself to be true concerning the spiral anti–evolution: with each new generation, in different times and countries, the pattern of the rejected knowledge (as the lesson that the pupils do not comprehend), is repeated in increased scale and with increased persuasiveness (that is with increased insufficiency and suffering). Yet, again and again, some minds reject knowledge of God, choose the false assumptions as the actuality, pursue corruption, and finish with ruin and death.

The living dead (Matthew 10:5–8; 2 Peter 2:1–22; Jude 3–16) are those
1/ who were not given a chance to learn the true knowledge of God (Matthew 10:7–8)
2/ who were offered, yet, rejected the true knowledge of God (Jude 12; 2 Peter 2:1–2, 20–21).

Such beings carry death within them, because they live by the evil and are spreading evil. Willingly (because of corruption) or not–willingly (because of ignorance), they deceive, enslave, corrupt, and attempt to murder (spiritually or physically) the living ones. Although evil has many purposes and the arsenal of evil contains many things, the main target of the living dead is the human mind–reason and the main weapon is deprivation of truth: the actual end and death are in deprivation of knowledge of God, because of the structural human intelligence and the very humanness do not exist.

Hence, there is a possibility to recognize (therefore, to overcome) the living dead by the knowledge they convey or reject and by that what their ideas, words, actions, and establishments bring to the others: prosperity and good or poverty and suffering.
A priest is the messenger of the Lord Almighty. The mission and purposes of the Old Testament’s priests – the sons and descendants of Levi – included, for instance, such things as to serve God, to keep and to convey the law and knowledge of God, to walk before God in peace, to keep the covenant of the Lord, and to turn people from unrighteousness [Deuteronomy 10:8–9; 33:8–10; Malachi 2:1–7].

The Old Testament prophets refer to the apostasy of the chosen people who rejected God and became idol–worshipers as to harlotry. Hosea the prophet wrote (Hosea 4:7–19) that the people of God became as if they oxu əyw ywou – have no understanding. So, God promised to reject them as the priests, and to turn their glory (glory of ancient kingdom of Israel) into shame, because they have sinned before God according to their multitudes. In the same way as they went astray in a spirit of whoredom – by believing in signs and sacrificing to idols, in the same way as they mingled themselves with harlots and the polluted ones, similarly, their daughters will go a–whoring and their daughters–in–law will commit adultery: as they have chosen the ways of Canaanites (the Phoenicians), so they shall be ashamed.

The Book of Isaiah begins with description of the people who became loathsome to God – a people full of sin, lawless rebels. They do not know God: they rebelled against Him and disregarded His law. Their hands are full of blood; they are murderers, thieves, rebels, and transgressors; there is no soundness in them. Their princes are rebellious, companions of thieves, loving bribes, seeking after rewards, and not doing justice. Their silver is worthless; their merchants are deceitful; their cities are burned with fire, and their land became desolate – the strangers devour it at their presence. Their main city once full of judgment became a harlot; they shall become powerless, and their destiny is ruin and annihilation [Isaiah 1:2–31].

In another chapter, Isaiah elaborates his vision of the sinful men and their world (Isaiah 59:2–15); his descriptions allow comprehension of the meaning of sin, its manifestations, and its consequences.

The spiritual harlotry or unfaithfulness, as the sin of wandering disloyal human spirit, transforms a human being into the living dead. Spiritual harlotry is inseparable from physical corruption leading to death, and the prophets (e.g., Isaiah 59:2–15) describe apostates and idol–worshipers as sick men within the sick world awaiting annihilation:

the people are degenerates
incapable of normal and creative life and unable to protect themselves and their land
↓
their world is poisoned with the evil;
their works are as spider webs unfit to be the garment;
misery and ruin are completion of their ways
↓
corruption and harlotry took place of righteousness and justice;
they have no truth nor judgment nor understanding nor enlightenment
↓
their economics ("silver") lost values and, therefore, became useless
↓
their land is devastated;
they do not have peace, their endeavors are unrighteous and unsuccessful
↓
the strangers (forerunners of the conquerors)
already devour their land at their presence
↓
their imminent destruction (war, slavery, death) is coming

The spiritual harlotry is disseminated through knowledge of “other gods” and assertion of permissibility of any kind of corruption and perversion, especially, as the rites of idol–worship; the examples are the Orphism and other doctrines, which sustained the cults of the heathen nations surrounding Israel [the knowledge referred in the Holy Scriptures as lethal poison of asp and viper – e.g., Psalm 90(91):13; 139(140):3; Isaiah 59:2–5] and later, through the philosophical doctrines, social and political utopias of Plato, Aristotle, and their followers penetrated the Western civilization. If the one desires to survive and enter the everlasting life in the presence of God, he should consider “knowledge” of the idol–worshipers as the lethal poison that debilitates the heart–mind and makes it incapable of 1/ perceiving God and 2/ being in the presence of God.

In summary, the prophets connect the idol–worship as disloyalty to God with death – firstly, death of reason, then, physical annihilation: the inevitable companions of idol–worship, such as immorality, corruption, and insanity, lead to collapse of intelligence/reasoning and issuing inability of sound judgment, therefore, inability of survival.

In the New Testament, the meaning of apostasy as spiritual sin is deepened, because the human evolution advanced to the last stage at the earth: the phase of development, in which the transformation of the human essence – soul, spirit, or soul–heart–mind – into the being prepared for the eternity with God the Spirit, became the reality opened for human beings who desire to obtain immortality with God.

For instance, Lord Jesus Christ forgave the woman taken in adultery and the woman who was “a sinner in the city” and who kissed His feet, washed them with her tears, wiped with the hairs of her head, and anointed them with the precious oil (John 8:2–11; Luke 7:36–50). Yet, He said to the learned scribes and Pharisees (Matthew 21:31–32; 12:34; 23:13–18; Mark 7:1–9) that they maintain the appearance of righteousness, that they look as whitened graves beautiful outwardly, while inside they are full of dead bones and uncleanness: they are the hypocrites, “serpents, offspring of viper” who murder and crucify and persecute the messengers of God and prophets; they worship in vain teaching the doctrines of men, and the harlots (as ῥοπαλί – sinners by body) go before them into the Kingdom of God.

Concerning the Phoenicians, see The Curse of Cain – reprint follows, and Ancient Civilizations: Legacy Overview Reprint. “The Curse of Cain …and now you are cursed more than the ground, which has opened its mouth to receive your brother’s blood from your hand… [Genesis 4:11]”

After murder of his brother, Cain went out of the presence of the Lord. Two things Cain carried into exile: the curse, which defined his punishment, and the mark, which God set upon him to prevent assassination by those who would find him. Obviously, the main meaning of Cain’s exile was deprivation of the presence of God: Cain fled from God, and his worst punishment was wandering in the void of evil. Although Cain expected to be fugitive and vagabond, he eventually settled in the east of Eden, in the land of Nod. Cain built the city and named it after his son, Enoch. Enoch had a son, then, grandson, and then, great–grandson… The fifth in the Cain’s line was Lamech, who repeated the sin of Cain: Lamech murdered young man. Three sons of Lamech began the process of professional division among men: one became the father of those who dwell in tents and have cattle; one was forger of all instruments of iron and bronze; one was Jubal – the father of those who play the lyre and pipe [Genesis 4:1–24].

So, eventually, the desire of self–exaltation inherited from Eve became a component of creativity in the fields of music and arts intended for spectators… Adam, who originally was created in image [and likeness of God, and then, was clothed with garments of skin, became the father of a son in his own image and his own likeness – Seth. Seth is the ancestor of Noah who survived the Flood; from the sons of Noah all nations of the world sprang. Along with the blessing of life at the after– Flood earth, Noah and his sons received the God’s warning: do not shed blood of man, because man was created into the image of God. So, the curse of Cain also survived the Flood. After the sin – in fact, crime – of mockery and humiliation committed by Ham against his father Noah, Noah put the curse onto his grandson – Canaan the son of Ham
had to carry punishment for the sin of his father: he had to be the slave of slaves to his brothers and relatives. So, Canaan became the father of the cursed nations. The land of the cursed Canaanites was destined to be the Promised Land of the descendants of Abraham, when the cursed people would fill the measure of evil with their iniquities and the time of their extermination would come (Genesis 1:27; 5:1–32; 9:18–27; 10:6–20; 11:6–9; 15:13–21; Deuteronomy 7:1–5; 9:3–6; 20:16–18).

Sidon, the first-born son of Canaan, became an ancestor of the Sidonians. Destiny of the Sidonians illustrates the meaning and consequences of two curses – Cain’s curse for murder of the brother and Canaan’s curse for sin against the father.

The Sidonians populated the land and built cities; two of them – Tyre and Sidon – became the mother–cities of the unique establishment, which entered human history under the name of the Phoenician civilization. Definitely, the curse of Noah has the meaning deeper than the Sidonians–Phoenicians assumed the power over the sea after destruction of the Minoan civilization; they also became most skilled traders (including slave trade).

The ancient heathen historians believed that the Phoenicians share the same roots with the Minoans. If to follow the myth, the Phoenician civilization might be called the sister–civilization of the Minoans: Phoenix (an eponymous ancestor of the Phoenicians in the Greek mythology) was a brother of Cadmus and Europe. “Phoenix” means “red,” and for the ancient pagans, red was the color of death: the myth reveals the particular expectations concerning the Phoenician world.

Eventually, the Phoenicians extended the net of their settlements into Northern Africa, Anatolia, Levant, and Cyprus. Their skills in naval expeditions, trade, wood and ivory carving, manufacturing of dyed clothing, embroidery, gold, metal, and glass works were unsurpassed in their times. The survived clay, gold, and bronze statues and ivory figures illustrate the outstanding craftsmanship. Solomon the king in Jerusalem employed the subjects of Hiram the king of Tyre; they made artifacts of gold, silver and other metals and fabrics and carving works for the temple in Jerusalem (2 Chronicles 2:1, 3, 7, 11–14). However, the figures and statues identified as images of the Phoenician deities have vicious and ugly faces and malformed bodies.

Contrary to the archaeological evidence [e.g., in: James 43], some researchers assert that it was the Phoenicians who invented the alphabet and writings [e.g., in: Servadio 3, 75]. However, besides business and temple records and inscriptions on tombs, the Phoenician civilization left practically nothing; there is no written documents, tablets, etc., which would reveal the essence of culture and intellectual life. The Phoenicians are almost forgotten. The memory of them is kept only in the Bible, the Assyrian chronicles, and few works of the Greek and Roman authors – the scarce and hostile mentions left by the Hebrew Prophets and priests, scribes, and philosophers of the Mediterranean nations, with which the Phoenicians conducted commerce, waged wars, and among which they lived and vanished. Probably, the adverse silence of the Past explains why the published studies of the Phoenicians are less numerous than those of the ancient Greeks and Egyptians. However, there are other languages – the language of deeds and the analysis of the deeds, which might reveal the essence of the lost civilization with the same clarity as written descriptions would.

The Phoenicians were famous for their art of divination, magic, maledictions, and superstition; they were known as the corrupt, brutal, and conquering nation. Jezebel (the Phoenician princess – daughter of the Sidonian king) who became the wife of Ahab the king and who re–introduced the cult of Baal in the Promised Land, is the most hated woman in the history of Israel. Elijah the Prophet predicted that as the punishment for her ruthlessness and for her treacherous behavior, dogs would eat her flesh (for the ancient Israelites, dogs were unclean animals; they consumed unburied cadavers, dead animals, and human waste). It had happened as the Prophet said (1 Kings 16:31–34; 21:1–26; 22:34–38, 2 Kings 9:6–10, 30–37).

The Bible mentions the sodomite rites and other rites of perversion with which the Israelites worshipped idols of the Sidonians–Phoenicians and other surrounding nations: for these practices, the Israelites eventually were rooted out from the Promised Land, and exiled in Babylon (1 Kings 15:12–13; 2 Kings 23:4–27; 24:8–20).

The Phoenicians invented the capital punishment by crucifixion; they crucified their military leaders who lost their battles, some prisoners of war, and the criminals who “did not deserve” to be burned in the belly of their bull–headed deity. They hired mercenaries for the land wars, yet, only the Phoenicians could be soldiers, enroll in the naval troops, and serve as generals and military commanders. They were the most skilled and ruthless kidnapers, slave–traders, pirates, and merchants. The ancient hypocrites also asserted that the Phoenicians are responsible for introduction of luxury and greed into the post–Minoan Greece.

The Phoenicians had lunar calendar; the main festivities with human and animal sacrifices were connected with phases of vegetation e.g., harvest, and New Year. As the Minoans, they believed in death of the deities. Josephus and Lucian [ref. in: Markoe 117–120] describe the annual celebrations in Tyre and Byblos: the priests burned their male deity in effigy and then, celebrated its re–birth through marriage with Astarte, which absorbed many features of the Minoan goddess. This rite symbolized the yearly cycle of vegetation and restoration of the cosmic order. The Phoenicians’ religion might be interpreted as the cult of deadly fire. They ascribed to fire the power of purification; the rite of burning people as sacrifice to their deities was intended to purify the population and the land. The human sacrifice was maintained “by decree of the people.” Suicide by jumping into the pyre was recognized as the road to immortality; those who died by ordinary death were condemned to wander purposelessly within the realm of eternal fog ruled by the goddess of darkness.

Two main rites conveyed the essence of the Phoenicians’ religion for the other Mediterranean nations – their contemporaries: death and prostitution. The Phoenicians burned their children (especially the first–born sons of “sacred” prostitution) as the sacrifice to the male deity, and condemned their daughters to prostitution as the sacrifice to the female deity (the male prostitution also was the part of the Phoenician life).

It looks like the Phoenicians were the business people. They transferred to their deity the sacred king’s duties (to be murdered and sacrificed): the permanent political structures were designed to sustain the Phoenician quest for enrichment and expansion of their settlements without interruptions and complications inevitable for the establishments, which undergo frequent replacements of leaders. As the matter of fact, the Phoenicians had the most advanced social and political order tailored to the purposes of expansion and accumulation of wealth. Two political institutions were responsible for life–maintenance in their settlements: the Senate and the People’s Assembly (in the republican style). The municipalities with the annually elected officials supervised their cities. The Phoenician women had the right to own and to bequest the property; the slaves were allowed to marry, to offer sacrifices, and to buy own freedom.

The works of the Greek and Latin authors allow conclusion that the Phoenician civilization had the unique political structure: it was the network of similar, yet, independent cities–states and their colonies, which spread all over the Mediterranean shores. The Phoenician cities–states were the self–sufficient and self–reproducing systems; nevertheless, the colonies sent their tribute to the mother–cities – initially, to Sidon and Tyre, then to Carthage (after Alexander of Macedonia conquered Sidon and Tyre in B.C., 332 and 330). In general, the Phoenicians developed the strategy of expansion, which is similar to the progressing malignant tumor, which spreads itself over the body of host through metastases – self–sufficient and self–reproducing systems–cells.

Polybius left a description of Carthage – the Phoenician main center in the time of decline, not long before the ultimate destruction. He asserts that the original Phoenician political institutions were similar to those of Sparta and Rome, yet, corruption and degeneration became their actuality. For instance, the politicians obtain offices with open bribery (the Romans punished by death such entrepreneurial efforts). The ordinary people have the “supreme” influence on the state affairs; such kind of democracy Polybius considers as one of the reason of decline, because in Rome, “the best men” made the state decisions211.

The special group of population – professional clergy headed by the king (chief–priest) and queen (chief–priestess) – served deities, offered sacrifices, and oversaw the population. The temple personnel included priests, permanent male and female prostitutes, butchers, and “sacrificers.”

In fact, the “sacrificer” was an executioner, because he cut throat to the victims, drained blood, and then, either put the victims into the hands of the idol from which they felt into the blazing furnace hidden in the idol’s belly or placed the victims with bound feet and faces covered with special masks at the open braizer under the hands of the idol on which victims were cremated in the sight of the worshipers (Cleitarchus describes the idol with the hands outstretched over a braizer on which a child was burnt). Ezekiel the Prophet left a description of the main ritual in his prophecy concerning the Ammonites (who had the similar rites): they are the food of the fire and their blood remains on the ground (Ezekiel 21:28, 32; 22:3, 12).

The Phoenician pantheon included idols adopted from the Greeks, the Egyptians, and other surrounding nations, yet, two main deities headed the hierarchy in all their cities and settlements:

1/ Moloch or Baal – the flesh–thirsty deity of fire and drought depicted as a man with the head of a bull (similar to the Minoan Minotaur) and outstretched hands; the sacrifices – children, adults, and animals were placed into the hands of the idols and rolled down, into the blazing fire
2/ Astarte/Balaat/Tanit – deity of life, death, fertility, earth, and underworld; as soon as girls reached the child–bearing age, they had to sell their virginity as the sacrifice to Astarte (to become the temporary temple’s prostitutes); only after they performed their service (and the priests of Astarte received payment) they were allowed to return home and to be given into marriage.
The ruins of temples do not contain images/statutes of Phoenician deities: there are empty thrones and the beyls – standing stones or “divine markers.” Some architectural details contain the depictions of the “sacred” serpents and solar disks. Some researchers ascribe to the Phoenician religion aniconic tradition, as in Byblos [in: Markoe 125]. However, the assumption of aniconism cannot be reconciled with the sacrificial rites performed before the bronze statues of Baal/Moloch. Probably, the empty thrones in the temples, as well as the exceptional place of the fire in the system of beliefs, might be interpreted as the remnants of the memory of God Who has no image and form; in this case, the statues Baal/Moloch in the places of sacrifice could symbolize the ruthless earthly powers over the cursed men.

The following examples illustrate the Phoenician “piety” [e.g., in: Servadio 97; Markoe 66; Diodorus ref. in: Markoe 133]:

1/ when the Greek army threatened Carthage, the noble families sacrificed own children in an attempt to secure survival of the city: in 306 B.C., two hundred children, and in 310 B.C., five hundred children were burned – almost entire new generation of the Carthage “nobility” was exterminated by own parents who explained the siege of their city with the wrath of their deity (because previously, instead of their own children, they sacrificed children who they purchased from the poor parents)

2/ after one of the victories, three thousand prisoners of war were burned as the token of appreciation for the “assistance” of the deity.

Archaeological excavations at the place where Carthage was situated led the archaeologists to conclusion that sacrifices of children increased in the last centuries before ultimate destruction. If in the B.C. seventh century, animal sacrifices prevailed (initially, an animal could be substituted for a child), three centuries later, burials contain mostly children’s bones. According to an estimate [in: Markoe 135], in the B.C. fourth–third centuries, it was about twenty thousand urns with the remains of burned infants. Obviously, the increase of victims reflects the accelerated self-annihilation.

The rationale behind the Phoenician religion cannot be found in the written documents – they did not survive. Seemingly, there is no information sufficient for understanding why their beliefs, which others found human and repulsive, attracted even the Israelites who already were given the Law and knowledge of God and who were well informed of the Canaanites’ genealogy and the curse of Noah. The Old Testament Books contain the references to the Canaanite rites – sacrifice of children as well as to male and female prostitution – practiced by the Israelites. Even king Solomon (who with his understanding, glory, and wealth excelled all his counterparts) eventually went after “other gods” including Sidonian Ashtoreth (Astarte), although God had appeared to him twice and granted him the wise and discerning mind, the ability to discern between good and evil, and everything his heart desired (Deuteronomy 32:15–18, 32–33; 3 Kings 3:11–13; 9:2; 10:23–24; 11:1–10; 15:12–13; 18:17–29).

The Holy Scriptures provide an explanation of the Phoenician history: the Book of Wisdom refers to the native inhabitants of the Promised Land (the descendants of Canaan) as to the cursed from the beginning, as to those with the inborn evil who would not change their thinking, and who in their self-deceit worship loathsome beasts (Wisdom 12:3–6, 10–11, 23–24). Obviously, the history of the Phoenicians portrays self-annihilation of the people with irreversible abnormal mutations of mind and deep mental disorders (for instance, belief that suicide by jumping into the pure would lead to the eternal bliss).

The Phoenician history provides two clues about the logic behind their religion: a/ they identified their main deity with fire, and b/ they have a particular attachment to maledictions.

The belief in a possibility to purify the people and the land by burning human sacrifices – especially, the first-born – might be interpreted as an attempt to erase the curse of Noah. Noah cursed Canaan for the sin of his father – Ham; Sidon – the first-born son of cursed Canaan became the ancestor of the Phoenicians who sacrificed children as atonement for the sins of the parents. If to consider the particular attraction to maledictions, it could be assumed that the Phoenicians knew the burden of this curse and by burning of children expected to alleviate the punishment of the Present and to prevent the evil Future.

There is no reasonable explanation of “sacred” prostitution besides

1/ the assumption of an attempt to curb the rites of female deity and to control the female devotees, which the Phoenicians could borrow from the Minoans or the Mediterranean nations

2/ the blame put on Eve for the original sin[241z2].

The ancient tradition ascribes to the first-born son a particular significance: he is an heir of the family’s legacy and the main descendant intended to continue the established manner of existence. For the Phoenicians, however, the first-born children could be the fruits of the “sacred” prostitution to which they condemned their daughters, and the descendants of the unknown men: the first-born child was not welcome in the husband’s household. From such a point of view, the inhumane ritual served preservation of the familial inheritance, yet, imposed the unspeakable humiliation and suffering on woman.

Wherever the Phoenicians settled, they carried with them their religious rites: it means that they burned their children and prostituted their daughters voluntarily. The Roman Empire destroyed the Phoenician civilization and abolished the inhumane – even from the heathens’ point of view – religion in the second century B.C. Still, four centuries later, in A.D. second century, the population of Tunisia (Northern Africa) secretly continued ritual infant sacrifices [Tertullian ref. in: Markoe 136]. So, the curse of Noah entailed the worst kind of slavery – the slavery of the mind: the descendants of Ham lived and died in the prison of inhumane religion of self-annihilation, which even during the ruthless heathen times made them the subject of hatred and aversion of the surrounding nations.

However, this aversion does not seem to be logical: the Phoenician cult was consistent with the essence of the cults practiced by the surrounding nations. In particular, all neighboring nations offered human sacrifices to their idols: the society determined the victims and decided the time of their death. The Phoenicians included own infants in a pool of sacrificial offerings (along, for instance, with prisoners of war offered by the state). Yet, the families were allowed to make their final decisions: the family decided would it sacrifice a particular child, would it offer an animal instead of the child, or would it buy a child of a poor family to sacrifice instead of own son. If to assume that a civilization is a particular manner of life based on a particular imaginary world, ultimately, the family carried the essence of the Phoenician civilization as the seed carries the essence of a tree.

The Phoenician civilization became one of the greatest achievements of the unending spiral of the anti-evolution: it has a particular significance, not only because it reveals the potency of evil imagination and its power over the human mind. The Phoenician civilization established the main patterns of corruption, deceit, wars, and self-annihilation embodied into the religious, social, and state establishments.

The prophecy of Ezekiel the Prophet concerning the Ammonites describes also the destiny of Phoenicians, which is similar to the fate of their human sacrifices: they would be given into the hands of the cruel people proficient in murder (the Romans), they would become the food of the fire, their blood would remain on the ground, and there would be no memory about them (Ezekiel 21:28; 32; 22:3, 12). And indeed, the Phoenicians’ fate is obliteration; their main cities were demolished by Alexander of Macedonia (who slaughtered the population of Tyre in B.C. 332, and Sidon in B.C. 330) and by the Roman Empire during the Punic wars (Carthage in B.C. 146); the Punic wars brought the end to the inhumane civilization; the population was exterminated. Today, still, there are no written documents, which would disclose the life of the Phoenicians’ mind and justify or at least explain their beliefs.

Nevertheless, each Christian Church crowned with the cross, reminds the ultimate victory of divine Love over inhumanity of the cursed people.

And I think that the comprehensive understanding of the history of the heathenism might be obtained only if to take into consideration two curses fallen upon man: the curse for the bloodshed and the curse for the utter corruption, which demands exaltation by any means, even by humiliation and mockery of the father. From such a point of view, the history of Phoenician and other ancient civilizations illustrates that anything, which begins with a desire of exaltation, is ended with destruction and oblivion; the history also reveals

1/ the consequence of the original sin[241z2]:

a/ Eve had a desire to become “as God”; so, she disdared the warning of God, and obediently followed advice of the serpent—beast
b/ Eve’s actions triggered separation from God, expulsion, and the curse of slavery and pain
c/ Eve threw away the innocent mankind into the world of death
d/ then, in his desire to be the best and to be exulted over his brother, Eve’s first-born son became the first murderer
e/ ultimately, the Eve’s descendants defiled the beast and began to worship beasts
2/ the tragedy of woman:

The heathenism became the setting in which women actualized unnatural desires and cognized the ultimate evil

a/ for the descendants, an image of Eve became the image of goddess, which brings death and life to men; so, the majority of heathen cults included worship to female deity possessing power over life and death

b/ women exercised all opportunities to satisfy their desires and to obtain the complete power over men (e.g., the rites of Astarte, Minoan goddess, Cybele, and of other versions of female deity); through self-identification with the idol, woman had learnt the ultimate evil, which transformed her into the beast: she murdered living being (including own children) — humans and animals, devoured flesh of her victims, and satisfied her lust with men and with the beasts

C/ simultaneously, woman was denigrated at the level of chattel intended for bodily service to men and reproduction controlled by men who equated woman with slaves and animals (e.g., Plato's Republic and Aristotle's political utopia – see postings for November 2, 2008, and November 9, 2008); so, woman had learnt the worst kind of slavery

3/ utter perversion and hypocrisy of heathen establishments:

Women's duties of "sacred" prostitution at the temple and the consequent sacrifice of the first-born child (the child that could be a fruit of the “sacred” service), which were performed by male priests in elaborated rites, existed within the same establishment; this establishment

a/ from one side, recognized the goddess as the prime deity and maintained exalted status of women, especially priestesses who served their goddess with uncontrolled sexual promiscuity and in the state of frenzy killed and devoured children, humans, and animals

b/ from the other side, forced young women to prostitution and killed their children

4/ the struggle of the cursed people against God:

With establishment of the fertility rites, which demand human sacrifice and bloodshed, with killing of own children, the idol–worshiper attempted to fight God. The rituals and underlying theological concepts of heathen cults reveal the secret core–assumption that sustains existence of all false religions: with the act of bloodshed, man becomes the deity capable of destroying God–Creator.

And I think of misery of mutated mind: just imagine, the pieces of disintegrating flesh, which are deceived and enslaved by the habit of self–exaltation until such a degree that they have lost the faculty of deliberation and ability of thinking, believe that they are capable of destroying God! Indeed, there is an addition to the curse of Cain and the curse of Canaan – the self–imposed curse of corrupted imagination, which creates idols and false religions, and then, throws humans onto altar of the beasts. There are inevitable consequences of rejection of God:

man becomes an idol–worshiper – the living dead
who struggles to fill the inner void with the images
and to sustain own existence with self–exaltation
↓
worship to the idols transforms man into the beast
↓
anything, which begins with self–exaltation, is ended with destruction and oblivion…"
In the seventh century BC, long before the moment described by St. Luke the Apostle, the people received the warning through Hosea the prophet: "because thou have rejected knowledge, I will also reject thee that thou shall not serve as priest to Me. As thou have forgotten the law of thy God, I also will forget thy children" (Hosea 4:6). This prophecy was fulfilled at the days of destruction, when the people were left to be slaughtered, plundered, and enslaved by their enemies, and when, with destruction of the temple, the material foundation of the Judaic civilization was destroyed, and the remnants of the chosen nation were scattered all over the lands ruled by the heathen empire.

In the Orphic tradition, many civilizations and other human establishments were arranged, achieved the zenith of their destructive potency, and were ruined or disintegrated freeing time—space for the next generations of thinkers, political, social, and religious leaders that built realm of anti—evolution.

The Orphism is the most distinctively formed core of the heathenism — idolatry: the realm of false religions and cults the essence of which is worship to the arch—evil in the image of the serpent; however it might be covered with different images — different idols. When the heathens used the word “god,” they referred to either to the Orphic “divine absolute animal” – the dragon–serpent–beast, which headed hierarchy of other gods, semi–gods, and similar mythical creatures, and which was the container of forms of all living creatures, including men. [(and that is why the Orphics did not distinguish among men and animals and the contemporary medicine studies rodents and applies its discoveries in the rodent nature for “understanding” of human nature and treatment of human diseases) — considering Hippocrates the Orphic and “the Father of Medicine” (460–377? BC.), see The Minoan Legacy in Ancient Civilizations: Legacy Overview] or to any other deity included in the flock of global, local, household idols: it was the common belief that “the world is full of gods.”

The Orphism became the root, from which many heathen religions and cults sprung, especially, the cults of serpents/reptiles – the cults of death with worship of snakes and horned animals. The attributes of Orphic deities include horns, paws with claws, tails, snakes, and horned animals. For instance, the ancient Minoan goddess was coiled with snakes and held snakes; originally, Dionysus (the ancient deity of insanity and death) was depicted as the horned serpent; Python the serpent was the deity of divination, its priestesses – pythias – uttered predictions in the state of trance.

The distinctive feature of all religions and cults based upon the Orphism/cult of the arch—evil is hatred to God and to His creation — a human being. This hatred, although might be covered with sermons of peace and love, and slogans of democratic ideals of humanity, manifests itself through body—mutilating laws, sadistic corporal punishments, inhumane executions, justification of slavery and crimes against humanity if they are committed for the sake of the religion and its world—wide domination, and idol—worship to invented deities, deprivation of freedom of conscience and freedom of thinking, and intentionally cultivated ignorance. All such religions also tolerate or even foster especial hatred to woman who might be “lawfully” and according to “the article of faith” mutilated, stoned to death, beaten, sold, raped, deprived of basic rights and liberties, kept in ignorance, murdered – all these in complete agreement with the punishment for the original sin. [(Concerning original sin, see Note 42 to this file], which made earth–man the food for the arch—evil and established special enmity between the arch—evil and the woman (Genesis 3:15—20).

The Orphism sustains theological—political—theological doctrines of Plato, Aristotle, and their followers; for instance, some researchers refer to the Orphism as the source of the “divine Muse of Homer” and of the “sublime theology” of Pythagoras and Plato [e.g., Thomas Taylor qtd. and ref. in Hall (2003) 74].

The Orphic serpentine “theology” is the actual foundation of Plato’s philosophy, especially, the concept of forms—ideas—archetypes, with which Plato, evidently, followed Pythagoras. [(Pythagoras was initiated into the Egyptian–Eleanian–Orphic—other mysteries, and asserted that all material objects have forms as their essence]. Then, logically, if the main – universal or “absolute” – bestial deity contains the forms of wild beasts, why it cannot accommodate the forms of all other creatures and objects, which compose the Universe?

Consequently, if to substitute the philosophical “essence—idea—form” for the Orphic “image,” the ultimate meaning of Platonicism is revealed as a set of phantasms – the irrational imaginary world of heathen cults of serpent, while the Platonicism is recognized as the pinnacle of philosophical thought. Furthermore, in the 1930s, English philosopher Alfred N. Whitehead (1861–1947) referred to the European philosophy as to “a series of ‘footnotes to Plato’” [Alfred N. Whitehead ref. and qtd. in: van Winden 124].

For the unbiased mind, the words covering the essence of Platonicism and issuing doctrines should not conceal the true meaning: the heathens (for instance, the Minoans, Phoenicians, Orphics, etc.) cannot be considered as normal human beings, because they embodied their imaginary world – the cults of the arch—evil and other idols – into actuality of their daily life

worshipped the “divine absolute animal” – their prime deity, the horned and winged serpent, conceived by the cosmic arch–serpent/dragon – by sacrificing human beings and, especially, by devouring flesh of children as the part of initiation into the Orphic elite

considered humans as the beasts made after the image of their bestial deities

worshipped their deities by the rites inconsistent with the normal human nature: sodomy, bestiality, perversion, and temple male and female prostitution.

The Orphic doctrine [in: Graves; Hall; The Sunset Knowledge] became the foundation not only of the Greek heathen philosophy; it also sustains Gnosticism, Neoplatonism, theosophy, and many other cults and assumptions, including those developed within the framework of the Western civilization.

For instance, with the Orphic logic, Manly P. Hall not only infers supremacy of the “philosophy’s God” over “a personal God”; he refers to Orphism as to “theology,” which cannot be destroyed and which “in a more philosophic era ... shall shine forth again with splendor undiminished” [Hall (2005) 218, 224].

Indeed, this “undiminished splendor” of Orphic myths identified as “philosophy” and “theology” still “shines” through the contemporary sciences.

In particular, the contemporary continuation of the ancient beast–worship might be diagnosed, for instance, in transhumanism and in the logic of the contemporary Darwinism–materialism–atheism–driven ethics–free scientists and researchers. The followers of transhumanism are busy by designing improvement of the human nature and manufacturing of supermen – they attempt to change man to their understanding of perfection and to "lift man up" to the new creature with abilities, which would overcome both – human and animal – natures. In their hatred to God and to His creations, firstly, to man, the Darwinism–materialism–atheism–driven ethics–free scientists downgrade man and throw the human nature down, at the level of animals.

In fact, the contemporary ethics–free scientists, researchers, and educators are in the state of secret, yet constant, war with the remnants of the human reason.

This war can be easily identified through their ferocious fighting against any positive mention of God in media, schools, research institutions, government, political, and social structures. All knowledge–creating and knowledge–disseminating establishments are penetrated with propaganda of the basic heathen assumption that man does not differ from animal, moreover, in some matters, human is inferior to the beasts. This propaganda allows increasing negation of the traditional human values; as the result,
cynicism, corruption, and perversion supplanted mercy, humanism, virtues and human dignity within all societies, which in the recent Past tolerated or even followed Christian teachings, yet now ferociously strive to “exterminate” God from all social, educational, research, and political activities.

Atheism, assumption of similarity of human and animal nature, and eradication of the very meaning of human dignity make possible to spend enormous funds on non-human experiments on the humans and animals, including those which intervene with the natural reproduction of humans and animals (e.g., “creation” of chimeras – human–animal embryos). Having been unable to cure the lethal human diseases (these diseases might be the means of self-annihilation with which the nature prevents further abnormal mutations of immune system), the darwinism/atheism–driven scientists downgrade man at the level of rodents and monkeys, on which they develop their “medicine,” vaccines, and gene–editing techniques.

However, the simple truth is that the rodent–monkey–chimeras–based medicine is not effective for human beings and their long–term consequences for the human nature are not known. Besides, with all the costly efforts and their results – drugs and medical techniques, the sciences are neither able to find the real causes nor effective treatment for ultimate healing and prevention of cancer of all kinds, tuberculosis, poliomyelitis, HIV, allergies and other immune disorders, mental illnesses and disorders, as well as many other plagues.

Moreover, the monstrous ignorance of “saviors of mankind” and its fruits, for instance, such as poisonous drugs, trigger the next circle of abnormal mutations, thus, increase the overall suffering, spread mental and physical perversion, and eventually, might culminate in annihilation of mankind. Indeed, as of today, the meaning of humaneness is already forgotten by many.

The recent Past discloses the potential of unleashed ethics–free “scientific” imagination.

For instance, the scientists at the service of Nazis accepted the notion of racial inferiority of non–German nations. Serving the state and society that assumed neo–pagan cult of Nazis, they asserted that human beings, who belong to the “inferior nations,” are not complete human beings, that they are “underhumen” not different from animals. Consequently, in accordance with their logic, they inferred that if man constructed slaughterhouses for animals and if “underhumen” do not differ from animals, the unwanted “underhumen” – in the similar fashion, as their equals (animals) –
- can be “processed” with a particular “effective device,” e.g., such as a concentration camp
- the ashes from the ovens of such a camp can be used as a fertilizer for the German soil
- the “underhumen” in the concentration camps can be used as the laboratory animals.

Those who learn the unbiased history of the totalitarian sates of the twentieth century can see how the neo–heathen and ethics–free sciences have implemented their inferences.

With time, the Orphic logic, through the doctrines of Plato and Aristotle, became the common foundation of thinking and learning, on which the Western and other civilizations built on Plato–Aristotle’s social–political–philosophical utopia come to being, strive for existence, and collapse, because by their very nature they are not capable of achievement the purposes for which they are created. This logic is logic of simplification, logic of collapse and disintegration incompatible with the logic of the evolution, with which the evolving systems capable to sustain evolution of mind and its creations (e.g., societies and other establishments) should be designed and maintained.

For instance, the Orphic doctrine sustains Plato–Aristotle’s philosophy, which embodied the heathen vision of the Universe and the “ideals of humanity” into the chain of most destructive concepts:

- slavery as the natural foundation of the society
- man as a part/property of the community
- supremacy of the good of the community over the good, happiness, liberties, and interests of a person
- mandatory restriction of the freedom of thought and religion, control and regulation of the life of members/citizens as the means of survival of the “perfect” community–state
- termination of the different–minded as the legitimate practice of the community–state, which has to protect itself from the wrath of deities
- by expulsion or execution of atheists, followers of another cults, and different–minded of any kind, therefore, by sacrificing life and well–being of its members–men for the sake of the good of men’s establishment

With philosophical doctrines and utopias compiled by Plato and Aristotle and elaborated by the flock of their followers, the Orphic myths eventually penetrated Western and some Eastern theological schools, which admit heathen philosophy as a legitimate source of the theological knowledge.

The Orphism is the most distinctively formed core of the heathenism. Hence, analysis of the different philosophical, religious, and political doctrines, which are rooted in Orphism,

- a/ facilitates understanding of formation and development of different versions of the same arch–lies (Genesis 3:1–6), from which the multitude of different false religions, cults, and ideologies sprung

- b/ leads to the conclusion that all of them have the same essence: rejection of true God and acceptance of idol–worship – assertion of existence of “other truths” and “other gods”

- c/ facilitates understanding of the latent processes of subversion of the Absolute, which culminate in inefficiency and ineffectiveness of human establishments designed to secure survival and facilitate development and improvement of conditions of life and which is completed with followed with collapse as inability to actualize the purposes, for the sake of which these establishments have been arranged.

In summary, the term Orphism denotes the special knowledge framework composed with mythical serpentine theology, Orphic philosophy, and their derivatives – political, social, religious doctrines. Within Orphic framework of knowledge, many civilizations and other human establishments were arranged, achieved the zenith of their destructive potency, and were ruined or disrupted freeing time–space for the next generations of thinkers, political, social, and religious leaders that built realm of anti–evolution

- the Orphism is the most distinctively formed core of the heathenism – idolatry: the realm of false religions and cults the essence of which is worship to the arch–evil in the image of the serpent; however it might be covered with different images – different idols
- the Orphism became the root, from which many heathen religions and cults sprung, especially, the cults of serpents/reptiles – the cults of death. The attributes of Orphic deities include horns, paws with claws, tails, snakes, and horned animals. For instance, the ancient Minoan goddess was coiled with snakes and held snakes; originally, Dionysus (the ancient deity of insanity and death) was depicted as the horned serpent; Python the serpent was the deity of divination, its priestesses – pythias – uttered predictions in the state of trance
- the distinctive feature of all religions and cults based upon the Orphism/cult of the arch–evil is hatred to God and to His creation – a human being. This hatred, although might be covered with sermons of peace and love, and slogans of democratic ideals of humanity, manifests itself through body–mutilating laws, sadistic corporal punishments, inhumane executions, justification of slavery and crimes against humanity if they are committed for the sake of the religion and its world–wide domination, and idol–worship to invented deities. All such religions also tolerate or even foster especial hatred to woman who might be “lawfully” and according to the “article of faith” mutilated, stoned to
Then, Moēs raised up his hand and struck the rock with his rod twice; then, water came out of the rock. so the people and their cattle had water to drink.  

— Exodus 16:2–3; Numbers 11:4–20

Concerning the Orphic doctrine, see also Heathen Philosophy and the Western Civilization

Concerning original sin, see Note 42 to this file

**221 See Philo of Alexandria** — Supplement 1 to this file

**222** The “new teachings” was the Pharisee–Sadducee–Herodian heresy developed on basis of the doctrines, which sustained the cults of the heathen nations surrounding Israel. The Lord’s definition of the leaders of ancient Israel as “offspring of vipers” (Matthew 23:33) reveals the source of corruption: the doctrine of serpent–worshippers – Orphism. The definition given by the Lord summarizes the Israel’s history of rejection of God, violations of the Law, and idol–worship, which resulted in inability to recognize the Messiah and the time of visitation (Malachi 3:1–5; 17–18; 4; Luke 19:41–44; John 1:9–11).

The words of God, Who sees the true essence – the soul–heart–mind – of man, reveal the tragedy of the chosen people who, following their leaders, became the evil and adulterer generation, the ones who are not of God, the murderers of men from the beginning, the hypocrites, evil and devoid of reason “blind guides” who lead the ignorant (“blind”) people incapable of comprehension the truth into the pit (Matthew 12:34; 16:1–4; 23:1–35; Mark 8:38; John 7:25–26, 30, 44–49; 8:44–47; 9:39–41).

The source of corruption is the false knowledge – the doctrine of serpent–worshippers: the Orphism, which underlies the cults of the arch–evil in the image of the serpent and which became the foundation of many heathen religious that existed in the Middle East. The Holy Scriptures refer to this knowledge as to the wine produced by the vine of Sodom that carries the rage of serpents and incurable rage of asps (γυμος δρακοντων ο ωνων αυτων, και θυμος ασπιδων ανιατος – Deuteronomy 32:16–33), as to the lethal poison of asp and viper [e.g., in: Deuteronomy 32; Psalm 90(91):13, 139(140):3; Isaiah 59:2–5; Romans 3:13].

The warning concerning the lethal poison of idol–worshippers – that is death, which watches over those who turn away from God, is one of the main themes of the Holy Scriptures, which runs through the entire Book of Life (e.g., Deuteronomy → Psalm 90 → The Book of Isaiah → The Gospel According to Luke → The Epistle to Romans).

Obviously, the Holy Scriptures refer not to the poison produced by creatures of flesh, which might be rendered harmless with physical power and weapon of men; the poison is knowledge of the idol–worshippers.

Later, through the philosophical doctrines, social and political utopias of Plato, Aristotle, and their followers, this knowledge “produced by the vine of Sodom” and carrying the “incurable rage of asps” penetrated the Western civilization the Pharisees devised new teachings, against which God warned His disciples (Matthew 16:1–12).

**223** The Greek word καιρος conveys the meaning of the moment of accomplishment, “decisive moment,” when something either actually happens or is fulfilled. Καιρος defines

1. the specific time–space point at which a system realizes its potential, creates 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
   - accumulated knowledge, obtained the level of complexity, and developed the optimal potential according to the creator’s design
   - or
   - corrupted and perverted its nature and became incapable of evolution–development –
   - that is incapable of accumulating knowledge
   - and 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 accomplish the purposes for the sake of which it has been created.

Concerning καιρος, see Note 57 to Selections & Reprints

**224 See The Lost Worlds** — reprinted

---

**Reprint**

“The Lost Worlds

...Go up to the mount... and die in the mount whither thou go up...

...because you disobeyed My word...

...because you sanctified Me not among the sons of Israel...

...thou shalt see the land, but thou shalt not enter into it...

(Deuteronomy 32:48–52)

It happened after the chosen nation received The Ten Commandments. The people came into the wilderness of Sin, and it was no water to drink for men and for their cattle. So, again, as it happened many times before, the congregation rebelled against Moses and Aaron (Aaron was brother of Moses and the anointed priest). The people reviled Moses and rebuked him saying that he brought them, the “congregation of the Lord,” from Egypt (where – as they lamented – they ate flesh, bread, fish, onion, garlic, etc. – Exodus 16:2–3; Numbers 11:4–20), into the wilderness without fruits to eat and without water to drink. Moses and Aaron came to the doors of the tabernacle to meet the Lord. Lord God commanded Moses to take his rod (the rod of shepherd, with which Moses led the people from Egypt, was kept in the tabernacle; it was the symbol of authority given by God) and to call the assembly. Then, Moses and Aaron shall speak to the rock before them, and the rock shall give forth its water: they will speak and they will bring forth water out of the rock and give drink to the people and their cattle (Numbers 20:1–8).

Moses took the rod; he and Aaron assembled the congregation before the rock, rebuked the disobedient people; and asked: “must we bring you water out of this rock?” Then, Moses lifted up his hand and struck the rock with his rod twice; then, water came out of the rock, and the rock and the people’s cattle had water to drink (Numbers 20:9–11).

However, Moses and Aaron did not follow the instructions of Lord God: the Lord did not say “strike the rock with the rod”; He said “speak to the rock.” The word spoken by the prophet and by the anointed priest had to bring forth water out of the rock, not action. Why Moses and Aaron did not follow the instructions of God? According to the
Holy Scriptures, Lord God said to Moses an Aaron that they did not believe Him; they disobeyed His word and did not sanctify Him among the people. For this, they will not lead the people into the Promised Land (Numbers 20:12).

This particular event has the special significance, because it reveals the responsibility of those who have to convey knowledge of God to His people.

This event had
– to sustain faith in invisible, yet Omnipotent, God–Spirit – God–Creator Whose Word creates the world (Genesis 1:1–31; 2:1; John 1:1–3)
– to reveal the power of God–Spirit beyond the matter of the world
– to foretell the coming of the Word–God Who would give His followers the living water of everlasting life (John 4:14)
– to sanctify God among the people, which He chose to carry His Law to preserve it for the entire world, and to become the seed of His kingdom on the earth.

This event had to become one of the first revelations of the Word–God, for Whom the holy nation and the kingdom of priests was to be established. This was an opportunity at the very beginning (Deuteronomy 29:2–6) to engrave into the human mind the crucial knowledge which defines the evolution of mankind: the power of the Almighty God–Spirit is the Absolute power that, in the world of men, comes through the Word (Exodus 19:1–6; Psalm 147:15,19–20; 148:4–5; Zacharias 4:6; John 4:24).

To the contrary, Moses made physical move and acted with a material object – with his rod. This rod was well known to the people. When God charged Moses with the task to bring out His people from slavery, He gave Moses the power to use the rod to demonstrate the power of God:

1/ to ignorant people who did not know their God yet, and who did not begin their road to the kingdom of priests yet

2/ to the ignorant idol–worshippers who worshiped material objects (statues made from wood, clay, stone, etc.) and used sorcery and magic to deceive. As a result of actions of Moses and Aaron in Egypt, the people could assume that the rod reveals the abilities similar to the skills of the Egyptian sorcerers. At their disbelief, at their level of perception and actions, they did not take into consideration the facts that only through Moses’ prayers to God and communications with God (invisible to the people), the Egyptians’ sufferings were relieved, the Egyptian army was exterminated, and then, water and food were given in the barren and scorched wilderness (Exodus 4:1–5; 7:8–12,14–22; 8:5–15,28–31; 14:6–16,28–30; 16:11–15; 17:1–7; Numbers 11:1–32; Deuteronomy 29:2–6).

Therefore, the actions of Moses intervened with the will of God: they opened a possibility of doubt, because they re–focused the attention from the power of the word to the power of action with the material objects.

For instance, the people could assume that it was a hidden reservoir within the rock, and Moses’ rod destroyed the obstacle – stone or even clay mass, which prevented water from flowing and kept it hidden under the rock’s surface. Then, even if it was no hidden reservoir, this miracle could sustain the authority of mortal men – Moses and Aaron, whose power would be gone with their death; it did not reveal the power of eternal God, therefore, did not sanctify the Lord among His people. The world, which would come into being if Moses and Aaron follow instructions of God, never happened. Now it is possible only to ask:

— did the Moses’ strikes destroy the wholeness of foundation on which the kingdom of priest would flourish?
— did one act of disobedience and disbelief bring forth the flow of acts of idol–worship and other violations of the Law (e.g., those described in the Books of Kings, Isaiah, and Jeremiah)?

The end of this story is very sad: Aaron died on the top of Mount Or; then, the time of Moses’ death came. As the Lord God commanded him, Moses claimed the Mount of Nabau and the Lord showed him the Promised Land, yet, Moses was not allowed to enter into it, because he disobeyed the word of God and did not sanctify Him among the people (Numbers 20:23–29; Deuteronomy 31:14; 32:48–52; 34:1–5).

There was no more prophet like Moses whom the Lord knew face to face and spoke apparently (not in a visions or in sleep as to the other prophets), who was faithful in the house of the Lord, who has done great wonders and revealed the mighty hand before all Israel (Numbers 12:5–8; Deuteronomy 34:10–12). Even so, for his disbelief and disobedience Moses never entered the beautiful land – the world promised by God, the world in which the holy nation was given the chance to emerge, to live according to the Law of God, to evolve, and to reach the zenith of wisdom, spiritual power, and happiness.

...the worlds that are lost when disbelief in God and disobedience to God’s commandments close the possible Futures, in which something good and beautiful was expecting those who believe, who dare to have the power to enter the new world..."

The original post in Folder Archive_2010, Page 1 January_March_2010

End of Reprint

inja

225 For the ancient kingdom of Israel, the road to the end – extermination began with apostasy of Solomon the son of David, the third ruler (after Saul), and the second king in Jerusalem.

Solomon the king possessed the multitudes of women from the idol–worshiping nations, which were forbidden for the Israelites; these women turned the heart of aging king toward their idols. Eventually, he built the places where his wives worshiped the idols of Moab and Sidonians (the Moabites and the Sidonians/Phoenicians sacrificed their children and animals to male idol and sent their daughters into the temples to practice the “sacred” prostitution as the ritual of worship to the female idol; see Ancient Civilizations: Legacy Overview), and his turn his heart away from the Lord God of Israel.

The significance of the story of Solomon the king becomes clear, if we recall that Moses forewarned the future kings concerning the danger of Egypt and multiplying horses and women (Deuteronomy 17:14–20). Solomon discarded the warnings in all three parts of the Moses’ prophecy (3 Kings 3: 10:23–29; 11:1–13; 2 Chronicles 9:25–28) and, with all his glory, with all his “wise and discerning” heart/abilities of judgment, ultimately, turned from God to idols of his idol–worshiping women: he betrayed God and became an apostate.

Furthermore, although every pious man knows that Almighty God is Omnipotent, Solomon attempted to contradict God’s will: he wanted to assassinate Jeroboam (his servant, son of the harlot) to whom the prophet predicted that he would become the king of the biggest part of the divided kingdom. So, Jeroboam fled and lived safely in Egypt until Solomon died, and then, returned in Judea and became a king over the most part of that what was the Solomon’s kingdom (3 Kings 11: 12).

Because of Solomon’s apostasy or spiritual harlotry, God divided the Solomon’s kingdom and rendered to Solomon’s slave Jeroboam — Jeroboam the son of woman whose name was Sarira the harlot (3 Kings 12:24 – δούλος τω Σαλιμων, ...εξροδασ, και ανομα της μητρος αυτου ζαρα, γονι πορνη) — the most part of it, with ten tribes of Israel, leaving to Solomon’s son authority only over Jerusalem.

However, in spite of the warning given to him by Achia the prophet, Jeroboam led the people into the great sin: he made two golden heifers, told his subjects that the heifers are their gods, which led them out of Egypt, appointed new priests not from the tribe of Levi, set new feast day, and made sacrifices to the idols (3 Kings 11: 29–38; 12:24–33; 13).

After Jeroboam’s death, the plague of kings–apostates took over the Promised Land (3 Kings 11; 4 Kings); only the small number of the rulers from the long line of kings recognized God of Israel and followed His law. The tribes of Israel have their covenant with God the Creator of heaven and earth: the people sacrificed their children to idols, waged fratricidal wars, used divination, committed iniquities, and adopted abominable customs of the surrounding idol–worshiping nations and worshiped their idols, although the most part of them was removed from the Promised Land when it was given to Israel as the Lord promised (Joshua 21:41–43).

As Hosea the prophet wrote (Hoses 4:7–19), the people of God became as if they only they reasoned – have no understanding. So, God promised to reject them as the priests, and to turn their glory (glory of ancient kingdom of Israel) into shame, because they have sinned before God according to their multitudes. In the same way as they went astray in a spirit of whoredom — by believing in signs and sacrificing to idols, in the same way as they mingled themselves with harlots and the polluted ones, their daughters will be mourning (daughter-in-law will be mourning) (Hosea 13:2), they, oh how they have chosen the ways of Canaanites (the Phoenicians), so they shall be ashamed.

The Book of Isaiah begins with description of the people who became loathsome to God – a people full of sin, lawless rebels. They do not know God: they rebelled against Him and disregarded His law. Their hands are full of blood; they are murderers, thieves, rebels, and transgressors; there is no soundness in them. Their princes are
rebellious, companions of thieves, loving bribes, seeking after rewards, and not doing justice. Their silver is worthless; their merchants are deceitful; their cities are burned with fire, and their land became desolate – the strangers devour it at their presence. Their main city once full of judgment became a harlot; they shall become powerless, and their destiny is ruin and annihilation (Isaiah 1:2–31).

In another chapter, Isaiah elaborates his vision of the sinful men and their world (Isaiah 59:2–15); his descriptions allow comprehension of the meaning of sin, its manifestations, and its consequences.

The prophets connect the idol–worship as disloyalty to God with death – firstly, death of reason, then, physical annihilation: the inevitable companions of idol–worship, immorality, corruption, and insanity lead to collapse of intelligence/reasoning and issuing inability of sound judgment, therefore, inability of survival.

The spiritual harlotry or unfaithfulness, as the sin of wandering disloyal human spirit, transforms a human being into the living dead; thus, the summary of the referred above texts is straightforward: spiritual harlotry is inseparable from physical corruption leading to death, and the prophets describe apostate and idol–worshippers as sick men within the sick world awaiting annihilation:

- the people are degenerates incapable of normal and creative life
- and unable to protect themselves and their land
- their world is poisoned with the evil;
- their works are as spider webs unfit to be the garment;
- misery and ruin are completion of their ways
- corruption and harlotry took place of righteousness and justice;
- they have no truth nor judgment nor understanding nor enlightenment
- their economics (“silver”) lost values and, therefore, became useless
- their land is devastated;
- they do not have peace, their endeavors are unrighteous and unsuccessful
- the strangers (forerunners of the conquerors) already devour their land at their presence
- their imminent destruction (war, slavery, death) is coming

Indeed, the Lord began to remove the apostates from the Promised Land (e.g., in: 4 Kings; Isaiah; Jeremiah; Lamentations). In addition to constant internecine conflicts of Israel tribes, the kings of Syria, Assyria, and Babylon continuously waged wars, besieged the cities, carried the people of Israel out of the Promised Land, and settled other nations at the place of Israelites (for instance, four nations from Babylon, as it is written in: 4 Kings 17:20–24). Thus, the Promised Land, as well as the adjacent countries of the Middle East, Asia, and North Africa, was cast into the fire of uninterrupted wars.

The spiritual harlotry is disseminated through knowledge of “other gods” and assertion of permissibility of any kind of corruption and perversion, especially, as the rites of idol–worship; the examples are the Orphism and other doctrines, which sustained the cults of the heathen nations surrounding Israel (the knowledge referred in the Holy Scriptures as lethal poison of asp and viper – e.g., Psalm 90(91):13; 139(140):3; Isaiah 59:2–5) and later, through the philosophical doctrines, social and political utopias of Plato, Aristotle, and their followers penetrated the Western civilization. If the one desires to survive and enter the everlasting life in the presence of God, he should consider “knowledge” of the idol–worshippers as the lethal poison that debilitates the heart–mind and makes it incapable of perceiving God and being in the presence of God.

Concerning history of the ancient kings, see
– The Statecraft, The Blessing for the Nation, and The Ancient Kings – reprints follow

Reprints
“The Statecraft

...Blessed is the people of the Lord God....
(Psalm 143(144):15)

David the king said: blessed is the people of the Lord God (Psalm 143(144):15).

In the time of David, the people had the memory of the Law given through Moses and of the miracles that accompanied their exodus, starting with the deliverance from Egyptian slavery and finishing with the conquest of the Promised Land. The prophets still assisted the king’s endeavors; moreover, David the king was told that through his descendant, his kingdom would endure forever (2 Kings 7:12–16).

Indeed, the kingdom of David became the first and the last kingdom of ancient Israel in which the people and their king had the fullness of protection and blessing of God.

However, David also established the core of evil – abuse of the authority by king (to whom Moses referred to as to the chosen of the brethren – Deuteronomy 17:14–15).

David saw the women in a neighboring house of a soldier of the king’s army, and he liked her. David the king took the woman and she became pregnant. David summoned the soldier in Jerusalem: David expected that his subject would cover the king’s sin. Yet, the soldier did not come to his house, to his dishonored wife, although two evenings David spoke to him, and sent him to take rest in his house, and gave him food to eat before the king, and finally, made him drunk. Nonetheless, both nights the soldier slept near the king’s doors, among the servants of David. So, David ordered to send the soldier to the most dangerous place of the battle and to leave him alone that he would be surely killed by the enemies with whom David waged the war.

David’s actions can be construed as a substitution of the will of the mortal king for the Law of God (the sixth commandment – you shall not covet your neighbor’s possession – Exodus 20:13, 17) and the intentional use of the king’s authority and power of coercion with the purpose to inflict evil on the innocent man.

– his child died
– the sword never left the house of David and the evil out of his own house arose against him
– Abessalom, the most beloved son of David, arranged murder of Amnon, his brother (for the rape of Tamar, his sister); then, he rebelled against his father, and usurped David’s authority; he also took his father’s women in the sight of all Israel.

Yet, all the suffering, with which David paid for his actions, did not erase the established precedent from the history, as well as did not resurrect the murderer man.

Solomon, son of David, received from God understanding to judge his people and knowledge, which still is not re–discovered by the contemporary science. He built the temple in which the people prayed God and their prayers were heard. During the Solomon’s reign, the ancient kingdom of Israel reached its maximal strength, and the king’s power, authority, and riches were greater than those of his contemporaries: it was the gold age of the history of Israel. Then, the strange thing happened: Solomon’s heart turned away from God to the idols, although
God twice revealed His presence to Solomon
↓
God gave Solomon all he asked and much more than he asked
↓
God warned of a possibility of the destruction in the Future, if Solomon is not loyal to God
↓
initially, “wisdom” of Solomon exceeded “wisdom” of the surrounding nations, including Egypt

(3 Kings 3:5–14; 9:1–9; 11:1–13, 26–40)

What was the crucial point at which Solomon began his transformation into the one who did not keep the commandments and the ordinances of God and who God spared only because of His mercy, for the sake of David who was the servant of God, and for the sake of Jerusalem, the city chosen by God (3 Kings 9:9–13)? Could it be violations of the commandments and ordinances, which God gave through Moses, and which include, for instance, the following

- for all the people of Israel: by all means to keep the commandments, the definitions of righteousness and justice, and the ordinances of God; to chase all enemies out of the presence of the chosen people; to exterminate the plague of heathens and idol–worship from the Promised Land; do not marry the heathens, and do not turn back to Egypt (Exodus 34:11–16; Deuteronomy 6:17–19; 7:1–5; 12:1–2; 17:16; 20:16–18)
- for a king: to prevent corruption (Deuteronomy 17:15–17), which comes through
  a/ multiplication of horses (in the time of Solomon, the plenty of horses not only secured the fastest transportation; it was a demonstration of wealth and authority, probably, similar to the personal supersonic jets in the Present)
  b/ connections with Egypt for the sake of acquiring horses (seemingly, in the meaning of improper alliances with the Egyptians, from which God freed His chosen people, as well as with the heathen nations of the Promised Land – Deuteronomy 6:12; 7:1–4)
  c/ multiplication of women
  d/ exceedingly excessive multiplication of the riches?

Solomon violated the referred above commandments and ordinances of God, which are established for the prevention of corruption of kings: he took seven hundred wives and three hundred of concubines – women of the heathen nations, which were forbidden for the people of Israel; he married Egyptian woman, daughter of pharaoh, and he exceeded all other kings in riches. So, in his old age, the women turned away Solomon’s heart after their idols. Moreover, Solomon built places of worship to the idols of the Moabites, Sidonians, etc., and sacrificed to those abominations. Solomon did that what was evil before God, and he went not after the Lord as David his father. Then, although Solomon knew that for his sin before God, his kingdom is to be divided, and ten parts of it would be given to Jeroboam his servant, Solomon attempted to murder the future king (3 Kings 11:1–13, 26–40; 2 Chronicles 9:22–28). It looks like Solomon added to his idol–worship also the revolt against the will of God.

Explanation of the Solomon’s actions cannot be found with the logic derived from the Law of God, because they are unreasonable: his state is built on the mercy of God and with understanding and riches granted by God, yet, by denying God, he destroys the very foundation on which his state is built.

However, the Solomon’s actions are within the logical realm of the pattern of self–deification with such inseparable consequences as misjudgment, misinterpretation of own abilities, abuse of authority, erroneous purposes, and either non–admissible or ineffective actions. This pattern is common for all rulers who assume own absolute superiority over other beings, and therefore, rely excessively on the power of coercion and on the weaknesses and submissiveness as the natural features of the others.

In general, it might be concluded that

David the king established the core of destruction
as admissibility for a king to violate the commandments of God
↓
Solomon the king, the son of David,
developed this core into admissibility for a king to deny God,
even by turning to idol–worship

The consequent history of the ancient kingdom of David became mostly the history of idol–worship and decline with sporadic “return to God of our fathers” and attempts of some kings to renew the broken covenant with God and to restore the glory of the kingdom. As much as it could be inferred from the history, the irreversible collapse began in the time long before the Babylonian exile, because the Book of Jeremiah contains the indications of the advanced destruction (Jeremiah 2:8; 42:1–31):

1/ the summary of processes, which are possible only if the heathenism takes the place of the knowledge of God: the priests did not speak for God, those held by the law did not know God, the prophets (in fact, diviners) prophesied by the idols
2/ the ruler’s manifest defiance of God and His ordinances. For instance, Jeremiah the prophet sent to Joakim the king of Juda the book with the words of God that warned that the destruction is coming; therefore, the king and his servants should seek forgiveness of God and turn away from their evil. The ungodly king ordered to read the book (roll) by parts, then, he cut the part of the book (roll), which was read, and cast it in the fire until the entire book (roll) was gone in flames. By these actions, the king openly violated the ordinances of the kings given through Moses (Deuteronomy 17:14–20):

the words of the Law had to be written down into the book for the king
who must keep it for all days of his life and learn the commandments of God
↓

the king must be the keeper and executor of the Law of God, so, his kingdom would be safe and prosperous

So, the ancient glory and prosperity of Israel became the memory of the Past.

The summary of the history of ancient kingdom of Israel is terrifying, yet, the lessons of the history are straightforward:

1/ the kings who had to serve God and to execute the will/Law of God, therefore, to rule the kingdom in peace, righteousness, and wisdom, became the enemies of God, who corrupt their subjects and ruin the kingdom bringing suffering, poverty, and death instead of well–being and prosperity
2/ the main condition of survival of the state and nation is loyalty and love to God
3/ the foundation of statecraft is the Law of God
4/ the first sign of the future collapse of the state and nation is deviation from the Law of God and ungodliness protected, propagated, or allowed by the state or its ruler(s).

... the essence of statecraft is establishment of the system for the literal execution of the Law of God – the system, which secures observance of the Law of God by the subjects of the state, and therefore, arranges the optimal conditions and terms for the people’s growth, development, and perfection. Only in the state under protection of the Almighty Lord God, the people are safe, live in prosperity, and reach the highest perfection of human nature created in the image and likeness of the perfect God. Any
governing system, which is not founded on the Law of God and which does not pursue the good of its subjects as it is defined by the Christian teachings, inevitably collapses. The history of mankind, and especially, the Western civilization, provides plentiful confirmations that

only in God
are strength and wisdom and life and well–being of man

only through wisdom granted by God
all human institutions and establishments prosper

Many kingdoms, empires, states began and ended their existence after the ancient ungodly kings, who ruined the kingdom of David, came into oblivion; all of them have the same core of destruction; only details and time–range differ because of different time–space–complexity parameters (different lands, reserves, population, availability of resources, technical progress, possession of weapons, armies, etc.).

The core of destruction is the heathenism, firstly, as an ability to admit existence of any other power besides the power of the Almighty God–Creator. The ability to admit existence of any other divine power inevitably produces the false gods–idols and culminates in idol–worship, whatever the idols could be – people, animals, celestial bodies, concepts, ideas, human establishments, etc.

The Aristotle's concept of "divine state" illustrates advancement of the heathenism, because the head of the state, by default, has to be deified in order to be suitable for management of the "living deity." The history of the totalitarian states of the twentieth century with their cults of state, political party, ruler's personality, etc., provides the vivid examples of that what the deified rulers bring to their subjects.

In the end of the road, is an difference among all the idols ever invented by the human mind? There is none, because all of them embody the same perversion: enmity and hatred to God. Consequently, is the common destiny of the human establishments, which are not founded on the Law of God; the difference is only in time–range of existence and the scale of suffering inflicted on those under their authority. If so, is any meaning in all the efforts, shows, discussions, contests, competition, struggle for people's votes, and propaganda ([see Note 307 to Selections & Reprints]), by which the politicians attempt to exalt themselves and to portray themselves as the experts in statecraft?...."

---

"The Blessing for the Nation

...Blessed is the nation of the Lord God...

(1 Kings 3:12)

The mind inclined to value the practical human achievements would consider the ancient kingdom of Israel as the main legacy of David the king. The kingdom was elevated up at the zenith of its power by David's son – Solomon. It became the golden standard of all kingdoms because of the great glory, abundant riches, reasonable and discerning ([In human affairs, as Solomon asked (3 Kings 3:9)]) heart given to Solomon the son of David (3 Kings 3:5–14; 4; 9; 10).

However, if to take into account the entire history of the kingdom established by David, the one could see the inglorious end: collapse and disintegration that was initiated by apostasy of Solomon the son of David and accomplished according to the διαφθορων pattern: the pattern of complete total – moral, religious, political, and social – ruin.

Solomon was a son of the special woman – Bersabee: because of her beauty and the child she conceived from David, David, by the sword of his enemies, killed her previous husband (2 Kings 11, 12). Punishment for the David's violations of the law of God (thou shall not kill, thou shall not covet thy neighbor's wife – in: Exodus 20:1–17) was severe: the child died, and, in consistency with the warning that God gave to the people who were spared during the Flood (Genesis 9:5–6), the sword never departed from the house of David (2 Kings 12:10; 13, 18). Even Solomon began his reign with assassination of Adonias, his brother – son of David from another woman (3 Kings 1:5–53; 2:10–25).

Still, for the sake of David who was the devoted servant of God, God in his mercy granted to Solomon his wish plus everything whatever the earthly ruler could dream of, yet, all this along with the warning that if Solomon and his children persist against God and do not keep His commandments and ordinances given through Moses, if they attach themselves to strange gods and worship them – go a–whoring after “other gods,” then God will cut off Israel from the land, cast out of His sight the temple built by Solomon, and make Israel a desolation and idle talk (ἐξ ἀφανείαν καὶ ἔκ τῆς θαλάσσης) for all nations (3 Kings 3:5–14; 9:1–9).

In brief, God gave to Solomon the chance to reach perfection, because with God everything possible and everyone is given freedom, firstly, the freedom of choice – either to observe the law of God or to reject the law, thus either to be with God or without God, thus either to live or to die. Even the worst sinner might transform himself into the righteous one, if he has come to understanding of the evil by which he lived, rejected the evil, and then

a/ made his choice – to live by the law of God
b/ has the will to overcome own weaknesses, which direct him to sin
c/ steadfastly follows the words of God and lives by His laws.

Thus, how Solomon answered the mercy of God, what he has done, and how he finished his life (3 Kings 9; 10; 11; 2 Chronicles 1; 2; 3; 4; 5; 6; 7; 8; 9) – all what became his reality is the consequence of Solomon's own choice.

As the one could infer, ruin of the kingdom came through violation of the law of God: evidently, the iniquity of a father became a son's ability to violate the law of God ([As God warned when He manifested His Glory before Moses ([Exodus 34:6–7])) and ultimately, the potency of sin overpowered the Solomon's discerning heart and perverted his judgment.

As it could be inferred from the history written down in the Holy Scriptures, the ruin of David's earthly legacy – ancient kingdom of Israel – by his son was initiated – because Solomon violated the words of God: forbade every contacts and marriages of Israelites with the heathens ([Exodus 34:10–17; Deuteronomy 7:1–5, 11], yet Solomon took daughter of pharaoh as his wife and possessed the crowd of idol–worshipping women, which eventually inclined him to such an excessive tolerance that he builds for them places to worship their idols, participated in the idol–worship, and then became the apostate who even attempted to intervene with the will of God and to slay Jeroboam the son of harlot who, according to the ordinances of the most part of Solomon's kingdom (3 Kings 3; 9; 11).

— because Solomon disregarded the ordinances that Moses left for the kings (Deuteronomy 17:14–20).

In summary, the ancient kingdom of Israel was established by David in 1050 BC, lifted up to its zenith by Solomon the son of David during forty years of his reign, and then, divided because of Solomon's apostasy, in the tenth century BC. Then, the history of the chosen nation became the list of uninterrupted wars, conflicts, droughts, famines, and conquests by enemies, through which the initially mighty and glorious kingdom was reduced to the province of the Roman Empire and then, in AD 70, perished: Jerusalem was destroyed, the Jews were barred from entry into the Roman city built on the ruins of Jerusalem and exiled in provinces and lands of the vast Roman Empire. This is how, according to the warning given to Solomon, God removed the kingdom of Israel from the land, and how the processes of division and collapse initiated by apostasy of Solomon came to their completion.

The sad story of the ancient kings and their kingdom illustrates how the words of God define the actuality of men: even one act of violation of the law of God becomes the root of disasters that might ruin the entire world/reality, which the violator of the law of God creates, dominates, or has potency to influence. Indeed, the seed – ability to sin, which was sown by a father ([David]), has found the suitable soil in his offspring ([Solomon, son of David]) and, then, spread unto the entire line of kings–apostates, and ultimately ruined the entire establishment.
Two particular observations written by St. Paul the Apostle for the prudent ones seem to be completely relevant to the story of Solomon and his kingdom, and especially to the contemporary life, in which political correctness [see Note 379 to Selections & Reprints] deprives the people of right judgment and therefore, disables their inner defense making them easy prey for the false knowledge, false religions, deceit and lies spread by the servants of the arch–evil:

1/ don’t be led astray: bad companionship will corrupt/ruin good habits (1 Corinthians 15:33)

2/ the past of the chosen nation is an example for us, it is written for the warning of us, to whom the end of ages has arrived (1 Corinthians 10:1–15).

The mutual problem of all human establishments, which made the history of men, is that the one who sinned before God by violating His commandments not only ruins his own life and annihilates his legacy; he initiates collapse of the entire world that he created by his thoughts, words, and deeds. Any violation of the law of God generates the seed of the evil. Then, particular features of collapse of a particular establishment [e.g., individual patterns, time–range and intensity of human suffering] depend upon the power and potency of the sinner that became the weapon of the arch–evil and the means of destruction. These features include, firstly, the access to the powers of coercion and persuasion [e.g., the power that kings, leaders, law–makers, opinion–makers (e.g., media), educators, researchers have]: the higher position the sinner holds within the human hierarchies the more terrifying and devastating the collapse, which he initiates, is.

Thus, the main legacy of David is not his accomplishments and achievements done through leadership in the earthly affairs. His main achievement is his knowledge of God and the patterns of thinking – codes of life, or axioms of the realm of knowledge that is the Christianity – conveyed in Psalms. Psalms are the part of the Holy Scriptures, daily reading, and prayers of the Christians; they prepare the mind for seeking, understanding, and acceptance of the complete knowledge of God.

One of the main axioms postulated by David is the statement: Blessed is the nation (€v€oc) of the Lord God (Psalm 32/33:12), which also is reiterated as “Blessed is the people (€kaoc) of the Lord God” (Psalm 143/144:15).

What then, is the meaning of the blessing, of which David the prophet, who was a shepherd, poet, and warrior in his youth, warrior, prophet, and king in his adulthood and old age [that is the one who has seen many facets of human life and death], wrote?

In general, the David’s description of the blessing of the nation and the people of the Lord God, is similar to the blessings of which Moses told his tribesmen in the time of the law–giving; life under protection of God in peace and prosperity, abundance of the fruits of the land, observance of the law and absence of crimes, justice and order in human affairs (Deuteronomy 6:4–25; 7:11–16; 28:1–14; 30:10–20; Psalm 32/33; 143/144).

Yet, there is something else: all these conditions, of which the prophets wrote, are necessary for inner evolution of a human being whose thirst for God – the desire of knowledge and presence of God – is much more than the thirst of the arid thirst earth for life–giving rain. The path of this evolution

begins with observance of the law of God
(Matthew 5:17–18; 22:36–40; John 14; 17)

proceeds through increase in cognition of God
and achievement of επιγνωσεως – complete knowledge of God, through which all pertaining to life and godliness is bestowed upon a human being
(2 Peter 1:2–3)

leads to embodiment of the law of God into own life, to consequent achievement of the full potency of creation of the good, and creation of the good that is accomplishment of the will of God
(John 11:25–26; 14; 15; 16; 17; Revelation 21; 22)

is completed with preparedness for the next phase of existence – the everlasting life in the presence of God
(1 Peter; 2; 1 John; Jude; Romans 1; 8; Revelation 20:14–15; 21:1–7; 22:1–5, 13–15)


The problem is that if a nation leaves God (€goes a–whoring by rejecting God and serving idols!), it initiates €υθελομων – own total ruin.

The entire history of men and their establishments – civilizations, empires, states, societies – is one consistent and logical confirmation of the simple truth of which Moses told in the time of revelation of the eternal law, which Lord Jesus Christ, the Word–God came to fulfill, and which none is able to annul (in: Deuteronomy 28; 29; 30; Psalm 118/119; Matthew 5:17–18). Life and death, the blessing and the curse, prosperity and poverty, health and plagues, happiness and misery — all that is the contemporary daily life, the past, and the future — are the consequences of the one’s inevitable choice (John 3:16–21; 6:28–69; 8:31–47; 12:44–50; 13; 14; 15; 17; 1 Peter; 2 Peter; 1 John; Jude; Romans 1; 8; Revelation 20:14–15; 21:1–7; 22:1–5, 13–15)

either the only One True God
or the idols

either observance of the law of God
or rejection of the law of God

either carrier of the Light
or carrier of the eternal darkness

either decent life in prosperity, abundance of all things
or miserable existence of a sick perverted animal

either a son–temple–dwelling of God
or the offspring–slave of the arch–enemy

either everlasting life in the presence of God
or eternal separation from God

And I think: in the current time of unspeakable terror and suffering unleashed upon millions of human beings — people who has to live and to die in fear, misery, and suffering, while they have been born to live decent human life and to evolve into the children of God — what else could be more significant than coming to the understanding of the simple truth that only in God is hope and salvation?

Just imagine what would be life on the earth, if each nation would be blessed to serve τον μονον αληθινον Θεον (John 17:3) — the only €τρι One True God and to live under the law of love: love to God and love to the others (Matthew 22:36–40; Mark 12:28–34; Luke 10:25–37), with such simplest interpretation of this law for the human affairs (Matthew 7:12; Luke 6:31) as

do unto the others what you want to be done to you — treat the others in the same way as you want to be treated
Then, the nations would live under protection and grace – love and mercy – of God Who is the Perfect Love (John; 1 John): it would be no ignorance, no wars, no injustice, no poverty, no inhumane laws and punishments, no crimes, no hunger, no suffering...

And all these could begin with just one thought — one prayer:

Lord Jesus Christ, Son of God, have mercy on me, a sinner

Original Post in Folder Archive_2015, Page_10_October_2015

**Notes:**

**Σ1** See The Breath of Life – *reprint* in Note 256 to Selections & Reprints

**Σ2** Concerning ἐπιγνώσεως – complete knowledge of God, see Note 20 to Selections & Reprints

**Σ3** In the phrase τον μονον ἀληθινον Θεον (John 17:3), the Greek word μονον usually is translated as “only”; “the only true God”; thus, the entire logic block is interpreted as “the only true God.” However, μονον is also a derivative of two roots: 1/ μονο– one, alone, and no–one else, only, and 2/ ευ/ευς – primary word for numeral one, only.

Therefore, the complete meaning of τον μονον ἀληθινον Θεον is “the only One True God.”

Such translation is confirmed by the words of Lord God Jesus Christ:

Εγώ καὶ ο Πατὴρ εν εσμεν –
I and the Father One are

[in: John 10:30; 14:6–10; 17:21, 23–26]

St. John the Apostle writes (1 John 5:7):

ο Πατὴρ, ο Λόγος, και το Αγιον Πνευμα: και ουτοι οι τρεις Εν ειοι –
the Father, the Word, and the Holy Spirit: and these Three One is

Therefore, translation of τον μονον ἀληθινον Θεον (John 17:3) as “the only One True God” conveys the essence of the monotheistic theology – the Christianity that is the ultimate knowledge of God the Father given and explained by Lord Jesus Christ, the Word–God, Whom God the Father has sent for salvation of the world (John 1:1–18; 3:16–18; 6:39–40; 10:17–18, 30; 12:44–50; 14:6–11; 17)

"The Ancient Kings"

...And I gave thee a king in My anger, and kept him back in My wrath...

(Hosea 13:11)

Hosea the Prophet laments the destiny of the chosen people who left God and who in their turn, were left by God: O Israel, who will aid thee in thy destruction? Where is this thy king of whom you said “give me a king” – let him save thee and judge thee (Hosea 13:9–10)...

...The first king of Israel, Saul, began his reign with disobedience to God and finished with seeking help of the woman–diviner (while for contact with diviners, his subjects could receive the death sentence). Eventually, he lost his battle; his weapon was taken by enemies and brought to the place of idol–worship; his kingdom was taken from him (1 Kings 10:1; 15:1–3, 9–35; 28:5–19; 31:4–10), and the weapon of king (who was chosen instead of God to defend the people) was placed before the idol of those who had to be exterminated for idol–worship and perversion. The destiny of Saul became the common pattern of failure of those earthly kings who defy God.

Solomon the king in Jerusalem ascended to the highest limits of royal power: by the mercy of God, he had everything and surpassed all kings by his understanding of the world affairs, glory, and wealth. However, in spite of all blessings and gifts given by God, Solomon established the deadly pattern of betrayal of God and his reign became the beginning of the end of the kingdom (3 Kings 11:1–13; 28–38; 12:26–33; 13:1–34; 14:1–26; 16:1–34; 17:1–16; 18:1–45; 19:1–18; 4 Kings).

The majority of the kings, who were set to defend the nation, to observe the Law, to judge in the righteousness, and to lead the people to prosperity and earthly glory, failed. Many of kings who ruled after Solomon, accepted idols of the surrounding nations and established the idol–worship; they rejected true God, violated His commandments, persecuted and killed the Prophets. Although, they as well as their families faced violent death, defeat in war, and extermination, gradually, idol–worship became the manner of life of the majority, not the crime of a few. The following events illustrate the ultimate failure of the institute of kingship (3 Kings 16:29–34; 18:1–14, 21–22; 19:9–10,15–18; Jeremiah 8:7–15; 9:2–16; 16:4–13; 18:15–16; 19:3–15; 43(36):1–31; 51(44):15–26; Ezekiel 22:1–31; 33:25–29; Matthew 14:3–11; Luke 13:31; Acts 12:1–4, 21–23):

— in the time of Ahab, the prophets of God were killed; the population sacrificed children and worshiped abominable idols of the Phoenicians
— loaiim burned the book in which Jeremiah the Prophet wrote the words of God
— the priests and prophets were defiled with their iniquities; they became diviners who “prophesy” by idols; the scribes perverted the Law; consequently, the majority of people were deprived of true knowledge of the Law; the wisdom and truth left, the false and lies entered
— the people who worshiped idols and followed the iniquities of their rulers faced impoverishment, famine, suffering, and violent death; those who survived wars and famine, became slaves of the heathens whose idols they preferred to God; then, even their dead did not receive the proper burial: they were the food for the wild beasts of the land and birds of the sky

— Herod beheaded John the Baptist to, sought to assassinate Lord Jesus Christ, murdered James the Apostle, and imprisoned Peter the Apostle. When Herod sat at the high place to speak to the crowd and the mass of people cried out that his voice is of God not of men, by the will of God, he was struck, and he has been eaten out by worms, because he did not glorify God. Herod’s end is the logical completion of the history of kings’ degradation; his end reveals the true value (the food of worms) of earthly rulers who defy God.

So, it was the long line of kings, starting from Saul and finishing with Herod, who rejected the commandments of God (except small number of those who served God, for instance, David – 1 Kings and Ezekias – Isaiah 38), and who implemented their own vision of the kingdom, which according to their logic of the mortal men had to be like all other nations. In summary, it might be concluded that the kings, in fact, re–made their subjects into the image of the surrounding heathen nations; consequently, the destiny of the heathen nations became the destiny of kings’ subjects who left God to serve the earthly masters.

And I think that there is one common indicator, which discloses by which power man rules – by the Law of God, or by the misery of a mortal and powerless (in spite of the great armies under his hand) human being: it is that what such a ruler brings his subjects.
In general, the tragic history of ancient kings of Israel embraces all the evils of following rulers of all other nations and predicts the consequences of the regimes and establishments that the rulers use to fulfill their purposes. Many ancient kings not only became the means of ruin—the destroyers and murderers who instead of good and prosperity brought their subjects poverty, shame, slavery, suffering, and premature death; they also established the patterns for following generations. The keys to understanding of the disasters of the Present and the Future are in the history of the ancient kings of the chosen nation: nothing new could be under the sun for those who reject God and violate His commandments.

The greatest of all evils seems to be idolization of the leaders and slavish imitation of vice and treachery of those with the access to the power of coercion: the sins of rulers become the virtues of their subjects. Probably, this is one of the reasons why

– along with knowledge and reverence to God, the wisdom left the contemporary societies— even the word “wisdom” is forgotten, probably, also because it does not describe the judgment of those who lead their subjects to impoverishment, insufficiency of all kinds, shame of defeat, and ultimate ruin in spite of promises of prosperity, victory, and abundance
– the leaders became the means of punishment and destruction of a nation: they are incapable of saving her from danger and disasters
– the corrupted criminals and destroyers easily gain access to the power at all levels of political and religious hierarchies; there are no more wise and righteous leaders who discern the good and the evil, accomplish the good, restrain the evil, and lead to peace and prosperity...”

Notes:

1 Concerning John the Baptist, see
– The Greatness of Man — in Selections & Reprints
– The Creation of Man: Preparation — in The Works of God

End of Excerpt

26 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.

The essence of crucifixion is the ultimate denial of the power of God by slow agonizing extinguishing life of His creation—a human being. 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 humane 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 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.

The Romans adopted execution by crucifixion from the Phoenicians. This form of capital punishment is still used by the ISIS and other Islamic countries. See Notes 125 and 133 to Selections & Reprints.

27 Thinkers of the antiquity defined morality as an expression of the normal human nature: godliness, virtue, goodness, truthfulness, honesty—all components of the norm, which also is referred to as righteousness.

Theology defines morality as a description of the normal human nature—as an attribute of a being created in the image of God and likeness Who is calling His chosen ones to Himself through glory and virtue helping to escape corruption by lust of this world (2 Peter 1:3–4).

As such, morality might be envisioned as knowledge of the Absolute Good of God. If the Absolute of God became the absolute good of a human being and is implemented into his thoughts, words, and actions, it means that morality has reached its highest point: virtue.

The morals might be seen as the logical continuation or practical application of the morality at the levels of human establishments in/with which human beings interact. This continuation—derivative of morality (morals as a rule, norm, pattern of behavior, law of men) is stipulated with the particular parameters of the environment, religious, social, political, historical, and other settings:

Morality or righteousness as an embodiment of the knowledge of God – the knowledge of the Absolute Good – into thoughts, words, and actions of man

Morals/ethics is a practical application of the righteousness/morality at the levels of human establishments:

a/ laws of human societies and the intra– and inter–state policies and laws
b/ the ethics of scientific and other inquiries
c/ the standards/rules of personal, social, and professional behavior

Morality, morals, and their derivatives might be seen as the practical inferences from the knowledge of God co–related with three levels–components of human essence [[See Chart 1. The Mind in The Mind or in Note 11 to Selections & Reprints]]:
Theology: knowledge of God and wisdom

↓

Intelect → morality

[[Levels of Nous and Διάνοια]]

↓

The mind/reason/intelligence → Philosophy, logic

↓

morals, ethics

[[Levels of Διάνοια: Γνώμη — Φρονήμα— Λογισμός, or Consciousness—Thinking—Reasoning/Faculty of Deliberation]]

↓

Norms, laws, rules, standards/rules of personal, social, and professional behavior, which define appropriateness of words, behavior, actions of a human being

[[A body/matter; sensory perception/parameters of the matter]]

128 See Introduction to the Systems Logic

129 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.

Thus, 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, operates, and is destroyed or transformed for the next set of purposes. 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.

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

130 See The Discernment

131 Concerning the opposites, dualism, concept of unity and struggle of the opposites, and concept of transmutation of the opposites, see

– Heathen Philosophy and the Western Civilization

132 Simplification is a peculiar mode of reasoning, which Aristotle, following the way of thought of his predecessors (starting with assumptions of two Orphic philosophers—Pythagoras and Plato), embodied into his dialectics. The Aristotle's logic of simplification, which underlies his physical-arithmetical—mythical—dialectical "philosophy," delification of the matter, the notion of divine origin of the state along with the notion of irrelevance of the Absolute Good for the practicable material good of "social animals"—men, became the foundation of theological, philosophical, and scientific studies. The fruits of these studies include political theology, materialistic and atheist philosophy, ethics—free sciences, destructive ideologies, and the art of propaganda [see Note 10.1 to Comments & The Net]]; all of them have the main indicator — shift of levels of complexity; for instance, they justify supremacy of human establishments (e.g., communities, states, nations, empires) over their creator — man.

Consequently, the human history became a series of nightmares—the chain of the artificial imaginary worlds; with each link of this chain, or the infernal circle of dehumanization, enslaving of human beings expands more and more.

Among these worlds—circles are the following:

heathen philosophy, mythology, and political theology

↓

Aristotle—Aquinas' political theology

↓

destructive ideologies of Fascism, Nazism, and Communism

↓

ccontemporary atheistic and ethics—free sciences

Aristotelian logic of simplification still is the actual basis of contemporary philosophy and science.

In the terms of systems logic, simplification is a term that refers to violation of the systems law of adequate complexity; for instance, when the complexity of consideration is not adequate to the complexity of the subject of consideration. Consequently, the mind armed with the logic of simplification is capable only of misconception: it creates false knowledge—logic of simplification is the logic of death. The operations of such mind are controlled by the law of inadequate complexity—the law that governs collapsing systems. The knowledge assembled by such a mind is the means of destruction, because it is inadequate, therefore, false knowledge.
In general sense, complexity is the universality of knowledge, which sustains the entirety of processes defining life of the world. Life then, might be seen as the totality of cycles of transformations of the divine/universal energy of creation; for example, development of the mighty tree from the smallest seed (Matthew 13:31–32).

Complexity is the general setting correlated to Λόγος—the universal code of creation: increase of complexity [knowledge] signifies advancement of the evolving system toward its desirable ultimate parameters within which it will be empowered to enter the next phase of existence—eternity.

The mind increases its complexity by creating knowledge of the actuality–truth—the knowledge adequate to the actual settings and parameters, with which the mind perceives—identifies—comprehends

— the reality–world–cosmos–universe that accommodates existence of the mind
— the laws that control the reality–world–cosmos–universe that accommodates existence of the mind.

In general, the reality of the mind might be conditionally described with the following chart

---

The ancient philosophers came to the conclusion that the world of living beings should be described in the terms of time–space–complexity-bound singularity: positions within dimensions of time and space and possession of the knowledge of life—complexity stipulate the Past, Present, and Future of any purposeful system.

Concerning the time–space–complexity settings: this world was created by God for a specific form of life initiated and accommodated within the vortex of the energy fields, which the human mind perceives through their manifestations—settings: time, space, complexity [see also Note 92 to Selections & Reprints].

Within the settings, the divine energy issuing from God creates temporary structured matter, which is temporarily enabled to carry the eternal indestructible energy—the breath of God that makes the living soul of a body formed of dust (Genesis 2:7; Job 33:4).

Time and space are the temporary settings, which are not the part of the eternity: they accommodate temporary maintenance of the mind as the system evolving for the next phase of existence—the eternity.

The purpose, knowledge, complexity, and irreversibility of cognition determine the essence of the dimension of time and constitute the nature or essential properties—features of any reality/system within the dimension of time.

The evolution, as an increase of complexity of the world of the matter, can be realized only within such a setting as the dimension of time, and only under the law of irreversibility of cognition. Irreversibility unifies a purpose, knowledge, and complexity in the logical chain:

---

In summary,

---

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

---

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 (at the discernible by the mind levels) 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

The leaven taken in little quantities transforms the entire mass (mixture of meal/flour, water, salt) into the leavened dough ready to serve the purposes of men; in particular, to bake bread needed to sustain life, therefore, to maintain existence of a human body–carrier of the mind.

Therefore, the leaven performs the role of the system–creating factor: the leaven transforms the mixture of unconnected components (chaos, or pool of reserves) into the structured matter, which serves some purposes ([concerning chaos, see Introduction to the Systems Logic]).

Teachings is likened to the leaven. If the teachings (framework of thinking, which defines knowledge that mind is capable of understanding–absorbing–creating) accepted by the mind is the active (fermenting) agent, or the main working element of the system–creating process, it might be said that the teachings/knowledge enables the mind to function as a chaos–structuring system:

the teachings (knowledge framework) defines thinking – life of the mind
↓
the mind comprehends knowledge provided by the teachings and creates its thought
within the general framework defined by the Teachings
(thought might be defined as the active information, or small energy form in the terms of the theory of complexity)
↓
by accepting the teachings, the mind absorbs the underlying law(s)/definition(s) of the rule(s)
according to which systems must be created, maintained, used, preserved, transformed, and destroyed
↓
the thought – small energy form
becomes the core of a System that the Mind needs to create for achievement of a Purpose
↓
to create a System, the mind extracts from the chaos (the pool of the resources – the world) the components
(e.g., additional knowledge, skilled workers, material assets, buildings, machines),
from which it creates a system
(e.g., commercial enterprise, state, establishment, society, any purpose–oriented entity)

From another angle of consideration, the world is the Reality – the set of systems created from the Chaos that contains the reserves, from which the Reality is created and which sustains existence of the Reality. Then, the life/existence of the Reality might be seen as the result of the interactions among the following elements and processes:

Teaching–Knowledge framework–Law that controls
creation, maintenance, and destruction of the systems within the Reality
↓
The Mind – creator of Thought/small energy form that might be developed
into a System intended to achieve a purpose/set of particular conditions,
accumulation of particular reserves, development of additional potency
↓
Structuring of the Chaos by the Thought/small energy form –
creation of a System for achievement of a Purpose
(extraction, accumulation, and arrangement of the reserves extracted from the Chaos)
↓
Achievement of a Purpose
(e.g., creation of particular conditions, new reserves,
consuming reserves, transformation, creation of new systems, destruction of other systems)
↓
Creation of another Thought/small energy form that might be developed
into another system intended to achieve another purpose
↓
and so on…

Therefore, acceptance of a particular teachings/knowledge transforms the mind into a particular chaos–structuring system, which serves the particular purposes defined by the teachings –
either the good,
for instance, when the mind pursues the purposes of evolution through development of the optimal potency
or the evil,
for instance, when the mind operates as the collapsing degenerating systems that accomplishes anti–evolution

In this example, the observer considers a human thought as an energy field – the “small information,” or active information, which has potency of structuring the chaos/creation of new systems.
Concerning chaos and small energy form/active information, see Introduction to the Systems Logic

In the Gospels’ context, Herod is the composite term for the Herodians. The Herodians were courtiers and followers of the kings of Herodian dynasty; they also are known as the Hellenizing Jews because of Herodian kings’ infatuation with Hellenism and acceptance of some of Greek beliefs and customs, in fact, apostasy, covered with
public observance of the Jewish rituals [see *Philo of Alexandria* – Supplement 1 to this file]. The Gospels refer to the Herodians’ hypocrisy because of their inner apostasy covered with public observance of the traditional religious rituals (e.g., Mark 12:13–17).

136 See *Materialism.*
Concerning Aristotle’s materialism and Greek Polis, see *Philosophy: Plato,* and *Philosophy: Aristotle,* Folder *Heathen Philosophy.* Concerning influence of Plato–Aristotle’s utopia on the development of empires and totalitarian states, see Chapter 8 of *The Invincible Empire.*

137 Concerning doctrines of Aristotle and Plato, see Folder *Heathen Philosophy,* or my book *The Invincible Empire,* Chapter 4

138 See Note 133 to *Selections & Reprints*

139 See *Those Always Learning* and *The Example for the Believers* – in *Selections & Reprints*

140 See *The Example for the Believers* – in *Selections & Reprints,* and Notes 3, 4, 41, 44, 77, 86, 107, 114, 115, 117, 119, 133, 139, 236, 278, 279, 281, 362, 363, 364, 365, 367, 374 to *Selections & Reprints*

141 Concerning Nicodemus the Pharisee, see the following excerpt from *The Water* – full text in *Selections & Reprints*

**Excerpt**

“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) approached the Lord by night; he came to tell his conviction that Jesus Christ is the teacher sent by God, because the miracles and deeds, which He did, are not possible without God; he wants to receive knowledge, which he does not have. 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 [[ou dunamei idein – 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 who is 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 [[ou dunamei eisadelven – 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 asks Nicodemus: you are the teacher of Israel, and you do know not these things:2r1 [[γινωσκεις – (John 3:10) – from γινωσκω – cognize/learn/do know]]?
So, 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 everlasting life. 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 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

There are some other things, which might be learned 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; 14:1–26; 15:1–6; 16:7–28; 17)

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; John 3:16–21, 36)

3/ the difference between flesh and spirit; flesh is restricted, 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 energy, which creates and sustains the time–space–complexity settings, as well as all creations of God comes from God Who is the Spirit (John 4:24)

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.2r2, Lord Jesus Christ, the Son of God, baptizes in the Holy Spirit – (John 1:29–34)])
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 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 matters 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, which convey the words of God, carry the life-giving truth.

The words of God also point to the special place, where 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 3:3–5, 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; 1 John 5:6–8) that

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):

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

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.

...Nicodemus the Pharisee came to God (John 19:39), because God, in His mercy, gave him 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 with expectation to make him devoted believer or 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...”

Notes:

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 writings of the prophets by the heart, because they are the revelations of God: the Law and the prophets were given to prepare the chosen people for the meeting with God. So, Nicodemus the Pharisee should understand the words of God and recognize fulfillment of the prophecies.
I\textsuperscript{r2} Some 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].

I\textsuperscript{r3} 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.

I\textsuperscript{r4} Concerning the Inquisition, see The Church Militants in Doctrine of Thomas Aquinas. Political Theology

Knowledge of the law facilitates understanding of the original sin, through which evil and death entered the perfect world created by God and given to man to love, to cherish, to till, and to lead to evolution.

The lies of the crafty brute of Genesis, which the humans accepted as the truth initiating therefore, coming into being the root of all evils — the false knowledge, expose the reality of perverted logic, which made possible the original sin.

If the one does not accomplish the will–law of God, he commits sin: he serves the enemy — the arch–evil, because the one can have only one master (Matthew 6:24; Luke 4:5–8; 16:13–15; John 14:30; 17:14–16): the one who sins also enshrines the arch–evil as his god and puts the knowledge of the evil at the place of the knowledge of the law of the only One True God. The root of the original sin (and any sin) is overthrowing of the Absolute — the authority of God.

If to define sin as violation of the law of God, or as rejection of the words–commandments of God and the following inability to accomplish the will of God, the essence of the original sin might be envisioned as the subversion of the Absolute accomplished through the chain of substitutions:

\[
\text{substitution} \quad \begin{align*}
\text{of the imagined authority of the pretender/ liar} \\
\text{for the true authority of true God}
\end{align*} \\
\downarrow \\
\text{substitution} \quad \begin{align*}
\text{of the false/lies} \\
\text{for the truth}
\end{align*} \\
\downarrow \\
\text{substitution} \quad \begin{align*}
\text{of death} \\
\text{for life}
\end{align*}
\]

In practical sense, the original sin is the two–fold action of the first men, because of which death became the actuality (Genesis 3): Eve and Adam

1/ disregarded–rejected the truth – words of God

2/ accepted the lies – words of the crafty brute–serpent as the truth

3/ faced the consequences – death instead of immortality, for which they have been created (Wisdom 2:23–24), because, by committing sin against God, they cut themselves from the Divine energy – the Source of life.

Subsequently, in their new condition [being in sin that is in the state of fear of God and attempt to go into hiding (Genesis 3:9–11; John 3:20–21)], they became unable to withstand the Light – God, therefore, to accept and to carry the Holy Spirit of God.

Through the original sin, the pattern of death came into being:

\[
\begin{align*}
\text{rejection of God as the only Source of Truth and authority} \\
\text{[without understanding that with rejection of God, Who is the Source of Life,} \\
\text{the one rejects the very own life]} \\
\downarrow \\
\text{acceptance of the false of the liar, because of apparent/material attraction and desire to possess it} \\
\text{[without understanding that appearance–surface might differ from the true essence–core]} \\
\downarrow \\
\text{disobedience and distrust to God} \\
\text{[without understanding that, because of distrust to God followed with dismissal of the Absolute authority of God,} \\
\text{the one has to serve another deity – imaginable/false, because there are no other gods]} \\
\text{followed with} \\
\downarrow \\
\text{rejection of truth} \rightarrow \text{acceptance of lies} \\
\downarrow \\
\text{death}
\end{align*}
\]

The essence of the pattern of death:

\[
\text{separation from the Source of life} \rightarrow \text{inability to accept–contain–utilize the energy of life} \rightarrow \text{degeneration–perversion} \rightarrow \text{collapse–disintegration} \rightarrow \text{death}
\]

In the theological terms, the original sin is the first act of idol–worship – apostasy, which has initiated/brought forth the realm of death. Within this realm of death,
the words/truth of God the Creator might be disregarded
[[Eve disobeyed words of God, and accepted as truth the words of the crafty brute]]
↓
the lies might take the place of the truth
↓
the actual absolute authority of God the Creator
might be supplanted with the imagined authority of liars, false gods/ids
[[humans disregarded the warning of God, and accepted lies of the crafty brute;
  furthermore, they attempted to hide themselves from God the Creator
  revealing the instant collapse of reasoning/mind
  disconnected from God and unable to receive πνεος δε Παντοκρατορος –
  the breath of Almighty God, the Divine Energy,
  that sustains life of reasoning/mind]]
↓
instead of the worship of True the Spirit,
people can choose the worship of "other gods" – idols,
which are figments of human imagination,
and which often are embodied into the material objects
or can impact life of men through the material objects and power of coercion
[[e.g., disobedience to God and following attempt to hide themselves from God
  opened the path for the lawless “son of perdition,”
  through whom “the mystery of lawlessness” works,
  who makes god from himself, takes his sit at the temple of God
  (2 Thessalonians 2:3–12),
  and falsely asserts himself as the highest authority in the matter of life and death –
  here at the earth and in the after-life]]

In the contemporary terms, the one could infer that the original sin became the core/code of special realm/reality/system, in which

1/ difference among the levels of complexity has been disregarded
[[the root: assumption that
  the immortal man created by the Spirit of God and living/taught by the Divine energy –
  breath of the Almighty
  can accomplish ascent to the highest levels of authority and power (becoming “as gods”)
  by circumventing the will of God
  (God forbade cognition of the evil)
  through learning the knowledge of evil,
  which the warning of God already associated with death
  (death is disintegration–dissolution of the wholeness of life)]]
↓
2/ the mind operates upon the assumption that
a system/event/thing at the lower level of complexity
[[an object within the world given into dominion of man – e.g., the tree of learning of the knowledge of good and evil]]
could have potency to initiate and actualize evolution of man
[[who was created in image of God and likeness to dominate the world and lead it to evolution;
  therefore the human mind already had the highest complexity
  within the world given into the dominion of man]]
and can empower man making him capable of ascending at the higher levels of knowledge
[[at the level defined by the crafty brute “as gods knowing the good and the evil”]]
this assumption, which might be referred as simplification
became the foundation for creating knowledge, making decisions, and pursuing purposes,
even those of survival, development, and evolution
[[e.g., conviction, upon which the contemporary natural, biological, and medical sciences operate:
  by studying nature of rodents the one can obtain knowledge of human nature,
  and develop remedies that would cured human diseases]]
↓
3/ the reasoning/mind operates upon assumption that
it might create adequate knowledge
upon false knowledge and without observing the law of God
[[the root: rejection of the words of the Creator, and acceptance of the assertion of the creation as the truth]]
to reject the true knowledge of God for the sake of lies
↓
to disregard the law of God
for the sake of material advantages or conveniences
↓
to believe simplified inadequate assertions
instead of true knowledge
↓
to prefer the visible material reality to knowledge of its true essence
↓
to worship idols instead of God
↓
to reject the way of righteousness and justice and wisdom
[[that is life by the law of God]]
and to follow the majority, who are running after false gods/ids, perverted customs,
and corrupted liars — rulers, politicians, false prophets, priests–apostates, and self-deified leaders,
and consequently, have to face
corruption, misery, spiritual (and often, material) poverty, hopelessness, suffering, and despair
[[that is life by the material values of the world that is controlled by the arch–evil

IN SUMMARY,


1/ any contradiction of the words of God signifies lies of the arch–evil
2/ any shadow of hostility

---

to a human being, any disrespect to freedom of thinking, freedom of the conscience, and dignity of a human being, selective justice, acceptance of the possibility of coercion in the matters of conscience, religion, and morality, assertion of own right to sacrifice another man’s life, freedom, and well-being for the sake of any figment of imagination/idol, belittlement of one human being for the sake of another man, group, or establishment, justification any form of discrimination, any coercion in the matters of religion, conscience, political and other convictions — any of these reveals its source/root: the arch–evil that was murderer of man from the beginning and father of lies [Genesis 3:15–16; John 8:42–44].

Consequently, any concept, doctrine, religion, etc. that conveys negative attitude–hostility–animosity–disrespect to the only One True God the Creator and to His creation — a human being should be rejected as the false and dangerous misconception, because it leads to collapse of human reasoning, to which death of people and ruin of their establishments are the inseparable companions [e.g., in: Isaiah 59:1–15; Wisdom 1; 2:21–23]

See

— The Absolute
— The Logic of Death — reprint in Note 28 to Selections & Reprints
— Note 141 and Supplement 4 to Selections & Reprints
— Introduction to the Systems Logic
— concerning simplification, see Note 32 to this file.

See also the following Excerpts from The Wrath and The Renewal

Many generations of “subtle” souls of heathens and atheists justified their animosity toward Christianity by the image of the “wrath of God,” therefore, by apparent lack of mercy to the sinners mentioned by the Books of Old Testament and the consequent inconsistency of the Gospels promising mercy and life.

The true reason of hatred to Christianity is that knowledge of the Law has destroyed the imaginary worlds – the dark and cozy (because of inability to see) caves of flesh–eating predators who sacrifice own children and neighbors to the stones, yet, in their arrogant ignorance believe that they are humans capable to philosophize in the temples of their idols.

So, could it be any different among the visions of the Hebrew Prophets and the revelations of our Lord God and Savior, if it is always known that the earth and the heaven will perish, yet, their Creator is the same – true, merciful and loving mankind? Then, if according to the Law of God, the destiny of sinners is death, why Lord God Jesus Christ came to fulfill the Law and the Prophets and at the same time to call sinners to repentance, to collect and save the lost ones, and to open His kingdom for His followers (Exodus 34:6–7; Psalm 100 (102):25–27; Matthew 5:17–18; 18:11–14; Luke 6:35–36; John 3:16–18; 10:30; 14:1–3)?

There is no inconsistency in the Holy Scriptures, because the “wrath” is the destructive power of the Law, which defines the meaning of human nature and conditions of life in the society of men. The Law secures survival and development of a human being and human civilization; its purpose is to lead mankind toward freedom and perfection; it is established to prevent spread of evil within the societies of men until the mind becomes ready for the knowledge of the Word and might be prepared for eternal life. Consequently, the meaning of “wrath” is the destruction of the perverted nature – the beings that violated the Law and made themselves criminals against God and His creations. Destruction of the beings with perverted nature is also the act of mercy and victory – salvation of those who otherwise, could become the followers and actuators of evil.

Furthermore, God promises forgiveness and salvation even those who violated the Law, yet, who understand the consequences of committed evil and eventually, choose the good: though our sins are as purple, God can make them white as snow. Life and salvation expect those who repent, remove iniquities, and choose the good (Isaiah 1:16–19; Ezekiel 31:11–20).

It was the time when, as before the Flood, the majority of earth population again became the idol–worshippers – heathens who had lost true knowledge of God, yet, assembled the complete knowledge of evil. Again, from all inhabitants of the world, God has chosen one man to start over the process of human evolution – the ascent to the knowledge of good. Merciful and loving God began to form the human clay – sons of Abraham – into the children of God: He began to teach them the knowledge of life and freedom – the eternal truth, which opens the eternity (Deuteronomy 8:5–6; Isaiah 45:9–12; 51:6–16). The way of God is judgment, and the earth is the place to learn the righteousness (Isaiah 26:8–10). So, the human civilization began with the act of mercy: revelation of knowledge of God and the Law of God, which defines the human nature, therefore, sustains abundant peaceful and healthy life of wealth and happiness. Such life is God’s blessing of the righteousness (Genesis 12:1–7; Exodus 6:2–8; 20:1–17; 23:20–33; 33:1–3; 34:6–17; Leviticus 26:3–13; Deuteronomy 7:6–10; 8:5–20; 26:18–19; 28:1–14; 30:10–16; Isaiah 1:2–3; 26:8–12; 45:9–12; 48:17–22; 51:2, 6–16; Jeremiah 18:6; Matthew 5:44–48; 7:12; 19:16–36; 22:36–40; John 1:12–13; 3:5–7, 16–21; 8:31–36; James 1:18, 22–25; 1 Peter 1:14–25; 1 John 3:1–2; 12, 24)...

...Although the Hebrew Prophets describe “the wrath” of God with the images, which downgrade the Dante’s Inferno to the house of toys (e.g., Books of Isaiah, Jeremiah, Ezekiel, Zephaniah, and the others), would perfect and merciful God–Creator avenge the evil of men by killing the bodies of His creations or destroying their dwelling, therefore, by using the same methods as men do? St. Theognostos asserts that the divine is beyond vengefulness; it just reflects “like a mirror” the actions of men, giving them whatever they deserve [in: Philokalia 2:358–377]. So, the evil–doers get back what they have done – indeed, many people hold the karmic beliefs!

However, the perfection of God does not allow suggestion that any connection or contact might exist between the good and the evil, even reflection as in a mirror: evil is not able of existence in the presence of God, because the presence of God annihilates evil. God is light of the world; God is Light, and in Him there is no any darkness (John 1:9–10; 9:5; 12:46; 1 John 1:5) – the light does not reflect the darkness. Moreover, the nature of God is not opened to the human understanding: all that we need to know is revealed

— through the Prophets who refer to God as to the devouring fire,

yet, they know that the Lord is not in the fire,
and

— by God Himself through His Apostle:

God is perfect life–giving Love without fear and suffering,
by the Love of God man is saved

(Deuteronomy 4:24; 1 Kings 19:11–12; John; 1 John 4:7–10, 16)

The Word, or God–Son through Whom all things are made, has created the universal law of perfection that defines and maintains the nature of everything within the universe created according to Aνοικ γι’ τον Θεόν — the Word–God, the Universal Code of creation (John 1:1–3), including the world composed with the temporarily structured matter and, including the nature of man whose existence is accommodated by this world.

– He came to fulfill the Law
– until the heavens and the earth pass away, in no way shall one iota or one line (εξαπατήσει) pass away from the law until all things happen
– He did not come to judge the men: His Word will judge men at the last day.

Hence, the one can infer that the Word–God is the Eternal Unchangeable Unavoidable Law that defines, creates, and controls life of creations of God, the embodiment of the Absolute will, Glory, and Power of God the Creator.
The Holy Scriptures convey the meaning of the destructive power of the Law (the fire and the sword), and the meaning of lawlessness: without God, only the withered branches remain, which will be collected and put in fire. This unknown something that the human language defines as “fire,” is the final destiny of the evil (Matthew 5:17–18; Luke 12:49; John 5:22; 12:47–50; 15:5–6; Revelation 1:13–18; 19:11–21; 20:9–15; 21:8).

Without God, there is no life, because the essence of life is God. The life is created according to the Law, and it is sustained and protected by the divine creative energy of God. If man discards the Law of God and commits evil, his soul becomes the void into which the divine life—maintaining energy of God does not enter. Without the divine energy of God, the human soul does not live: a human being undergoes a transformation into the moving matter or the living dead (the withered branch), which, nevertheless, is still able to destroy the others before or during own self-disintegration.

When the human mind conceives evil, it constructs own tiny singularity—the void, within which the universal law of perfecion does not work. With each new evil thought/intention, this singularity—void grows and gradually absorbs own creator—the soul—mind, which conceived and contains evil.

Such singularities are the abnormality—perversion unnatural for the Universe controlled by the universal law—the will of God. Thus, their eradicaton or even self-annihilation along with their creators is the matter of time only: ultimately, the evil kills the sinner (Psalm 33:22), and any perverted being who harbors evil and endangers other living beings inevitably activates self—termination.

In view of that, the worst kind of this something that is named “the vengeance of God” comes when men face the force of destruction, which they unleashed against their brethren and which inevitably turns against those who deployed it (in: Genesis 9:5–6; Matthew 26:52). Perhaps, such phenomenon should have another name, not “vengeance,” because it is the work of the Law of God that will operate until the Earth completes its mission...

...In summary,

a/ if man violates the Law of God, he perverts/destroys own nature and becomes unable to exist in harmony with the created world: the world was designed to accommodate and support only the normal, not perverted, nature

b/ if man created to realize the evolution of the world becomes the weapon of destruction (or the means of the anti—evolution), such perverted creature should be eliminated to prevent the destruction of other creations of God. However, men have no authority to murder those whom they evaluate as the violators of the Law of God: the Law of God acts by itself, independently, without permission or desire of men; nothing can stop the Law of God and protect the sinner who meets his destiny at the time allotted by God..."

End of Excerpts

The Abundant Good

The Heaven and The kingdom of Heaven denote the Kingdom of God.

The prophet said (Psalm 17(18):1–2):

Αγαπησω Χερις 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 –

Στερεωμα — is the inner structure of the Universe also called the Heaven — ουρανου (Genesis 1:6–10).

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 of the structured matter, which accommodates existence of mankind. Στερεωμα of this world is 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 divisions among the energy fields allotted for the cycles of energy transformations creating the perceivable structures of the matter at different levels of complexity. Life of the particular beings—habitants of the world created because the Word was spoken by God — is possible only under the Heaven: within the στερεωμα — fixed arrangement of the energy fields with the limits, which humans measure with such parameters, for instance, as pressure, temperature, light, darkness, radiation, and so on.

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. See also posting The Abundant Good – Folder Archive_2013, Page 2, March 2013.

So, if στερεωμα is the firmament: the framework, which was created by God and within which the evolving world came into being under the Heaven (Genesis 1), the one can discern the same pattern might be discerned in creation of the immortal human child of God.

When the one accepts the Word—God, the knowledge that He gives — the knowledge of God (knowledge of the law of God, His will, His commandments, His mercy, His Perfection and His Love — the Absolute Good), becomes the Firmament — Κυριος στερεωμα μου — The Lord is my Firmament (Psalm 17(18):2): the foundation—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 enabled to enter 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 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 2:10, 13–22), or as it was foretold in the time of the Old Testament, Αγαπησω Χερις 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).

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 words and commandments of God into his daily existence — his thoughts, words, and deeds, and 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


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, 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 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.

In the terms of systems logic, evolution is the process resulting in increase of complexity, or ascent at the higher level of complexity. Consequently, the observer evaluates degree of system’s evolution by

1/ the development of the optimal potential (capacity, force, efficiency), which the system is intended to achieve according to the system’s design and

2/ abilities or preparedness to achieve new purposes at new level(s) of complexity.

In general, the culmination of evolution is the breakthrough, the exit from the completed phase of existence, when the mind that has completed absorption of the entirety of knowledge, which sustains a particular reality, ascends at the higher level. Such ascent becomes possible because of the knowledge that transforms the mind into a being capable of existence within another reality, at the different level of complexity.

Concerning Minoan–Egyptian religion and the Orphic doctrine, see *Heathen Philosophy and the Western Civilization*

see the following excerpt from *The Richness of Illusion*

**Excerpt**

“The Richness of Illusion

...They wandered in desolate drought...

(Psalm 106:4)

At first glance, Psalm 106(107) is a reminder of the Exodus, when Moses led the chosen tribe through the desert, and reminiscence of the people who have been brought low by their own iniquities–violations of the Law of God and who are learning the consequences: suffering, affliction, hunger, poverty, darkness, and slavery.

The Psalm begins with the thanksgiving for the everlasting mercy of God: He delivers those who wander in the desolate drought.

The Septuagint’s text, which traditionally is translated as wandering in the desolate dry land or wilderness, has much more complicated meaning ἐρήμῳ; for instance, it might point to the image of rich illusion that covers the actuality of emptiness, poverty, and hunger. This image portrays the desolate drought of the mind, which rejected own Creator (John 15:5–6).

After the wanderers cried to the Lord, God delivered and saved them from their distress, affliction, and destruction: He led them into a “city of habitation.” In the “city of habitation,” they planted vineyards, and harvested the fruits of the Earth. Then, they became few; evils and pain oppressed them and brought them low again. This time, their superior leaders (for instance, the kings who the people have chosen to rule over them instead of God — 1 Kings 8:4–19; 10:17–19; 12:17–19) are humiliated (or debilitated) in impassable place without road; obviously, they are not able to alleviate suffering of their subjects. There is also an explanation, why the people have to suffer: they rebelled against the words of God and committed iniquities, so, they became afflicted and distressed, their heart was brought low with troubles, and they became silent/weak; there is no guidance, and there is no one to help (Psalm 106:10–12).
The deliverance and salvation came only after the people cried to God and asked to save them. In the text of Psalm, four times the same way of deliverance is pointed out: the people cried to God, and God saved them (Psalm 106:6, 13, 19, 28). The way of healing also is mentioned: God sent His Word and healed the wanderers, and restored them of their deviation, corruption, malformation, and total ruin ([Διαφθορών – ultimate total ruin (Psalm 106(107):20)])

Mercy of God opens the way out of the desolated wilderness into the “city of habitation”; all that the afflicted have to do for their salvation is to beseech God to help: that is to forgive them.

The Psalm names the acts of God, which define the meaning of salvation and deliverance: God provided the wanderers with everything needed for life and happiness; He
— satisfied and filled their empty, hungry, and thirsty soul
— brought them out of darkness and the shadow of death
— broke their bonds asunder
— helped them out of the way of their iniquities
— blessed them, so, they multiplied exceedingly
— helped the poor out of poverty
— guided them into a straight path, so, they could reach “the city of habitation” (Psalm 106(107):4–38).

The Psalm explains why the soul becomes empty, why the mind is destined to wander in the desolate drought without the living water, why hunger, poverty, and the fetters of slavery fall on the wanderers: their heart is brought low with troubles and is silent because of rebellion against the words of God. Only after God sent His Word and healed them, they are delivered out of their abnormality (Psalm 106:20). Then, it might be inferred that the first result of deliverance is restoration of the faculty of deliberation – the sound reasoning and righteous judgment: they left the way of their iniquities and become able to reach the “city of habitation.”

Obviously, there is much more than one–time road of the nomads through the desert, e.g., references to the leaders and to travel in ships through the sea, which did not happen or exist in the time of Exodus (Psalm 106:23–30, 40). The Psalm unfolds the entire history of the chosen people, and through their Past, reveals the destiny of all nations, which have to pass through the face of the Earth and to accept or to reject God, therefore, to make the choice between life and death; as always, everything is about the Word of God (John 5:39).

...the richness of illusion ... covers emptiness of hungry and thirsty soul deprived of the Word of God. Evil and corrupted imagination (Genesis 8:21) have produced many substitutions for the actuality of the Word–God by Whom the human mind lives. Some people became similar to the travelers in the desert who accept mirage as the inhabited city and run across the wilderness without path in pursuit of the phantom. The richness of illusion is the deadly disease of the contemporary societies, which accommodate the substitution of

— idols of all kinds
(e.g., kings, popes, party leaders and other deified heads of numberless political, religious and other hierarchies) —

— despair, hopelessness, and affliction —
for faith
— heresies, ideologies, and superstitions —
for the knowledge of God
— freedom of corruption and immorality —
for self–control and righteousness
— freedom of sex (that is fornication and adultery) —
for love and the sanctity of marriage
— illusions and dreams —
for the actuality of the world, which accommodates the contemporary societies

[e.g. mortgages for actual possession, credits and debts for own money, derivatives and simplified unrealistic financial models for the reality of gold, skills to compile false and deceiving assumptions for the science as the art of cognition of truth]]

— movies, computer games, “virtual realities” —
for the actuality of existence, and so on

In general, the products (for instance, books and movies), which the mass culture offers for mass consumption, supply the detailed scenarios of violations of the commandments of God. The movies, books, games became the guide to destruction: they teach children and the adults how to actualize the same pattern of deviation in different settings and circumstances.

Although the settings and conditions of life might not be similar, the essence of this pattern of deviation is always the same evil: deprivation of good (life, wealth, health, good repute, and everything, which people might hold valuable), lies, and deceit. Starting from childhood, the people receive plenty of instructions, which corrupt and pervert their thinking and behavior and exterminate remnants of natural morality and virtues inseparable from the normal human nature: they learn how to murder, how to deceive, how to steal, and so on. And these instructions bring the same end for all who follow them: death of the soul or death of a body.

The contemporary daily life — education, work, entertainment, social, political, and religious activities — might be likened to the well established manufacturing process. The terrifying actuality behind this process is that it results in transformation of a free living human being into the living dead – the slave of sin. For instance, what are the source, the purpose, the foundation, and the results of the uninterrupted flow of messages conveyed through all media and entertainment if all of them induce to commit evil: to consume more, to kill many, to amass more, to establish corruption uncleanliness and perversion of celebrities and other “elite” as the model for imitation, to humiliate and enslave the others, to deprive them of freedom of conscience as well as of any other freedom? Behind the richness of illusion is the desolate drought of poverty, hunger, and emptiness of the soul–mind, because a human being lives by the Word of God, and if there is no Word of God, there is no life (Deuteronomy 8:3; Luke 4:4; 1 John 5:12).

From another angle of view, in theory, any society is the assembly of persons seeking mutual protection, security, prosperity, and conditions of life, which would allow actualization of the highest human potential. Everyone contributes something and expects to receive something in exchange. So, what the empty and hungry soul is able to offer – richness of illusion with which it covers own insufficiency? Are the mirages and phantasms able to support the afflicted, to feed the hungry, to enrich the poor, to sustain elderly, and to heal the sick? Could the poverty of empty souls be the reason why malice, coercion, violence, deceit, immorality and perversion became the inseparable attributes of daily life?

Notes:

1 In the text Ἐπλανήθησαν εν τῇ ερήμῳ εν ανυδρῷ (Psalm 106:4), the compound word Ἐπλανήθησαν contains the roots of many words; for instance, among them are

— πλάνη – error, illusion, fallacy
— πλασμός — two meanings: deceive, or mislead and wander or roam
— πλανήτης — planet, and πλανητικός — wandering, nomadic
— διαφθορά — wealth, riches.
Consequently, one word might convey at least two meanings, which supplement each other and enrich the ultimate image: to wander in richness of illusion and to be deceived and misled. The following words — εν τῇ ηθοπ σειρ ρ ον — point out that the people are in the desolate waterless drought, so, the richness of illusion is linked with the fruitless dryness. This fruitless dryness anticipates the image of the withered branches of the New Testament (John 15: ) to which Lord Jesus Christ refers explaining His listeners that without Him, the one is empowered of nothing. Hence, there is complete logical construction that was initiated in the Old Testament and completed in the New Testament: the one deprived of the power given by God is unable to do anything

he lives by illusion — that is by emptiness
he is not empowered to work—operate according his nature
he becomes a likeness of the withered fruitless branch, because he is empowered of nothing

Σημασία Δύο

In Psalm 106:107:20, the logical block — και ερρυσατο αυτους εκ των διαφθορων ατων — contains two compound words: ερρυσατο and διαφθορων. Their roots generate two clusters of words: 1/ with the meaning of power, rhythm, ability to empower and make rhythmical and 2/ with the meaning of disparity, deviation—perversion—functioning—abnormality, corruption, and immorality. In connection with the first part of the sentence, which indicates that God sent His Word and healed the afflicted (Psalm 106:20), this logical block explains the meaning of healing: the Word of God empowered the normal rhythm of life of the supplicants and the divine energy of God restored them that is delivered from their deviation. In the text of the Psalm is a direct definition of the condition from which God delivered those who cried to Him: shadow of death (Psalm 106:14). In summary, the violations of the Law of God are immorality, perversion, and other deviations from the original human nature (the original human nature is defined as the image and likeness of God – Genesis 1:26–27). The violations of the Law of God make the heart (the vessel of the Law — Deuteronomy 30:11–14) silent, therefore, weaken the mind, because deviations from the original nature make the transgressor incapable of receiving the energy of life – the Daily Bread and the Living Water of the human being, that is the Word of God (John 6:48–51; 4:10–14). By sending His Word, God heals a sick and perverted human being: He restores the human nature and guides a human being to the path from the desolate wastes into a “city of habitation,” that is the place of comfort, prosperity, and happiness inseparable from the normal manner of life of a normal human being living according to the Law of God and in the world, which is maintained and protected by God.”

End of Excerpt

48 See the following excerpt from The Mirror

Excerpt
“The Mirror”

...accursed is the earth in thy labours...
...and dust shall come down from heaven...
...the land shall mourn and shall be diminished with all who dwell in it...
...and the fish of the sea shall be extinguished...

{Genesis 3:17; Deuteronomy 28:24; Hosea 4:3}

It began in the very beginning: the connection of man with the earth was established as the indicator of the overall human health – the mirror of righteousness and corruption of men. It is written in the Holy Scriptures:

— for man's sin before God, the earth became accursed {Genesis 3:17: 4–9–12}
— because of the wicked actions, evil mind and heart, and corruption of men, all flesh had corrupted its way upon the earth, and the earth was filled with iniquities; for the utter corruption, all living creatures have been exterminated by the Flood {Genesis 6:6–8, 12–13; 7:4, 10–12, 17–24}
— for perversity and degeneration of human nature, the beautiful and fertile land was burned along with the inhabitants and became the dead ground {Genesis 13:10, 13; 18:20; 19:1–25, 28}
— for disobedience to God, for idol–worship, for rejection and violation of the Law of God, the land is destined to become the means of extermination of mankind: dust shall come down from the heavens as rain, fertile lands will degenerate into the waste ground, forests and rivers disappear along with their inhabitants, sea creatures will come to extinction, strange and incurable diseases will multiply {Deuteronomy 28:24–48; 29:23; Isaiah 1:4–7}
— the earth mourns and the world is ruined, because the earth has sinned by sins of her inhabitants: they have transgressed the Law, and changed God's ordinances, even the everlasting covenant of God with man; they have made the chosen land into a place of desolation. Therefore, the curse shall consume the earth, her inhabitants shall be poor and few men shall be left {Deuteronomy 29:24–27; Isaiah 24:1–6; Zacharias 7:14}

The history of ancient Israel reveals that God made the Promised Land the training ground on which the people had to understand the correlation man ↔ nature, and where they had to learn the connection between

a/ condition of the land
and
b/ righteousness of man as his love to God and ability to observe the Law of God
or unrighteousness of man as his rejection of God and inability to observe the Law of God

The land where man was granted the laws and knowledge of God was more than just a land or a place of dwelling: God cared for this land and distinguished it by His presence {Deuteronomy 11:10–17}. The invisible but unbreakable links connected the Israelites with the Promised Land, where God visited and ruled His people. The condition of the land vividly illustrated the connections between men and the Earth they have to keep and dominate:

— when the people sinned against God and perverted own nature, the land suffered the consequences (desolation, fire, and drought); she became the ground on which four weapons of annihilation were unleashed: “sword, famine, evil beasts, and pestilence” — the righteousness of the people and their loyalty to God resulted in abundance of rain, plentiful harvest, and good seasons
— when the people went to serve “other gods” – idols and violated the Law, God cast them out, sent to exile, or transferred the possession of the land to the nations whose idols the Israelites accepted as gods {Exodus 23:23–33; 34:14–16; Leviticus 20:22–24; Deuteronomy 7:12–13; 11:16–17; 28:11–12; 47–48; Ezekiel 14:12–21; Isaiah 1:4, 7; 9:19; Jeremiah 5:19; 7:3–15; 9:7–16; 25:8–11; Amos 4:7–11}

The Prophets identified {e.g., in: Deuteronomy 28:15–20; 30:15–20; Isaiah 24:1–13; 26:20–21; 30:8–14; Hosea 4:1–3, 6–12; 5:1–4; 7:1–16; Ezekiel 22:1–13, 26–31; 33:25–29} the reasons of corruption, idol–worship, crimes against God and His creations (men, the living creatures, the earth), lawlessness, perversion, which bring disasters for the land, suffering, poverty and distress of the peoples, diseases and degeneration of mind and body: they all stem from the same root. This root is rejection of God and violation of the Law of God known as The Ten Commandments, and especially, violation of the greatest of them – love to God and love to the others {Mark 12:29–32}.

Why violations of the Law of God trigger suffering and ultimately, annihilation? The answer is simple: the Law of God determines and controls the nature, therefore life and death, of God's creations. For instance, fish is not able to live and breathe without water – if taken out of its natural habitat, it slowly suffocates; similarly, the mind does not live without the Word–God; it becomes the fruitless withered branch. As water is the natural environment for fish, in similar way, Love of God is the life for His creations.
If life is wanted, a human being must answer to the Love of God; this answer is love to God and love to all His creations. The meaning of human love to God is simple: observance of commandments of God. Observance of commandments of God makes man the dwelling and the temple of God and opens the life everlasting (John 11:25–26; 14:15–17, 23; 15:9–10).

Today, the warning given through the Old Testament Prophets looks like the digest of the daily news: volcanic ashes became as the rain clouds; in time, they will come down at the land as the poisonous rain; the land, the rivers, the seas, the oceans are utterly polluted; the flesh of fishes from, for instance, the river Seine in the heart of Europe as well as from the Chesapeake Bay in the US, became the poison; humans behave as the beasts of prey: they kill, torture, and abuse other humans, especially the weakest — children, the old, the sick, the disadvantaged.

If to judge by the actual condition, even the most optimistic mind inevitably would come to the conclusion that the earth is slowly dying [[slowly as of today, because at the point of time, the processes of relatively slow (and in some spheres still latent) disintegration will trigger instant collapse (Isaiah 30:12–14)]] along with the living creatures of air, land, and sea. St. Peter the Apostle reminds us of the end of the first earth destroyed by water, yet this time the end will come as annihilation by the fire (Genesis 9:8–11; Isaiah 33:9–12; 34:1–4; 2 Peter 3:5–13).

The terrifying warning might be seen in the current events.

Today, nobody is able to infer and describe the processes, which purified the earth from the remnants of the living creatures exterminated by the Flood (Genesis 7:10–24; 8:1–3, 5). The only thing that is evident is that somehow, the dead biomass was gathered into the reservoirs under the ground and under the seafloor where it became the substance known today as oil, petroleum, or fossil fuel. These reservoirs have been sealed to prevent pollution and to save the living creatures, which later would populate the earth, from contacts with the remnants of ancient death.

However, the eventual discovery of oil provided the fuel — in literal and direct sense — for the technical progress. Generally speaking, the technical progress during last centuries is based on the physical consuming of the remnants of the dead: the today's world lives by harvesting the fruits of death of the ancient world, which cognized the complete evil and — as the completion of the cognized evil — met own annihilation.

The history of ancient world leads to the only possible conclusion: the heathenism is not only the evil inheritance of the pre–Flood earth, which survived in the memory of the son of Noah and, with its curse and slavery, entered the post–Flood earth (Genesis 9:18–27); the heathenism is the completeness of cognition of evil.

To the contrary, the knowledge of God and God’s likeness in the earth — the original human nature — is the apex of cognition of the good, the beginning of the way, which leads a human being in the eternity in the house of the Father and Creator (John 14:1–26). The knowledge of God and His Law were given to the people in the heathen world populated by idol–worshipers who lived by evil: they sacrificed own children to the figments of own imagination and committed all perversions and crimes against the nature they were able to imagine. Since, with the knowledge of God and through observance of His commandments, each human mind must defeat and nullify the knowledge of evil. Only knowledge and love of God gives the power to turn to the good; without knowledge of good, the purpose, which man was created to achieve, cannot be achieved and existence of mankind cannot be justified.

With the revelation of The Ten Commandments, the human civilization began.

After revelation of The Ten Commandments, the history of the world became the history of incessant war of

- the evil —— with the good

  Δ

- hatred —— with love

  Δ

the human beast—enemy of God —— with the human being—child and likeness of God

  Δ

perversion and degeneration of mind and body

  Δ

with the consequent disorder and disintegration culminating in death ——

  Δ

with the virtue, law, and order,

which compose the meaning of the true nature, therefore, life

  Δ

insanity and madness —— with the faith and wisdom

The essence of this war is the irreconcilable difference between the good and the evil and incompatibility of the good with the evil: either the good or the evil; there is no compromise, nor reconciliation, nor peaceful co–existence. With the knowledge of God — the knowledge of the Absolute Good, Lord Jesus Christ, the Word—God, had cast the Fire into the earth; He did not bring peace, but the sword; He did not bring the unity, but rather ultimate division among His creations (Matthew 10:34–37; Luke 12:49–53).

The Christians, followers of Lord Jesus Christ, are the warriors in the deadliest war, which ever existed in the earth: within the hostile world that serves the evil, they have to exterminate the evil from own heart—soul—mind, to acquire complete knowledge of the good, and to embody the good into own thoughts, words, and actions, so the mind would obtain the peace of God (John 14:27; 15:1–27; Ephesians 3:14–19; 4:17–24; 6:10–18; Colossians 1:9–23).

If humankind wants to live, the ancient evil of heathenism must disappear from the face of the earth, and firstly, from the human mind.

However, as of today, the knowledge of evil, patterns of crimes and perversion along with implicit and explicit instructions how to embody the evil into personal, political, and social life are gushing through all sources of information including religious, educational, research, political and social institutions, hierarchical churches, media, and other establishments. Ancient death of reason — the heathenism — in its contemporary clothes of atheism, Marxism, socialism, Darwinism, political ideology, ecumenism, feminism, cults, ideologies of death, etc. is gushing into the mind of the living as the flow of the remnants of ancient flesh — the oil is gushing into the sea from the unsealed reservoir in the Gulf of Mexico...

We, the ordinary people, might never learn the true reason of this disaster: was it apotheosis of professional incompetence or unhappy accidental failure of man–made equipment, or was it the deliberate act of war against our country intended to accomplish one or all of the following purposes:

- a) to prevent the country from achievement of independence from the foreign countries, and to make her a permanent servant of the foreign interests

- b) to bring further destruction into the country already impoverished by the decade of war and thus, to avenge the wars waged by the Americans for protection of the foreign interests

- c) to strengthen political discord, to illustrate incompetence, unpreparedness, and inability of the authorities to deal with disasters of all scales, and therefore, to fortify the ground for civil unrest and instability, which might culminate in civil war, therefore, might result, for instance, in disappearance of the country from the group of the main players at the world arena.

The truth will be hidden; instead, plenty of conspiracy theories, politically correct explanations, slogans, and lies will be poured out in attempts to fashion the public opinion, to justify the actions of politicians, to reveal or to cover up political and professional incompetence of authorities, to deepen division of population, to increase dissatisfaction, cynicism, and hostility of people, therefore, to accelerate devastation and destruction of the country...

Whatever happens, it will not return to life all those creatures of the sea and the land destined to perish because of the actions of men, and it will not restore the original beauty of the earth polluted and diminished because of the evil of men...

Original post in Folder Archive_2010, Page 2_April_June_2010

End of Excerpt
The Knowledge and the Vision

...Know that the Lord He is God; He made us, and not we ourselves; we are His people and the sheep of His pasture...

(Psalm 99(100):3)

...Unveil Thou mine eyes, and I shall perceive wondrous things out of Thy law...

(Psalm 118(119):18)

In the Psalm for Thanksgiving, the Prophet conveys the knowledge of life: the Lord is God; He created human beings, and human beings are His people and the sheep of His pasture. With the words “the sheep of His pasture,” the Prophet defines the conditions of daily life of his tribe: the good shepherd attends his flock; he cares for his sheep as for his own children. Consequently, with such comparison, through the knowledge of the natural connection between a shepherd and his flock, the Prophet’s listeners are given a chance to ascend to comprehension of the natural connection between God and His creation:

– God protects, leads to the destination He has chosen, provides with food and comfort, and cares for the needs of His creation
– God’s creation knows the Creator, follows Him, and accomplishes His will.

Again, in the time of New Testament, Lord God Jesus Christ reminds His followers that they should have this knowledge: He is the Good Shepherd. The Good Shepherd knows His sheep, and they know Him: they know His voice, follow Him, and observe His commandments; so, they are under protection of God and eventually, enter the eternal life (John 10:1–30).

The contemporary manner of existence has nothing in common with the Past: the ancient closeness between the shepherd and his flock is gone. Ultimately, for the many, the animals became the commodity only: they are produced and slaughtered; their flesh is distributed and consumed in mass scale.

In the same time, some people developed the unnaturally powerful affection even passion for pets – cats, dogs, pigs, rats, monkeys, snakes, etc. In some cases, such a passion has grown into “pet–worship” similar to the cults of the beasts practiced in the ancient Egypt and other Mediterranean and Asian countries. The idolized pets are treated better than children and neighbors. Some dead pets – especially, dogs and rats – receive “angelic” status: their owners assert that they live in the Paradise, send “signs,” transfer messages from the after–life world, and become their “guardian angels.”

The unnatural idolization of domestic animals–pets supplanted the natural connection of a human being with all other creations of God. There were attempts to introduce legislation, which would grant the animals status of “a person” comparable with the status of a human being. Some pet–worshippers commit crimes against the people who do not share their attachment to the animals. Such people in their affection (they see it as mercy and love to the animals) forget the primary law to love all human beings and to be merciful even to those who they consider as the worst sinners.

However, the true foundation of the contemporary pet–worship is not love and mercy. The pets as an object of worship, intense feelings, and tender care became the substitutes for natural connections with all living creatures; they provide their worshipers with some kind of self–excuse before own conscience for the violation of the second greatest commandment (Matthew 22:35–40; Luke 10:25–37; 1 John 3:14–18) or with justification the inability to relieve suffering of other creations of God, including human beings:

– intended for slaughter
– tortured and subjected to inhuman experiments, mistreatment, and abuse in the charitable (e.g., orphanages, nursing houses, shelters for mentally sick) and research institutions
– doomed to death caused by pollution, hunger, and exposure to the elements
– rejected, forgotten, and left to die on the streets...

With rejection of the primary responsibilities before the others and before the world given to man to cherish and dominate in love, righteousness, and truth, human beings have lost the primary understanding: what is a human being and what is an animal; they lost the natural ability to comprehend the knowledge of life as

– the connection between God–Creator and man
– interconnections among all creations of God.

The so–called “scientific” progress has produced plenty of measures of the matter and descriptions of the parameters of the world of matter – the data, which the scientists define as “knowledge of life,” because the actual foundation of the contemporary science is the Aristotelian “philosophy.” This pseudo–philosophy is based on the doctrine of the indestructible eternal matter, concept of man as a social animal–part–property of social and political establishments, and rejection of the Absolute Good, which – as soon as it cannot be measured or proved – assumed to be non–existent [see Philosophy: Aristotle – Folder Heathen Philosophy]]. Although this pseudo–philosophy defies the “indestructible eternal matter” and excludes the Absolute Good (that is God) from the life of man, Aristotle’s mathematical–geometrical–astronomical–theological nonsense and logic of simplification became the paradigm for the sciences, or the cage of slavery and darkness in which the human mind is doomed to hopeless struggle to reach the light of reason and understanding.

Consequently, knowledge developed with the Aristotelian logic is the fruitless knowledge of the dissipating world of the matter, even if its producers elevate it at the rank of the absolute truth and recognize it as the foundation of life (similarly to the pet–owners who ascribe the status of “guardian angels” to the dead animals). Although this knowledge describes the processes of degeneration, anti–evolution, and destruction, it became the main subject of education in public schools, colleges, universities, and foundation for the research. The Aristotelian “philosophy” sustains the most inhumane and destructive doctrines in the fields of

politics – e.g., Aristotle’s democracy

with such developments as Marxism, socialism, fascism, and communism

and

religion – e.g., Catholicism with the philosophizing theologians who justify the papal Inquisition

and discover unity of Catholicism with Confucianism and Marxism

As it might be inferred from the history, Aristotelian pseudo–philosophy brought unspeakable evil and suffering for mankind; eventually, it enslaved the human intelligence within the visible easily identifiable world of the matter, eliminated the ability to learn the knowledge of life and the ability to know the Absolute truth, for instance, to comprehend that God is the Creator of man, and mankind is His people.

However, the loss of ability to know the Absolute truth is a typical process of degeneration or anti–evolution: the system at the irreversible stages of disintegration is deprived of the ability to perceive knowledge, which would reverse the process of decay and prevent the ultimate destruction. Any system – the civilization, state, nation, society, religion, etc. – at the irreversible stage of disintegration becomes incapable

– to preserve the knowledge of the purposes it had been created to accomplish
– to retrieve the knowledge of self–preservation, which is the significant part of the original/normal nature
– to perceive the knowledge of optimization, for instance, such as the knowledge leading to
to perceive or to create the knowledge of own advanced protection and development.

At the same time, the disintegrating systems accelerate creation and implementation of the knowledge intended to facilitate death and slaughter, for instance, such as weapons of the mass destruction; they implement the knowledge of death into the social and political policies, laws, and rules, with which they arrange the life of their subsystems/parts/subjects: human establishments and human beings – citizens, participants, and members.

...the only natural human feature, which still is in a possession of man, is the thirst to know by perceiving, assimilating or creating knowledge, probably, because knowledge is inseparable part of existence of human intelligence/reasoning (similarly to inseparability of oxygen and physical existence of oxygen–breathing creatures). Even at the time of unrest, war, and crisis when the very foundations of the civilization are destroyed, and disintegration of social, political, and religious establishments becomes the part of daily life, the mind is not able to reject or overcome its own nature – creation of knowledge.

...The question is: why one mind chooses the knowledge of life and another mind chooses the knowledge of death, what is the force, which determines the kind of knowledge – life or death – the mind perceives or creates?

Probably, the answer might be found in vision – that is in an ability to “see” by the mind.

The Holy Scriptures frequently mention the vision extending beyond a physical ability to see, which is the ability to scan physical parameters of the outer world and evaluate risks, threats, and other attributes of the environment; the sacred texts refer to two different kinds of blindness.

1. Physical blindness as a consequence of physical disease, as inability to perceive light by impaired/undeveloped eyes (e.g., in: John 9:1–41). This condition – darkness of a body – is insufficiency of the material structures, which for some reasons have lost the capacity to perceive, accommodate, and transform the energy identified as “light.” This kind of energy is needed to sustain existence and orientation of a human body within the world of the matter. However, those who have physical blindness might be the wisest men and the prophets; they could discern the true meaning of things and they could have the better understanding and knowledge of the actuality than those who see light of the Sun with their eyes.

2. The blindness of heart/mind as an inability to comprehend the true essence of things and the actual meaning of events. This kind of blindness is darkness of the evil; it is the moral blindness, an inability to judge by the righteousness–commandments of God; it is the inability to see the true Light and to be the sons of Light. This condition signifies the insufficiency of the most dangerous kind – the insufficiency of the mind, which for some reasons has lost its attachment to God–Creator and which, as the result, developed
— the inability to perceive the Word and to accommodate and utilize the divine energy of creation, which sustains the Universe
— the inability to comprehend the Law of God and to act in accordance with this Law, which controls existence of the Universe.

The Holy Scriptures describe the people who have blinded own heart: they can see with their eyes, yet they do not perceive, so they would not understand and they would not turn to the Lord and they would not be healed. This kind of insufficiency leads to death of the reasoning–intelligence followed by extermination of the living and desolation of the land (Isaiah 6:8–11; Matthew 13:14–15; John 7:24; 8:12; 9:5; 12:35–50).

In the New Testament, Lord God Jesus Christ speaks of the ability to see by the heart as of the judgment. He – the Lord God – came into the world as the Teacher to bring the knowledge, which is the dividing sword separating the dead from the living, as the Light leading into the eternal life, as the only Leader (Καθηγητής – Matthew 23:10) and Good Shepherd of His flock, as the Savior of those who are lost, and as the Physician of those who have sickness of heart–mind–soul. Through the knowledge granted by God, those who cannot see with their heart, would obtain vision, and those who perceive themselves as the righteous (yet, who in fact are the hypocrites, false teachers, and liars living within the darkness of evil) would be identified as the blind sinners and as the outsiders who do not turn to God to be healed and to receive forgiveness (Matthew 9:12–13; 15:7–9; 14; 18:11–14; 23:8–10; Mark 4:11–12; Luke 12:51; John 3:21; 8:12; 9:5; 39–41; 10:11; 14–18; 27–38; 12:46–50; 13:13; Revelation 1:10–18).

The physical illness is quite easily diagnosed condition, which might or might not be healed with medical remedies, surgeries, and other tools of the contemporary medicine. The blindness of the mind might never be discovered until God touches the heart and wakes up the conscience.

So, what deprives the mind of the ability to see by heart – that is to perceive the actuality and to comprehend the true essence of things?


the world focused on the earthly power and values and living by the false and evil
and
the world focused on God and living by God

Then, St. Paul the Apostle writes of the lost and unbelievers, whose thinking have been blinded by the “god of this age” [1 Cor 1:19], so they would not perceive the light of the knowledge of God (2 Corinthians 4:3–4).

Therefore, blindness of the mind is the loss of understanding that Lord God is all and everything for His creation–human being: love, wisdom, light, life, knowledge, the most precious treasure, universal criterion of judgment, the highest authority, main law, ideal of perfection and everything referred to as the Absolute Good. The main reason of blindness of the mind is the substitution of the temporal, yet perceivable, material world, for eternal invisible God.

And I think of the mind, which has built its own world of significance and acquired the habit to rely on the earthly – visible, touchable, perceivable, measurable, transferable – values: money, hierarchy of power and coercion, weapons, etc. For such a mind, only when everything is lost and the earthly values turned into the ashes, only when nothing accessible or desirable is left, the road to the comprehension of the futurity of the world of the matter might be found. Probably, this is the reason why some ancient sages recognized the loss as the triumph and defeat as the victory…”

Original post in Folder Archive_2010, Page 5_October_2010

Notes:

1. During the last supper, Lord God Jesus Christ mentions “the ruler – αρχων – of this world” – this evil has nothing with God, and it has its judgment (John 14:30; 16:11).

Then, the Holy Scriptures refer to the ruler of this world, which is given the authority over earthly power and glory, yet, which is the death of men (Job 1:6–12; 2:2–6; Matthew 4:8–10; John 8:43–44) – the “arch–evil.” Obviously, when St. Paul the Apostle writes of the “god of this age” [2 Corinthians 4:3–4], he refers to the same kind of evil.”

End of Excerpt

---

5. Through attachment to the material things, the mind learns to live by the material values and gradually accepts materialism – firstly, as the very own outlook and then, as very own religion. Attachment is focusing on the material parameters, properties, and values of the visible perceivable world of the matter and the consequent rejection of the knowledge that reaches beyond the material limits. Aristotelian materialism and especially, logic of simplification with issuing concepts and doctrines (for
Conscience is the inner judge that evaluates thoughts, words, and deeds and determines destiny of man; the essence of conscience is the Law of God; conscience might be also envisioned as the inner space/place for the Word–God (In: John 3:16–21; 8:37–43). Conscience also is referred to as the heart – the vessel that carries the Law; for instance, as Moses said, the Law of God is within the heart (Deuteronomy 30:10–14), and as St. John the Apostle writes, if our heart does not condemn us, it means that we live by the Truth and observe the commandments of God (1 John 3:19–24).

The Law provides the only basis for human reasoning, intelligence, and conscience, which determine life and prosperity of man. The ability of right judgment – although it is inseparable property of the human mind created according to the image and likeness of God – has no foundation in the corrupted mind, which has disregarded the Law and corrupted and perverted itself with iniquities and evil. Only compliance with the Law of God, that is life in accordance with the commandments of God, enables the right judgment, firstly, as the abilities

- a/ to discern the works of the Law of God
- b/ to make right choices/decisions
- c/ to act in harmony with the forces of the nature created and sustained by the Law.

Therefore, just/clean conscience (or in other words, compliance with the Law of God) of the mind-creator is main factor that determines survival of creator’s establishments, especially those with which human beings attempt to protect themselves, their families, and their life, freedom, and prosperity.

Enslavement of the mind and subsequent transformation of a human being into the beast or into the living dead begins with deprivation of the freedom of conscience. In the recent past of religious establishments, the most vivid example of deprivation of the freedom of conscience is Ignatius of Loyola’s doctrine of the “holy” or unreserved obedience [[see Note 374 to Selections & Reprints]].

To the contrary, the Christians follow the advice of St. Paul the Apostle: test everything, and do not become slaves of men (1 Thessalonians 5:21; 1 Corinthians 7:23).

Concerning conscience, see also excerpt from the Concept of Mind and The Remission of Sin – reprint follows

Excerpt

“...If to follow the general theological–philosophical–epistemological classification, the soul might be described as the energy entity, which absorbs the divine energy of creation and ultimately, transforms it into the core, or seed, or code, or pattern of thought.

The functions of conscience are similar to the functions of a censor and editor: it would (or would not) admit a particular thought in the consciousness where it becomes ready to be conveyed to the others or to be embodied into establishments and other creations of man. Those who violated the Law of God destroy or “make silent” own conscience; therefore, they become unable of discerning good and evil. Silencing of destruction of conscience makes possible further sins–violations of the commandments of God: the people become able to commit crimes against God and against men. The conscience defines the nature of knowledge, which a human being learns – would it be true or false, his general attitude toward the others and the world, and many other things which constitute the meaning of life. Then, the reason/mind applies the knowledge of good and evil at the next level, toward achievement of the purposes within the human establishments. Therefore, conscience defines the patterns of the mind’s creations, the realities that the mind builds...”

******************************

Reprint

“**The Remission of Sin**

...though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool....

*(Isaiah 1:18)*

The Book of Isaiah begins with description of the people who became loathsome to God – a people full of sin, lawless rebels. They do not know God: they rebelled against Him and disregarded His law. Their hands are full of blood; they are murderers, thieves, rebels, and transgressors; there is no soundness in them. Their princes are rebellious, companions of thieves, loving bribes, seeking after rewards, and not doing justice. Their silver is worthless; their merchants are deceitful; their cities are burned with the fire, and their land became desolate – the strangers devour it at their presence. Their main city that once was full of judgment became a harlot; they shall become powerless, and their destiny is ruin and annihilation *(Isaiah 1:2–31)*.

In another chapter, Isaiah elaborates his vision of the sinful men and their world *(Isaiah 59:2–15)*; his descriptions allow comprehension of the meaning of sin, its manifestations, and its consequences.

The summary of the referred above texts is straightforward – sick men within the sick world, which is awaiting annihilation:

- the people are degenerates incapable of normal and creative life
- and
- unable to protect themselves and their land
- their world is poisoned with the evil;
- their works are as spider webs unfit to be the garment; misery and ruin are completion of their ways
- corruption (harlotry) took place of righteousness and justice;
- they have nor truth nor judgment nor understanding nor enlightenment
- their economics (“silver”) lost values and, therefore, became useless
- their land is devastated; they do not have peace, their endeavors are unrighteous and unsuccessful
- the strangers (forerunners of the conquerors) already devour their land at their presence
- the imminent destruction (war, slavery, death) is coming
All disasters begin with rebellion against God:

separation from God is the root of all evils and suffering of men
↑
separation from God is the deadly sin,
which results in spiritual and physical suffering and death
↓

Three things are mentioned in the beginning of the Book of Isaiah:

a/ the guidance for those who still could turn to God: the people should stop doing injustice and evil; if they want to live, they must purify themselves from their iniquities and learn to create the good; they should do justice, deliver those who suffer unjustly, and protect helpless [Isaiah 1:16–17]

b/ the consequences of the choice: those who hearken to God and stop to sin will have the good of the land; those who are not willing to stop doing evil and who do not hearken to God will be devoured by the sword [Isaiah 1:19–20]

c/ the promise of God to those who would stop doing the evil and begin to create the good: remission of sins –

though sins be as purple, God will make them white as snow;
though they be as scarlet, God will make them white as wool

{Isaiah 1:18}

Remission of sin brings back soundness, mental health, and either heals physical disease or facilitates completion of the earthly existence by reconciling man with the will of God.

The Christians implore God to forgive their sins and transgressions, because remission of sin restores an ability to perceive the presence of God, and therefore 1/ annihilates the evil nested within the heart–mind and 2/ releases the mind from the inferno of unclean conscience.

How the one could receive remission of sin? What could make a person to comprehend the evil created and sins committed, and to realize the reason of the issuing plagues, which are coming or already are at the door?

Men are born into the world with the only purpose: to find the road to God. Different times and different countries, customs, laws, resources, societies, religions, hierarchies, and so on – everything is different for each newcomer. Even the members of one family and sons of the same mother differ from each other by their perception of the world, inclinations, and outlook. Yet, in spite of diversity and myriad of differences, all have the same inner guide and the same inner judge that evaluates every thought, word, and action. This judge is conscience: the feeling, the sense of right and wrong.

It is not possible to see and touch feelings: they are immaterial and invisible.

Nevertheless, the immaterial and invisible feeling has the power even over those who proclaim themselves completed materialists and atheists, who believe only in things that they can perceive and evaluate with their physical parameters: the invisible feelings can turn apparently prosperous and happy life, which is full of material possessions and luxury, into the inferno, from which the mind might find the only exit – suicide.

What then, is feeling?

Concerning conscience, it might be assumed that its essence is pursuit of good and avoidance of evil accomplished through the unity of coherent correlated interactions among the following elements, on which the mind, especially the faculty of deliberation, operates:

- the knowledge of the good and the evil
  ↓
- the ability to recognize the good and the evil within each thought, action, event
  ↓
- the ability to apply this knowledge for evaluation of own thoughts, words, and deeds
  ↓
- the ability to change self–perception and self–evaluation according to committed deeds
    ↓
    (e.g., the expression “the pangs of conscience” defines the inner discomfort
    issuing from understanding of inadmissibility of own actions,
    their incompatibility with the purposes of existence, or their negative evaluation by the others)
  ↓
- the ability to change mental and physical states according to changes of self–evaluation
    (e.g., development of mental disorders, addictions, diseases, suicide)

Conscience focuses the reason of man on the truth, therefore, on the main purposes for the sake of which a human being was created: accomplishment of the will of God: creation of the good. Right (clean, peaceful) conscience confirms that the mind still is a being created in the image and likeness of God.

Sometimes, conscience is identified with the heart that knows the truth – the knowledge with which man evaluates his thoughts, words, and actions; for instance, St. John the Apostle’s words [1 John 3:19–21] lead to the inference that the heart’s judgment diagnoses compliance of thoughts, words, and actions with the truth.

In other terms, it might be said that

1. conscience is the controlling system that
   a/ monitors evolution of the mind (development of the ability to create the good)
   and identifies the failure, which could start the processes of collapse
   b/ either confirms compliance with the Law of God or identifies violation of the Law of God
   c/ either rewards the mind with peace (the state identified as happiness)
   or devoid the mind of peace, and therefore, signalizes necessity of correction

2. conscience is the security system that
   a/ debilitates the evil mind and makes it unable of achieving the purposes
   b/ intervenes with the mind’s ability of survival
   b/ triggers self–annihilation of the mind, which became incapable of creation of the good, inclined to evil,
   chose the works of the evil and, therefore, developed into the threat to well–being of other creations of God

It is not possible to rebel against own conscience and to force it to change its conviction. The only way to remove conscience from own life is to silence it: to make it irrelevant by renouncing God, therefore, by transforming the inner self into the living dead – a material being living only by the matter and for the sake of the matter. Then, such lawless deeds as murder, deceit, injustice become the daily routine, and men turn themselves into the beasts incapable of three main interconnected virtues that define the human nature:
Without these three components, man is a worthless predator who is capable only of devouring other living beings: he is an embodiment of arch–evil/death and all his actions result in destruction and death; he has no value even for those who control him and, with the power of coercion, force him to act according to their interests.

For instance, righteousness includes such values as loyalty, dignity, benevolence, mercy, and the others, which make human societies and other establishments operational, focused on the good of men, and capable of survival and prosperity. Even the criminal organizations demand loyalty of their members to their leaders; otherwise, the organizations instantly cease existence.

Such a phenomenon explains the most widely used practice of corruption: re–programming the conscience, so the good is turned into the evil and the arch–evil is accepted as the highest good. The history provides plenty of examples (e.g., totalitarian states, oppressive regimes, religious hierarchies, political parties, criminal organizations) how such re–programming is accomplished and what are the results.

The Gospel conveys definition of sinners: they are the offspring of the arch–evil that has no truth within and that was murderer of man from the beginning (John 8:33–44).

As St. John the Apostle writes, the offspring of the arch–evil can be recognized by the deeds; for instance, lawlessness, sins, untruth, and hatred, which the Apostle equates with murder (1 John 3:8–15).

Consequently, the one could infer that the way to remission of sin begins with comprehension of own illness: sin is the disease, which if unhealed, leads to death. The conscience of a sinner is sick (malfunctioning), and this sickness (if unhealed) eventually transforms a human being into a suffering and sick beast destined to perish along with his master – the arch–evil.

The healing from sin begins, if the one comprehends the essence and consequences of his actions, wishes no more evil, and discontinues doing the works of the evil. If man stops wrong–doing, his prayer comes to God, and the sinner obtains the hope of salvation, because mercy of God does not have limits: everything is in His power, even forgiveness of the deeds, which a human being cannot forgive [for instance, the prayer of Lord Jesus Christ to forgive the executioners who crucified Him and God’s promise given to the crucified criminal – Luke 23:33–43].

Therefore, the next step after comprehension of own sinfulness is seeking the mercy of God and asking for healing of soul and body.

For the Christians, only Lord God Jesus Christ is the Physician and the Healer and the Redeemer:

by Lord God Jesus Christ – the Word–God

(John 1:1–3, 14, 18; 3:16–18)

through faith in Him

(John 6:47; 11:25–26)

with His Body and Blood

given in the Chalice of Salvation


through love to Him confirmed with accomplishment of His words,

the limitless All–forgiving and Almighty Love – our God the Father and the Creator – comes

and the Holy Spirit re–creates

the sick and dying human beast

into the human child of God destined for the eternity with God


The road to the remission of sin begins with the thought about God and with the hope of His mercy...

Original post in Folder 2012, Page 3, March 2012

End of Reprint

The Survival

See the following Excerpts from postings The Earth Without the Foundation, The Future, and The Survival

Excerpts

“The Earth without the Foundation

...a man having built his house on the earth without a foundation,
on which the stream burst, and it immediately fell,
and the ruin of that house was great...

(Luke 6:49)

Also in the Gospel According to Matthew: a man built his house on the sand; and the rain came down, and the rivers came up, and the winds blew, and beat against that house; and it fell, and its collapse was great (Matthew 7:26–27).

St. Matthew and St. Luke tell the story of two men:

– one man, who hears the words of God and makes them the actuality of his life – observes them, keeps them, and accomplishes everything the Lord said him to accomplish; God compares him to a man who built his house on the stone, so, the house withstood tempest, flood, and winds
– another man, who hears the words of God yet does not do them, is compared with a foolish man who built his house on the earth (sand) without the foundation \[\text{[\textit{γην χωρις θεμελιου}} – Luke 6:49; χωρις from χωρειν – to separate, put asunder: the earth of this story was separated from the original foundation]]; so, the house collapsed under the impact of bad weather [Matthew 7:24–27; Luke 6:47–49].

The house is the entire human life: everything a human being thinks, tells, imagines, creates, and offers to the others – the entire human universe is this house built

– either on the stone – indestructible

– or on the earth without a foundation – collapsing and coming apart under the slightest impact

If this house fails, the collapse is great, because the entire cosmos that man built is ruined, often along with its creator.

Both texts speak of two kinds of human beings:
– the one that is invincible, because he established himself on the Stone, on the Word–God, the one that would become the temple of God, who would carry the Spirit of God within [Luke 20:17; John 14:15–17, 23]; he withstands the evil and adversities of the material world referred to as the destructive rain, flood, and winds
– the one that fails, that is susceptible to the evil and hardship, because he is the house that was set apart from the foundation; within the world of the matter, the earth without foundation is the unstructured fluid mass similar to the amorphous ground liquefied by the destructive forces of earthquake.

In another reference to collapse and ruin, Lord Jesus Christ tells His disciples about annihilation of Jerusalem: the city that became unable to recognize the time of the visitation is left desolate as the house forsaken by the Master; it will be destroyed: no stone on stone will be left in the city, which kills the prophets and stones messengers sent by God [Matthew 23:37–38; 24:1–2; Mark 13:1–2; Luke 13:34–35; 19:41–44; Isaiah 27:10–11].

So it happened:
– on September 7, 70, Jerusalem besieged by the army of Titus, son of Vespasian the emperor; fell; the Romans massacred the rebels, plundered, and destroyed the city and the Third Temple
– in 132, Jewish population of Jerusalem rebelled against construction of the shrine to Jupiter on the site of the Temple. The revolt against the heathens lasted two years and was finished in 135: rebels were massacred; survivors dispersed across the Roman Empire; the site of Jerusalem was hidden under new Roman city; Judea was renamed into Syria Palestine, and the Jews were barred from the new city built on the Jerusalem’s site.

So, how it happened that the faithful city that was filled with justice became the unfaithful one filled with murderers [Isaiah 1:21; Luke 13:33–34] and doomed to annihilation?

Almost sixteen centuries passed from the day when the Law was granted (1446 BC) until Jerusalem was erased from the face of the earth (AD 135). All corruption, idol–worship, and injustice predicted by Moses, foretold and diagnosed by the prophets, as well as the consequences of human corruption – dishonor, famine, poverty, plague, wars, cruel and corrupt and incompetent rulers, exile, slavery, etc. [e.g., Deuteronomy 28:15–68; 29:10–29; 30:1–20; Isaiah 3:1–25; Ezekiel 6:1–14; 12:19–20; 14:21], became the actuality.

However, the history – as the list of events, wars, names of good and bad kings, amassed descriptions of acts of mercy and justice, crimes and injustice, the evil and good deeds – leaves some questions unanswered. For instance, what are the reasons why

the chosen nation, the vineyard of the Lord, the carrier of the Law and justice,
the kingdom of priests of the Most High,
headed by the Messiah – the Son of God and the Redeemer?

the chosen nation, the vineyard of the Lord, the carrier of the Law and justice,
the kingdom of priests of the Most High,
defied the Law of God
defied the Law of God
broken the covenant with God
broken the covenant with God
became the carrier of injustice, corruption, and bloodshed
became the carrier of injustice, corruption, and bloodshed
collapsed into rejection of the Messiah – the Son of God and the Redeemer?

(\text{[Isaiah 5:1–9; John 1:10–11]})

What are the roots of the evil, which made the chosen people to forsake their God and which therefore triggered the collapse of their state and destruction of their temple and their city accompanied with massacres, suffering, slavery, and injustice? How the one, who lives today, should comprehend the essence of the roots of evil, how the evil grows within the heart–mind, and which fruits it brings, so he would be able to guard himself from the evil that destroyed many?

There are two co–related phenomena from which the evil arises: the absence of the foundation and the absence of protection; they made human mind defenseless and expose it to attacks of the evil as the house built on the earth without foundation is exposed to the flood and hurricanes.

The Holy Scriptures describe iniquities of the ancient Israelites and the consequences – the works of the destructive power of the Law that the prophets named "the wrath of God." The texts also lead to finding and comprehension of the roots of the evil as well.

For instance,
— in his vision, Ezekiel the prophet sees the hidden corruption of the elders of Israel who worship in secret the idols, abominations, and the sun; for their iniquities, they will be destroyed without mercy [Ezekiel 8:6–18]

\begin{itemize}
\item \textbf{a}) describes
  \begin{itemize}
  \item 1/ the reasons, why God rejected His people: the land is filled with diviners as it was in the beginning (as the land of the Philistines), the land is filled with abominations made by the people, and the people worship idols made by their own hands; the people have no understanding, their heart is as ashes; they err, yet they are not able to see lies and to deliver their soul
  \item 2/ the consequences of idol–worship and impurity: the desolated land and cities burned with fire, the land devoured and overwhelmed by aliens – the “strange nations,” rulers who love bribes and have thieves as the companions, the dominion of enemies of God and the mockers
  \end{itemize}
\item \textbf{b}) mentions the lawless sinners who trust in vanities and bring forth iniquities; their hands are defiled with blood, their thoughts are of murder, destruction and misery are their ways; they hatch the asp’s eggs and those who crush their addled egg finds the basilisk in it; although they expect illumination, they walk in perplexity and without judgment – as the blind against the wall (Isaiah 59:2–11)
\item \textbf{c}) conveys the promises of God
  \begin{itemize}
  \item 1/ God will bring His holy and mighty sword upon the serpent, the crooked dragon, which will be annihilated without mercy (Isaiah 27:1)
  \item 2/ God will establish the foundation on the precious corner Stone; he that believes in Him shall not be ashamed; those who trust in falsehood shall fall; the covenant with death shall be taken away (Isaiah 28:16–18).
  \end{itemize}
\end{itemize}

...Isaiah the prophet reveals two things that facilitate comprehension of the uninterrupted war against the evil (or against good) that is unavoidable for all human beings.

\begin{itemize}
\item The reason why the mind of those who became idol–worshippers and murderers fails (and triggers ruin of the world that accommodates their existence): the Old Testament’s mind does not have yet the foundation, the inner structure promised by God (\textit{the precious corner stone rejected by the builders – }Isaiah 28:16; Mark 12:10). Only
such a foundation – the Word–God within a human heart–mind – foreseen by the prophets (e.g., Psalm 118:11) enables the human mind to unwaveringly observe the Law of God and to steadfastly pursue accomplishment of the will of God, therefore, do not sin against God.

2. The promise of God to establish His people on the indestructible foundation and to give the sword that will destroy the enemy referred to as serpent and crooked dragon. The meaning of this sword becomes clear when Lord God Jesus Christ tells that He brought the sword upon the earth; during the final battle, the evil will be destroyed by this sword coming from the mouth of the Word of God (Isaiah 27:1; Matthew 10:34; Revelation 19:11–16).

It means that the Word–God is everything that a human being needs to accomplish life in this world and to enter the kingdom of God the Father: He is the foundation, He is the source of life, He is the protection from the enemy, and He is the ultimate weapon, by which all enemies will be defeated.

The Old Testament’s history of the chosen nation proves that even with knowledge of the Law, the human mind fails. In spite of the manifestations of the power of the Almighty God revealed during Exodus, in spite of the knowledge of the Law given through Moses, in spite of the warnings that Moses and the following prophets uttered concerning the destructive power of the Law that carries blessing to those who observe the Law (who live according to human nature) and the curse to those who violates the Law (who pervert human nature), the chosen people repeatedly fell into idol–worship (Leviticus 26:1, 13–46; Deuteronomy 6:13–25; 30:15–20; Isaiah 2:6–9; 65:2–5; Zechariah 7:8–14).

The chosen nation was given the perfect setting, in which they could live in dignity and evolve into the holy nation of God, the nation of the priests and servants of God. There are three components of this setting: the Law, the land – living space filled with abundant resources and everything needed for the well–being, and the revealed through Moses condition that would prevent corruption of men and violations of the Law: all contacts with the surrounding heathens were strictly forbidden (Deuteronomy 7:1–6, 11–26; 9:1–6; 10:12–13).

Consequently, it might be inferred that the main roots of evil, which bring ruin of man and collapse of his world, include

a) unfaithful heart – that is why love, therefore loyalty, to God is the first greatest commandment (Matthew 22:35–38)

b) ignorance, which is the consequence of either willful rejection of God or deprivation of the knowledge of God by those who have authority – that is why the prophets, the priests, the judges, and the wise righteous people were sent by God to teach, to guide, and to guard the chosen nation

c) availability of adverse knowledge, the false assumptions and figments of imagination, which are offered instead of true knowledge of God and which might be easily accepted if their carriers have emotional, physical, or another value or significance – that is why all contacts with the idol–worshippers were forbidden and their places of worship had to be destroyed (e.g., Exodus 34:11–16; Deuteronomy 7:1–5).

However, the people despised the warnings, mingled with the heathens, accepted their manner of live and their idols, violated the commandments of God, and became as they were in the beginning, as those unworthy to bear the Name of God (Isaiah 2:6; 63:19; 65:15–16).

Hence, it could be inferred that even own salvation is not in the power of humans; only in God is everything of man, and no flesh will be justified by the deeds of law. Only the direct intervention of God, Who gave the Holy Spirit to His prophets and servants, sustained the chosen of the chosen ones destined to preserve the knowledge of God for the following generations until those who would accept the Messiah, the Son of God, the Word–God, are born (Isaiah 45:20–26; 63:10–14; Ecclesiastes 12:13; John 17:6–26; Romans 3:20–26; Ephesians 1:3–11; 2:4–10).

The Word–God came to re–create the human clay, which the Law prepared and which God preserved for His works, into the new creation destined to become the dwelling–temple of the Living God. The Apostles recognized Him as the main corner Stone on which the human temple of God is built (James 1:17–18, 21–25; 1 Peter 2:4–10; Ephesians 2:10, 20–22).

Moreover, only the human mind that believes in Lord Jesus Christ – the Word–God – can be invincible and unwaveringly focused on God. St. John the Apostle named this ability the authority (e(gouwouv – John 1:12 – authority, power, control) to become a child of God born by the Holy Spirit of God (John 1:12–13; 3:3–6). Only faith in Lord Jesus Christ and received through Him the Holy Spirit of God make human being immortal, and only through the knowledge of God revealed by Lord Jesus Christ a human being obtains the eternal life (John 14:6; 17:3; 1 John 5:11–13). The Word–God within human soul breaks the “covenant with death,” which began with disobedience of Adam (Genesis 2:15–17, 3:17, 22).

Only if the Word–God becomes the imprinted Seal, the inner essence of the human heart–mind (James 1:17–18, 21; 1 John 3:1–2), a human being receives the indestructible foundation and the ultimate weapon that defeats the evil. Such a human being becomes a child of God; he is unable of committing sin; his deeds are truth and love to the others (1 John 3:9–10).

The next question: in the Book of Isaiah, who is the crooked dragon, the asp with lethal poison, the basilisk within the addled egg, which blinds its followers and brings death and destruction (Isaiah 59:2–11)?

Definitely, the prophet does not speak of material earthly animals – snakes, asps, vipers; besides, the basilisk is a fictional creature similar to Gorgon Medusa of the Greek myths.

In the New Testament, Lord God Jesus Christ mentions serpent(s) when He refers to the Pharisees as to “ SERPENTS! Offspring of vipers!” (οφεις, γεννηματα εχιδνων – Matthew 23:33), and when He gives His disciples the authority to tread on the serpents and all powers of enemy, which will not be able to harm them (Luke 10:19).

Then, St. Paul the Apostle summarizes the essence of heathenism (idol–worship – deification of creatures and the worship of creatures, not true God) and its impact on its followers (loss of reasoning, hatred to God, perversion, corruption of mind and body, insolence, malice, cruelty, falsehood, envy, quarrels, etc.). Those who initially were given the knowledge of the eternal power and Godhead, which also can be discerned through the visible things created by God, began to seek truth in unrighteousness. They did not glorify and thank God; instead, they defiled and served creatures – birds, animals, reptiles. So, God gave them up to their uncleanness, lusts of their heart, and dishonor of their bodies: they became vain in their reasonin. and dared in underetandin.; they fell in fooiinehneee hoidin. themeeivee ae wiee. yet worain. aii uncieanneee with infamy and thana God; inetead. they deifed and eerved creaturee – birde. animaie. reptieee So. God .ave them up to their uncieanneee. iuete of their heart. and diehonor of their soul (1 John 3:9–10).

Therefore, the heathenism is degeneration of human nature and annihilation of humaneness accomplished through perversion of mind and body: those who worship beasts re–create themselves into the likeness of beasts.

The referred above texts concerning the serpent, asp, crooked dragon, addled egg with the crawling monster carrying death within, the descriptions of the heathen rites and influence on those who practice them point to the Orphic doctrine: the cult of the arch–evil/serpent–beast/container of all forms of all living creatures. Orphism was the source of all idols which the nations surrounding ancient Israel worshiped and to which they sacrificed animals and humans (including own children).

Orphism became the root of the numerous heathen cults of the Mediterranean region; Orphism also sustained the Plato–Aristotle’s philosophical, political, and social concepts, which Alexander of Macedonia embodied into his empire and imposed unto all conquered nations of the Mediterranean, North Africa, and Asia. Although his establishment was short–lived and disintegrated after his death, the religious–philosophical–political–social foundation of empire’s remnants was practically unchanged. It means that the world, which surrounded the ancient Israel and from which the chosen people picked up their idols, worshiped the different forms of the same beast portrayed by the Orphics as the arch–dragon impregnating the coiled egg from which the dragon–container of all prototypes of all living beings appears.

For the ancient heathen, the allegory of “breaking of the egg” signified achievement of enlightenment and the unity with their deity – deified beast–serpent, the arch–evil. However, in the referred above texts of the Holy Scriptures, Isaiah the prophet refers to such “enlightenment” as to blindness and perplexity and portrays the serpent–worshippers as murderers, destroyers, and sinners.

Therefore, the definition of the leaders of Israel as “offspring of vipers” (Matthew 23:33) reveals the source of corruption – the false doctrine of serpent–worshippers. This definition summarizes the Israel’s history of rejection of God, violations of the Law, and idol–worship, which resulted in inability to recognize the Messiah and to comprehend the time of visitation (Luke 19:41–44; John 1:9–11). The words of God, Who sees the true essence – the heart – of man, reveal the tragedy of the chosen people whose leaders became the evil and adulterous generation, the murderers of the righteous men and prophets sent by God, the unclean beasts – likeness of the arch–enemy that was the murderer of men from the beginning, the hypocrites, evil and devoid of reason “blind guides” who lead the ignorant (“blind”) people into the pit (Matthew 12:34; 16:1–4; 23:1–35; John 7:25–26, 30, 44–49; 8:44; 9:39–41).

56
The power to tramp over serpents, which God gave His servants, points to the power inseparable from presence of the Word–God Who is the only Defender from the evil; for instance,

- wisdom to observe the commandments of God
- the issuing abilities to recognize the evil root in thoughts, words, and actions of men
- the power to stop/discard the evil and do not let it enter into one's heart–mind.

...the complete understanding of the human nature given to Isaiah the prophet: he wrote that we are the clay in the hands of God the Father (Isaiah 64:8). Indeed, until God claims man as His Own possession (Malachi 3:17–18) and transforms the lifeless dust into a living child of God, a human earth without the foundation is nothing more than liquefied unstructured mud that flows in any direction and covers any debris of collapse...

Original post in Folder Archive_2011, Page 2_April_May_2011

---

"The Future"

...vain idols our fathers procured for themselves, and there is no benefit in them...

{Jeremiah 16:19}

...in that day, man shall cast forth his silver and gold abominations, which they made to worship vanities...

{Isaiah 2:20}

... Amos the prophet ([the Book of Amos]) speaks of sins of Israel: idolatry, rejection of the law of God, disobedience to His commandments, and corruption. The people, who are chosen to be the keepers of the Law and to do justice and mercy, humiliate and destroy the poor ones, silence the prophets, and corrupt those who want to serve God. Their priest accused Amos in conspiracy and commanded him to leave the land; he reported Amos’s words to the king. Yet, the only "crime" of Amos is telling the truth, because he has to convey the message sent by the Lord:

- people will build the houses, yet they will not live in them
- they will plant vineyards, yet, they will not eat the fruits of the harvest
- their wives will become harlots and children will fall by the sword
- the sinners will meet their destiny
- the feasts will become mourning
- the land will be troubled, the destruction will come up as a river
- unusual famine will fall upon the land – a famine of hearing the word of God;
- people will run hither and thither seeking the word of God, yet, they shall not find

Amos the prophet portrays the advanced degree of destruction: everything will be lost – material possessions, dignity, offspring, happiness; the entire kingdom will be cut off from the face of the earth; the sinners will die by the sword. The people will be scattered among the gentiles. Moreover, the ones seeking to hear the words of God and to survive will not find knowledge of God (Amos 7:8–17; 8:1–14; 9:1–10).

The messages of following prophets (e.g., Micah; Nahum; Zephaniah; Haggai; Malachi) completed the vision of collapse and ruin. Three concluding interconnected phenomena rounded off the story of the chosen people who rejected the Law of God, turned to idols, and became sinners and apostates (idolaters):

- the priests who should be keepers and teachers of the Law, teach for hire;
- they turned aside, broke the covenant of the ancient priests, became partial in the law, and caused many to fail
- the prophets divine for silver and mislead the people with the false – they have sight instead of vision, and darkness instead of prophecy;
- nevertheless, they mention the name of God and present their dreams as the truth
- the rulers (kings and princes) hate judgment and pervert all righteousness;
- they attempt to build their kingdom on blood and injustice, judge for gifts, impoverish, deceive, and ruin the people

The general consequence of apostasy is inability to reach the natural or normal completion: people eat, yet, they are not able to fill the emptiness within them; they build houses, yet they will not live in them; they plant vine and trees, yet they will not eat the fruits; they attempt to keep, yet lose all, and whatever remains is destined to be destroyed.

The summary of descriptions of the ancient society given by the prophets allows comprehension of the general pattern of destruction, which is known as idolatry: with rejection of true God and switching loyalty to the “other gods” – idols born by human imagination, the mind closes itself for the life–maintaining power of God ("the breath of life"), and therefore, triggers the program of self-annihilation. The same plague of idolatry is destroying the contemporary societies, and the same processes of annihilation could be detected through analysis of problems and threats, which the states and nations encounter. Annihilation, or destruction, or collapse has its own logic described with the laws of destruction. In general, annihilation might be seen as the set of processes of cognition and acceptance of evil inevitably followed with the subsequent termination:

- a/ the people become devoid of reason and incapable of hearing and perception the truth
- b/ the keepers of the law and justice become partial in law, corrupt, and biased: justice turns into institutionalized injustice
- c/ the rulers turn into criminals and lead their subjects to ruin…"

Original post in Folder Archive_2012, Page 3_March_2012
“The Survival

...My people are like as they had no knowledge; because thou rejected knowledge, I will also reject the, that thou shall not minister as priest to Me; and as thou has forgotten the law of thy God, I also will forget thy children....

[Hosea 4:6]

Since death entered the world set for cognition of the good and the evil, survival remains the most difficult and most desirable achievement. In a search of survival, people kill, torture, betray, starve, poison, deceive, rob, debilitate, and abuse the others, own friends and relatives included. They attempt to find the successful strategy by deciphering biological and other properties of the matter – human and animal flesh, studying and imitating behavior of insects and animals of the land and of the sea, depriving themselves of reason by relying on “instinct of the masses,” worshiping idols, defying mortal men, creating ideologies and empires, developing weapons of mass destruction, and so on.

However, there is one inherent feature of all strategies of survival, which, in attempt to preserve life and achieve prosperity and happiness of some, rely on the evil and result in inflicting evil on the others, – they do not use natural properties of the human mind:

knowledge of the law of God
↓
intelligence–wisdom
↓
knowledge of the nature
↓

own and other living beings ↔ the world that accommodates live

Such a strange phenomenon evokes an image of thirsty and delusional man who travels through the desert, finds the spring, yet, rejects water, and continues his chase for mirage born by his imagination.

Although such a behavior looks irrational, the history confirms that a rejection of knowledge of God is the most widely applied pattern of self-extermination. All strategies of survival of the Past, which were variations of this pattern, culminated in impoverishment, conflicts, and devastating crises – financial, moral, political, and social, which ended with collapse of societies, states, and other human institutions; then, wars consumed the remnants...

It should be the reason behind an obvious failure to achieve the most desirable purpose; probably, if to recall the basics, this reason might be found. Firstly, there is a difference between life and survival:

a/ life is the natural property of a human being created into the image and after likeness of the Eternal Immortal Omnipotent and Almighty God

b/ survival is the state/reality into which the mind enters after it discerned the threat of untimely collapse and death and decided to avoid annihilation.

From a philosophical point of view, the difference between life and survival might be likened to the difference between freedom and slavery.

For instance,
– those who live are free to exercise all options, use all possibilities, develop all potentials – they are at liberty to set own purposes and to accomplish them
– the options of those who survive are restricted by the external factors and necessities to neutralize the threats and avoid annihilation.

In general, the problem of survival exists at three levels (A, B, C):

A/ A body; the majority of people is concerned chiefly with physical survival

B/ A body and soul; the people of many religious denominations, including the heathens, believe in existence of the soul, although their gods and their visions of laws and of the will of their gods are different; accordingly, they have different assumptions concerning the conditions and terms of survival

For instance,
– the Phoenicians burned their children in the belly of their idol in attempt to secure survival of their civilization
– the papacy asserts that its subjects, the Catholics, must believe into infallibility of the pope, that the pope holds “upon this earth the place of God Almighty,” and that for the sake of eternal salvation it is necessary “for every human creature to be subject to the Roman Pontiff”

C/ The soul/mind – the spiritual essence of man (in different definitions: spirit, soul, heart, mind, conscience); survival at this level is a subject of concern for the minority; for instance, for the Christians who believe in Lord God Jesus Christ and know that their Future is the eternity with God. Consequently, they do not consider physical life of a body as the entirety of existence.

For the sake of survival of the soul, such people give up physical survival; for example,

– the Christians in the time of persecutions (the pagan Roman Empire, AD I–IV centuries, totalitarian states of the twentieth century, and now, in the countries under the rule of Communist and Islamic regimes hostile to Christianity)

– Ian Hus (AD 1415), who rebelled against the papal heresy (e.g., such actions of the papal establishment as deprivation of the laity of the Chalice of Salvation – communion with one element, assertion of the pope as the head of the Christian Church who exclusively possesses the special power inherited from St. Peter the Apostle, and institution of the ecclesiastical obedience [that is the doctrine of unreserved obedience – see Note 374 to Selections & Reprints]) “without the express authority of Scripture”. For his adherence to the Christian teachings, the papal council condemned Ian Hus as the heretic, and Ian Hus the priest was burned alive at the stake.

In general, the problem of survival at the physical level is the common concern, although in different degrees. For instance, perception of threats is different: those who live in so-called civilized societies perceive the threats of extermination differently – they have much more to lose in this life than the people in so-called “third world”/developing countries that shift expectations of happiness and rewards for the righteousness into the after–life.

However, it should be noticed that the meaning of civilization is not in a possession of the technical gadgets and weapons of mass destruction. The true meaning of civilization is knowledge of the laws of God and observance of the law of God: the human civilization began with The Ten Commandments.

From such a point of view, the nomads, who observe The Ten Commandments, although live in tents and have none of “fruits of civilization” that define manner of life within the civilized societies, are more civilized than those who possess the latest fruits of contemporary technical progress, yet live in lawlessness, vice, and corruption.
Violations of two simple, yet life-sustaining commandments – love your God and love your neighbor – became the common features of the current societies (e.g., atheism, idol-worship, adultery, deceit, fraud, thievery, betrayal).

Consequently, although all civilized societies maintain special establishments unceasingly manufacturing and enacting new rules and laws (as well as plenty of law-enforcing organizations), crimes, conflicts, problems, and crises multiply. The disregard and violations of the law of God, which are the main source of the problems, not only are committed sporadically: they are institutionalized–embodied into the social, political and religious institutions that define life of the societies and politics of the states; they are the manner of daily social, political, and personal life of many members of the contemporary societies.

The Holy Scriptures describe the general patterns of development and degeneration of human establishments. While the settings – time, space, reserves, accumulated scientific and other knowledge, technical development, personalities of the rulers – differ, these patterns do not change, because they correspond to the unchangeable factors through which the good and the evil are manifested:

a/ the normal human nature created in image and after likeness of God Whose attribute is the Absolute Good 

and

b/ the perverted human nature modified (corrupted) after the arch–evil


The “blessings” describe normal life – health, prosperity, happiness – according to the human nature; the “curses” describe the collapsed systems, which undergo the processes of disintegration similar to decomposition of a corpse after death.

The essence of the warning might be interpreted as definition of the point of death, at which a system (family, society, state, religion, other human establishments) is transformed into the decomposing mass. This moment comes with rejection of God, when the power of God ceased to sustain the sinner, and he and his establishments are left with nothing needed for life and development–optimization/evolution.

The Books of the Prophets, which depict the history of ancient Israel after division of the Solomon’s kingdom, elaborate the general pattern of collapse at different levels: the society, state, and the people – members of the society and subjects of the state.

The problem of survival becomes manifest with an inability to reach the normal or natural completion (e.g., Isaiah 5:9–10, 20–24; 59:2–10; Jeremiah 8:15; Hosea 4:1–14): the people

worship their idols, yet, they receive nothing in return
↓
their intentions and deeds
↓
“hatched eggs” (Isaiah 59:5)
contain the deadly poison – embodiment of the evil
↓
eat, yet, they are not able to fill the emptiness within them
↓
build houses, yet they will not live in them
↓
plant vine and trees, yet they will not eat the fruits
↓
made things, which are worthless
↓
which the prophet compares to the useless spider’s web (Isaiah 59:5–6)
or become the source of additional problems
↓
expect enlightenment, yet wonder in bewilderment
and darkness of inadequate perception
↓
attempt to keep, yet lose all, and whatever remains is destined to be destroyed...

This description identifies the point when the latent processes of corruption (corruption is the inevitable consequence of violations of the law of God) become manifest, perversion of the nature might be irreversible, and continuation of normal life is impossible.

The Books of the Prophets specify three phenomena that precede collapse of the state in which the people turned into idol–worshipers and rejected the law of God. The three main centers, on which life of the people, society, and state rests, cease to perform their life–maintaining functions:

the priests who should be keepers and teachers of the law, teach for hire; they turned aside, broke the covenant of the ancient priests, became partial in the law, and caused many to fail
↓
the prophets divine for silver and mislead the people with the false – they have night instead of vision, and darkness instead of prophecy; nevertheless, they mention the name of God and present their dreams as the truth
↓
the rulers (kings and princes) hate judgment and pervert all righteousness; they attempt to build their kingdom on blood and injustice, judge for gifts, impoverish, deceive, and ruin the people

Therefore, in the mentioned ancient state, the perceivable phase of irreversible collapse began with deterioration of three main centers that normally should sustain survival of human societies and establishments:

a/ the priests – experts in the Divine law and the teachers of the Divine law that is the knowledge of foundation of all human establishments – family, society, state – and life–sustaining institutions (religion, justice, education), and the source of civil and state law and order
the prophets – messengers of God who perceive the will of God – knowledge of the future, and interpret it for guidance of the people, firstly, through evaluation of a degree of compliance with the Divine law, which controls life and death of men and prosperity and collapse of their establishments

c/ the rulers – the embodiments of their state, who are responsible for maintenance of the state and social order; for instance,

preservation of the social and other conditions of life of their subjects,
so, the priests and the prophets could perform their duties according to their vocation

distribution and circulation of actual knowledge and reliable information

maintenance of civil law and justice

All three centers exist on the same foundation – the Divine law; they derive their power from the same Source – the power of God; they operate with the same substance: knowledge and information derived from the same Source – the will of God.

All processes of degeneration in the human institutions have the same root: insufficient or false knowledge of the Divine law, and consequently, ineffectiveness of three life–maintaining centers, when they reach such a degree of perversion that they discard their very foundation – the Divine law, and become unable of perceiving the life–sustaining knowledge/power from God.

The inference is straightforward: survival is possible only with maintenance of optimal circulation, absorption, and application of life–sustaining knowledge:

knowledge of the nature
knowledge of the future ↔ knowledge of the present.

The ancient state lost vitality through dispossessing itself of the life–sustaining knowledge of God. Accordingly, there was

a/ nor knowledge of the nature (because of idol–worship)

b/ nor knowledge of the future (because the prophets became as wind, without the words of God in them (Jeremiah 5:13))

c/ nor knowledge of the present (because the kings could not perceive the actual meaning of their own iniquities, e.g., they attempted to build their kingdom on blood and injustice, and they ruined and corrupted their subjects).

Deprivation of knowledge of God made survival of the ancient society impossible by debilitating the three main centers that sustain life of the mind and secure proper functioning of the mind’s creations, including society and state...

...Isaiah the prophet’s description of the society of idol–worshipers who, by their own will, have separated themselves from God (Isaiah 59:1–15): their eggs [thoughts, words, works] hide death – creatures carrying lethal poison, they live in bewilderment, perplexity, and darkness of reason, their works are the spider web insufficient for covering their needs. Are not the current problems of the societies, which rejected God and forgot His law, and which are forgotten and left by God (Hosea 4:6; Matthew 23:37–38; John 14:19; 16:28) to rot in their iniquities, the exact embodiment of the Isaiah’s prophecy that deprives idol–worshipers of any realistic expectation of survival?

For instance, there are three most pressing problems, which threaten survival of current states and societies.

First, the ideologies, which justify death of innocent people for the sake of global dominion [hatched eggs with venom], and provide the feeding ground for civil and political unrest, crimes, conflicts and wars.

Second, propaganda and deception spread bewilderment and perplexity. A particular manifestation of this problem is the politicians who – in their chase for the positions of authority – portray themselves as Christians, yet who propagate the war and assume acceptability of decision of the world’s problems with weapons of mass destruction, therefore, with intentional extermination of living beings. Their calls for military confrontation are incompatible with the Christian teachings; therefore, they deceive the people with their proclamations of adherence to Christianity and with promises of prosperous future, which will follow their wars, when there might not be the future at all. Although they are deprived of the adequate perception of the actuality, they proclaim their capability to bring the better future, while they would lead their subjects into the pit of annihilation.

Third, cyber terrorism cripples the circulation of life–maintaining information (spider webs unsuitable to sustain human needs).

All of the mentioned above problems have the same root (inadequate, therefore false, knowledge), therefore, all of them have decisions (especially the last one that originates from an inability to create the complete and optimal – in this case, impenetrable for the cyber attacks – systems). However, will any of decisions be found (or, ultimately, is any decision needed and will it work), if there is no vitality derived from knowledge of God, therefore, salvation is gone far from those who need it (Isaiah 59:11), and therefore, no chance of survival is left?...

Original post in – Folder Archive_2012, Page 3_March_2012

Notes:

Ir1 Concerning the Phoenicians, see Ancient Civilizations: Legacy Overview
Ir2 See Ecumenism, and Note 374 to Selections & Reprints
Ir3 Concerning Jan Hus, see Priest and Heresy in Selections & Reprints
Ir4 See The Ten Commandments and The Road to God – in Supplement 1 to Selections & Reprints

End of Excerpts

See
– Doctrine of Plato and Doctrine of Aristotle – in Heathen Philosophy and the Western Civilization
– Works of Augustine of Hippo
– Doctrine of Thomas Aquinas. Political Theology
54 “Human chattel” is a G. Cyril Armstrong’s translation of Aristotle’s definition of home slaves – the indispensable and most valuable property in Housecraft
[Deconomica, I.v. 321–424]. See also Philosophy: Aristotle, Folder Heathen Philosophy

55 Concerning the law of irreversibility of cognition:
— Irreversibility is impossibility to stop, decelerate, reverse, or interrupt the interminable purposeful transformations of the energy and processes of cognition governed by the universal law. Irreversibility in its exact meaning – impossibility to reverse a process – manifests itself when the structured matter is enabled to carry and to absorb the purposeful information. In other words, irreversibility is the inseparable feature of the matter, which was structured for the achievement of a purpose
— the law of irreversibility of cognition controls the dimension of time; without irreversibility of cognition, the optimization and development as the increase of mind’s complexity are not possible (the increase of complexity is the development, also referred to as optimization and evolution).

The law of irreversibility determines the possibility to accomplish the purposes, thus to achieve finality–definiteness of the results consistent with the system’s nature and assumed–created–conveyed knowledge.

In accordance with the law of irreversibility of cognition, once learned knowledge does not perish; it sustains expansion: the knowledge of the good leads to the perfection; the knowledge of the evil with each new generation demands more sacrifices and consumes more lives and resources. Within the wholeness of the human mind, knowledge, complexity, and time–space dimensions are unified by the law of irreversibility of cognition, which sustains advancement of the mind – either on the way of development–evolution (cognition and actualization of the good) or on the way of degeneration–perversion/anti–evolution (cognition and actualization of the evil).

Two laws of irreversibility sustain evolution as the advancement toward optimal potency accomplished with learning of new knowledge within the world of men: the law of irreversibility of cognition and the law of irreversibility of the matter, which has been structured for achievement of a particular purpose.

The law of irreversibility of cognition and the law of irreversibility of the matter are the constant part of the laws with which the temporal world of men is built: within the wholeness of the human mind, knowledge, complexity, and time–space dimension are unified by the law of irreversibility of cognition.

When the ancient heathen philosophers encountered the phenomenon of irreversibility, they invented a special deity: the inexorable Fate, the embodiment of the power that keeps everyone in his very own inferno of fixed destiny as a slave is kept in fetters by his ruthless owner.

In the heathen world, the destiny is inexorable indeed, because, if there is no knowledge of the Law of God – the main Law that defines the human nature, each thought and each action might violate the Law.

The violations of the Law lead to the perversion of the nature, that is to suffering, mental and physical illness, disorders of all kinds, and premature death.

The way of the evil is the same for everyone and it has the same stages and the same end: nothing can be changed, because the main pattern of the evil always is unvarying:

degeneration—disorder—collapse—death—disintegration

Concerning irreversibility, see also Introduction to the Systems Logic [esp. Note 15], or The Concept of Time in my book The Invincible Empire, Chapter 2

56 The Philistines mentioned in the Books of the Old Testament are one of the ancient Greek tribes – the Sea People, dispersed over the Mediterranean, probably, after destruction of the Minoan civilization. Concerning Minoan civilization and its cults, see file Ancient Civilizations: Legacy Overview

57 Concerning knowledge of the Pharisees, see Philo of Alexandria – Supplement 1 to this file.

Concerning the Orphism – Heathen Philosophy and the Western Civilization

58 The Freud’s “metapsychology” illustrates the conclusion of the process, which Philo of Alexandria began with alteration of Judaism using the knowledge of idol–worshipers. The writings of both have the most negative consequences for the contemporary civilization, and it is not the mere coincidence that they both attack the legacy and personality of Moses – one of the greatest Prophetes through whom the Law of God was revealed to mankind and under whose practical guidance the human civilization began:

1/ the philosophizing Pharisee, Philo of Alexandria referred to the Books of Moses as to the collection of myths; he adopted symbolism from the Egyptian priests, invented philosophical interpretation of the Holy Scriptures, and described Moses as a cosmopolitan and adept of Egyptian philosophy. Eventually, Philo established a precedent of application of human imagination to the revelations of God, and finished with “Hellenistic Judaism” that corrupted the original Judaism built by the Word of God

2/ the convinced atheist with medical training, Sigmund Freud slandered the human nature by ascribing own “Oedipus” complex and “psychosexuality” to mankind and attempted to introduce new definition of the human nature by substituting his own creation – the impotent criminal and pervert obsessed with lust for parricide and incest – for the being created into the image and after likeness of Perfect Almighty God.

Similarity of Freud’s assertions with Tantra and his conspiracy of “The Seven Rings” group are not coincidence or accidental events: they point out the root of Freud’s assertions, the knowledge that provided framework for his thinking – the heathenism.

See Philo of Alexandria – Supplement 1 to this file, and “Metapsychology” and Other Ideas of Sigmund Freud – Critical Analysis – Supplement 2 to this file

59 For instance, see:
The Grand Chess Board: American Primacy and its Geostategic Imperatives by Zbignew Brzezinski, pages 5–21,

60 See
The Invincible Empire, Chapter 8, subchapter “The States and the Empires”
Introduction to the Systems Logic
Concept of Civilization

61 See
The Example for the Believers – in Selections & Reprints. Part 1
The Vineyard and Its Lessons

References:


Books:


The Sunset Knowledge: The Sacred Doctrines of Babylon, Egypt, and India. St. Petersburg, 1837. (Russian)


Web:


================================================================================================================================
The conquerors of Alexander of Macedonia imposed the Greek culture and customs unto many “barbarian” nations; as the result, the new social–political–religious–cultural establishment was formed; later it received name of “Hellenistic civilization.” The essence of Hellenistic civilization might be envisioned as the set of modifiable political and social structures–modules established within a specific knowledge framework21 – heathenism22, which has

a/ the Orphic serpentine theology23 as the common foundation shared by all religions and cults of the ancient and contemporary civilizations

b/ philosophical, political, and social doctrines of Plato and Aristotle24 as the matrices, which define the patterns of thinking and potency of the created according to this patterns thoughts, knowledge, and their embodiments – political, religious, and social systems: societies, cities, states, empires

c/ philosophizing25 and divination as the techniques for creation of theological and philosophical knowledge applied for creation of social, political and religious systems and for survival within them.

Within the common/shared framework, the different ruling groups, which created, controlled, and maintained establishments (societies, states, empires), allowed some flexibility of beliefs and therefore, defined the range of strategies and methods based upon the allowable beliefs. The degree of flexibility (or the range of the allowable deviations) was determined by the ruler, ruling group (in democratic cities of ancient Greece), leader(s) of the state or another kind of the center that held the power over all and defined the limits for all and everything – laws, norms of behavior, rites of worship, patterns of thinking, and even acceptance of new deities26.

Alexandria – the city founded by Alexander [332 B.C.] at the place, which Alexander saw in a dream, became the political capital of Egypt, the cultural and business center of the his empire, and a melting pot for customs, cults, languages, mystical and philosophical doctrines. The majority of citizens were Macedonians and Greeks; the general population included Egyptians – the natives and the Jews – mostly prisoners of wars [Shipley 214–215], as well as representatives of other nations.

With time, the Jewish colony of Alexandria grew up into one of the biggest and richest in Diaspora. In A.D. 40, its leader was Philo Judaeus (20 B.C. –A.D.50), or Philo of Alexandria, a Pharisee from the tribe of Levi. One of Philo’s brothers was tax collector; he was responsible for collection of the custom dues for all goods, which Egypt imported. one of Philo’s sons married Bernice, the sister of King Herod Agrippa I – the last of the Jewish kings mentioned in the Bible (Acts 25:13, 26; 26:1, 28–32). Another Philo’s brother became an apostate who assumed a Roman name – Tiberius Alexander, and was appointed the Procurator of Judea and then, the Prefect of Egypt.

Philo received a traditional Jewish education; later, he devoted himself to extensive studies in the Greek language, culture, and especially, philosophy. In the pursuit of heathen – therefore, inappropriate for the descendant of Levi as well as for any pious Jew – knowledge, Philo came to the agreement with the Egyptian symbolism; subsequently, he adopted the Pythagorean doctrine, Stoicism, Platonism, and some other concepts derived from the Orphic doctrine, which entertained the Greek elite.

However, many his contemporaries did not accept his main creation – “Hellenistic Judaism,” although Philo was in a position of some kind of the authority within the Alexandrian Jewish colony and even traveled to Rome to ask the emperor do not force the Jews to install the emperor’s statues in the synagogues. Many books and Internet publications are devoted to analysis of the Philo’s writings27. Some of researchers recognize Philo of Alexandria as the first Jewish philosopher [e.g., Runia 207], “the first century author of a dualistic philosophy” [Sextus Empiricus in: Xenophanes of Colophon 231] or as the prominent contributor into dualistic philosophy (which in a due time produced Marxist dialectics), and as a creator of the “Hellenistic Judaism,” who attempted to reconcile the Scriptures with the Greek heathen philosophy.

In fact, in resemblance of Plato’s Solon, Philo borrowed the “old knowledge” of the Egyptians, for whom “everything is symbolic” [Chaeremen Fragment 15D 27], and in particular, their methods of allegorical interpretation of the sacred for them myths.

Contemporary researchers still analyze the Philo’s influence on the mainstream and local (Alexandrian) Judaism, early Christianity, Gnosticism, and philosophy; for instance, in 1937–1986, the scholars conducted about 1600 studies of Philo’s works in eight languages including English, French, German, Hebrew, and Italian [in: Radice and Runia xxiii–xxiv].

In my opinion, the Philo’s phenomenon deserves attention as a convincing example of the apostasy and its consequences. The only one thing still remains unclear: who, in fact, was Philo, or which kind of apostate he was?
Was Philo a conscious apostate that has a purpose to destroy his original religion? Was Philo a simple man who

— was overwhelmed with the apparent splendor of the imaginary worlds and myths of Greece and Egypt embodied into magnificent temples, palaces, works of arts, masterpieces of ancient poetry, myths, and literature

— attempted to share them with his surrounding similarly to a poor and naïve slave–child that overheard the fairy tales of his owners and began to preach them to the others in an attempt to satisfy own longing for admittance into the forbidden world?

Although the Philo’s relative openly rejected the religion of the ancestors, it might be that Philo intentionally took another road and therefore, continued the tradition of the Pharisaees who followed heathen teachings based on the Orphic doctrine and substituted the doctrines of men for the words of God. Lord God Jesus Christ referred to them as to “Serpents! Offspring of the Vipers” (Matthew 12:34; 23:33).

If Philo consciously accepted the heathenism, yet, desired to keep his social status and position within the Alexandrian Jewish colony, his first objective could be the logically justified and seemingly true, therefore acceptable, assertion of the common foundation for two contradictory and irreconcilable systems – monotheistic Judaism and Greek polytheistic mythical and symbolic dream worlds named philosophy.

Acknowledgment of the mutual foundation would facilitate

1/ firstly, incorporation of the heathen concepts into the Judaic theological system

2/ then, concealed transformation of Judaism into the cult founded on the Orphic doctrine

3/ ultimately, open manifestation of that what originally was Judaism as the cult of idol–worshipers.

If Philo did not realize own apostasy, his example could illustrate the risk of indiscretion with the heathen theological and philosophical knowledge: when there is no solid foundation and adherence to faith, a person might become a devotee of “other gods”/idols without noticing own transformation.

However, whoever Philo was, his writings are sufficient for studies in the apostasy phenomenon.

The following preliminary notes (1 through 7) delineate the framework for the analysis of the Philo of Alexandria’s phenomenon.

1. The religion of ancient Israelites was centered on the unknowable God–Creator, the Almighty God of terrifying majesty. The God’s face no man can see and live. The God’s glory the people of Israel saw as the devouring fire, and the God’s voice they were afraid to listen, although He dwelt in their midst and fought for them their battles. At the same time, God was their merciful, gracious, and loving Father Whom Israel should love with all heart, all soul, and all might (in: Exodus 14: 23:23–30; 24:17; 25:8; 33: 34:1–17; Deuteronomy 1.27–31; 5:1–26; 6:1–7; 29; 30:7–20).

Other irreplaceable attributes of the Old Testament’s Judaic mentality established by the Hebrew Prophets include

a/ contemplation of the God’s majesty

b/ understanding of the exclusive role of Israel as the kingdom of priests, the holy nation – the God’s Own people chosen from all other nations

c/ wholehearted preparation for God, during which the one, with the knowledge of the good, should guard himself from deceit by own vain opinion and evil suspicion, to do justice, to love mercy, so eventually, he would be ready to walk with God (Deuteronomy 10:12–21; 11; 26:16–19; 29:30; Ecclesiastus 3:21–24; Micah 6:8).

The intellectual life of ancient Israelites was founded on the comprehension of wisdom of men, interpreted, firstly, as the unconditional acceptance and fulfillment of the will/law of the Almighty Perfect God – the Creator and Master of mankind.

Consequently, the one should unconditionally accept that the will/law of God and the knowledge of God need nothing of men’s censorship, addition, interpretation, etc.

Completeness of the God’s wisdom and His laws are perfect, and men are able neither completely comprehend the power and works of God nor add something with their imagination: even knowledge already granted by God exceeds the men’s current capabilities of understanding and therefore, initiates evolution–development of the mind.

God had to be sought in simplicity of heart because the perverse thought separates man from God. Own imagination, ideas and wrong opinions misled many. Besides, those, who pervert righteousness, sin before God and fall out of the path defned by God, thus, they perish (cf: Deuteronomy; Job 4:17–21; 34:10–17; 36:22–32; 38: 42:1–6; Psalms; Ecclesiastus 3:21–24; 18:1–14; 24:1–34; Wisdom).

For example, Joseph Blenkinsopp [Blenkinsopp 18] interprets the advice of Jesus son of Sirach (in: Ecclesiastus 3:21–24) as “a deliberate distancing from” and denial of the philosophical speculations concerning the commandments and deeds of God; such distancing from might be seen as implementation of the Moses’ dictum (Deuteronomy 29:29) that the hidden belongs to God, yet the revelation of the law was given to the people for carrying out and for doing – implementation into their life.

The Judaic all-inclusive definition or concise formula of the approved behavior of men included two groups of activities: to keep the Law and to embody commandments of God in their life – all these – in fear, reverence and love to God. Love, reverence, and special relation to God created the unique foundation of life and the meaning of existence for His people and distinguished them from the idol–worshiping nations (e.g., Deuteronomy 11:1–14; Ecclesiastes 12:13).

The Christian theology explains the fear of God Who is the Perfect Love without fear and suffering (John 1; 3; 6; 10; 13; 14; 15; 16; 17; 1 John 4:7–17) as understanding that God is the Life and the Everything of man. By the very nature, a human being is centered on God, and the only fear the human being should have it is the fear to violate the God’s Law – to sin against God and against own nature. Such fear, in fact, is the means of self–preservation, because any violation of the Law of God is the distortion/perversion of the human nature. The perverted human nature pollutes the Earth and poisons all creations connected to men; it activates the laws of disintegration and it has to be wiped out from the face of the Earth. Only through the Savior Who, by His Blood, washed out the sins of the world, man still exists, and still has a chance of survival. The human free will, reverence to God, knowledge and love to God are the irreplaceable conditions, which make possible understanding, observance, and adherence to the Law of God.

2. Since the beginning, it was the forbidden practice to think about God as about the Being Who has any material form, likeness, or resemblance within the material world, which He created. The Israelites received special warning against acceptance of any form as likeness of God: they had been given the vision of no form, when, at Mount Sinai (Horeb), God spoke to them out of the midst of fire. Therefore, they should neither make any images of God in the likeness of anything with their imagination: even knowledge already granted by God exceeds the men’s current capabilites of understanding and therefore, initates evolution–interpretation, etc.

The first phase embraces the invisible work of imagination inside the mind when the mind assembles, modifies, and re–arranges the images of the surrounding material world. The imagination has only one source – the world of the matter, yet, the world of the matter is not able to comprehend or reflect the realm of the surrounding material world. It means that the mind must not compose own image of God because the knowledge it creates itself (from the images of the material world) is inadequate, therefore, false.

A human mind is the system–creating reality, and the human thought is an accomplished creation – system, which changes the surrounding world and influences existence of other beings. A human being was created in the image and after likeness of God; it means that the mind is the perfect system tuned to the divine energy of creation. When the mind creates the false image of God, it instantly distorts and disorders alters own essence – the core structures correlated with the meanings of truth, purposes, and values, which sustain existence of man and his world. The modified/distorted structures are incapable to perceive the divine energy of creation and transform it into the knowledge of life – own as well as the connected beings, realities, and systems/establishments (e.g., societies, states, empires, business enterprises, religious and political organizations). The modification inevitably results in perversion and then, destruction, because the modified
with the false knowledge of the mind are incapable to sustain normal/natural existence; therefore, the soul–heart–mind, the essence of human being has no choice but to activate self-annihilation of a body and to destroy own establishments actualizing the curses of which Moses warned at the time of Law–giving (Deuteronomy 28:29, 30).

The Hebrew Prophets of the Old Testament conveyed the messages of God with warning against dreamers, diviners, and soothsayers: they are abomination to God, and their visions and omens are filth of imitation and false, which ruin their followers. The false knowledge is especially dangerous when the mind accepts it as the true knowledge of God–Creator: the false knowledge unavoidably ruins men and their establishments, because it does not reflect true nature of Universe, therefore, men intentionally or unintentionally, yet inevitably violate the universal law and subordinate themselves to the laws of disintegration.

3. The Law given by God states that the names of other gods must not be mentioned or spoken by the people of Israel. If somebody appears as a prophet or a visionary and instead of the words of God speaks own words, or the words in the name of other gods, or own dreams, etc., the Israelites should not even listen: through the apostate and his assertions, God is testing the steadfastness, love, and loyalty of His people. Therefore, such “prophet,” in fact, apostate, has to be executed, because he has rebelled against God and seeks ruin of the people of God (in: Exodus 23:13; Deuteronomy 18:10–14; 18:20).

4. The religion of the ancient Israelites was centered on God–Creator; it had the permanent unchangeable foundation – the knowledge, revealed by God Himself, and the purpose to keep the foundation – the knowledge of God – uncontaminated, intact, without any additions, alterations, subtractions, or interpretations composed with fantasies and assumptions – the fruits of imagination of man, which, from the beginning, was inclined to the evil (Genesis 8:21). There were two factors, which stipulated existence of the ancient Israelites and distinguished them from the surrounding idol–worshiping nations:

1/ the faith in God–Creator as the meaning of life and the center of the Universe – at the level of soul/mind
2/ the attachment to the Promised Land – at the level of visible world.

Consequently, the very foundation of Philo’s religion and environment make clear that any attempt to explain or reconcile the Holy Scriptures, especially, the Books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) with the methods and concepts of Greek heathen philosophy was inconsistent with the original Judaic theology. In the time of Philo, such an attempt was not acceptable for any faithful Jew: with own writings devoted to the Greek heathen philosophy, Philo exposes his apostasy.

5. There is no one mention in the Old Testament that any of the prophets spoke the word of God or communicated with God in altered state of mind, was “possessed” by evil spirits, or received the visions of insanity similar to those of the heathen diviners. The Hebrew Prophets received the God’s revelations as direct communications with God in the state of clear consciousness (e.g., Moses, Samuel, and Elijah) and as the prophetic dreams during normal sleep (e.g., Daniel). Divination or “divine” madness of the heathens, as well as any work of imagination concerning God, was rebellion against God and abomination to God of ancient Israel – God of knowledge and wisdom (cf.: Deuteronomy 18:10–14; 1 Kings 2:1–3; 3:3–18; 15:22–23; 16:1–12; 3 Kings 18:1; 19:1–18; Daniel 7:1–13; Ecclesiastus 1:1).

6. According to the Laws of Moses, any apostate who spoke for idols or offered own fantasies as the words of God, had to be put to death (Deuteronomy 13:1–18), because the strength of ancient Israel was in the pure uncontaminated knowledge of God.

Thus, two types of apostates came into existence:

1. those who rejected their religion openly and sometimes faced the deadly consequences, if they did not possess the power of coercion as, for instance the kings–apostates, starting with Solomon, did
2. those who apparently follow the traditional religion, rituals, and manner of life, yet, secretly, worship idols and, by false prophecies, pursue destruction of their previous religion and death of the people, for instance, similarly to the elders of Israel and false prophets revealed to Ezekiel the prophet (Ezekiel 8:6–18; 11:2–9; 13:14; 20:24–32; 22).

7. Conditionally, it might be said that the processes of the total ruin/collapse initiated by apostasy and described by the διαφθορῶν pattern proceed at three levels, or within three realms, which accommodate human existence and sustain the entire χωρίος – the world that is a human being:

his establishments, which he builds to protect own life and to secure survival – own and his offspring –
within the world of the structured matter

his mind that exists and creates its thoughts
within a particular theological framework, which sustains a particular religion
and a particular social, political, economic, agricultural, etc. order
his essence, heart–mind:
the core that defines human values, thoughts, words, and actions, and therefore, determines his destiny

Hence, the διαφθορῶν pattern might be detected at three levels

1/ visible or material level/phase as collapse of the entire establishment, beginning, mainly, with its political and social structures

2/ corruption and disintegration of the entire framework of knowledge that sustained existence of the original system, which did not protect itself from apostasy; such disintegration begins with corruption of the theological foundation and is completed when another set of assumptions takes the place of the original knowledge that originally was accepted as the truth and served as the foundation on which the original system/establishment was built

3/ disintegration of the system of the inner values that defines humanity: morality, morals, ethics, righteousness, virtue, and justice degenerate into hypocrisy. Then, corruption, vice, perversion, ignorance, and lawlessness come transforming a human being into the human beast: the peace of flesh, which still continues to consume other living beings, in whom there is no place for the words of God, because the inner essence–core already disintegrated, and nothing human is left.

If to consider destruction of the ancient state of Israel as the manifestation of the διαφθορῶν pattern at the level of the material world – visible material ruin of the civilization – state/political, social, judicial, religious, and cultural systems, the Philo’s works illustrate processes leading to destruction of the original theological framework, which was the foundation of the Judaic civilization.
The sacred texts of any religion convey the truth, which must remain absolute if the religion is expected to survive. Consequently, in the religious matters, the richness of the one's imagination becomes the greatest danger, because symbolic/allegorical interpretation allows assigning of any meaning to any text according to the morality, outlook, experience, productivity of imagination, and conditions of life, and therefore, might lead to subversion of the Absolute Truth upon which the one's world was arranged.

In such a fashion, Philo applied the Egyptian methods of allegorical interpretation of their mythical religion for explanation of the Scriptures with the language of Greek heathen philosophy: symbolism became the main fuel for the Philo's imagination and the main pillar of his dream world. Philo applied the Egyptian symbolism, allegorical interpretation, and the language of Greek heathen philosophy toward the Books of Moses.

Philo assumed the permissibility of symbolic interpretation and use of imagination for creation of the theological knowledge – assumptions concerning deities, which are the most distinctive features of heathen divinities and philosophizing priests: myth–religion–cult makers. As a result, with the Egyptian method of symbolic interpretation of the sacred for them myths [(the Egyptian priests interpreted their myths according to the current needs of pharaoh and for maintenance of the social and political order)], Philo transformed the Books of Moses into the heathen philosophical treatise – a collection of myths and allegories compiled with unguarded imagination of the heathen divider.

In brief, three roots of symbolism make symbolism the forbidden fruit for the one who needs clarity of reasoning and appreciates comprehensive unbiased judgment, the complete understanding and therefore, desires to achieve the full potency of creation of the adequate knowledge:

1/ symbols convey the simplified assumptions concerning the nature of things; with the contemporary language, it might be said that a symbol is a simplified model, which does not convey the generalized knowledge with the complexity sufficient for precise re-creation of the reality that the symbol is expected to preserve for embodiment within other time–space–complexity settings.

2/ interpretation of symbols depends on personal knowledge, conditions, purposes, and terms of existence, therefore, there is no possibility to convey the generalized common knowledge, which would be accessible and which would appeal to the reasoning or common sense of all people who would accept the symbol as a guidance for actions.

3/ symbolism is the product of the mind that operates with insufficient knowledge, therefore, within the reality, which it does not comprehend completely, and which therefore is the unknown system; nevertheless, because of insufficient knowledge of the actuality, the mind ascribes the name of truth to fantasies created by imagination.

A symbol does not convey the true meaning: symbolism is the language of insufficiency and simplification; as such, it became a distinguishing feature of the outer one who neither comprehends the true meaning of the actuality nor possesses the knowledge sufficient for comprehension of the actuality: the one who receives parabolas – symbols, not complete knowledge and direct instructions (cf.: Matthew 13:10–15; Mark 4:11–12; Luke 8:10).

The essence of symbol is a simplified form of a system–reality–world or a part of it, which might be reproduced–constructed within any environment and filled with any contents according to the specific time–space–complexity parameters, which define the world of the mind operating with symbols. From such an angle of consideration, symbol is a simplified version of Orphic serpentine deity – container filled with forms of all living beings, which might be brought to life in different lands and parts of the earth.

In summary, symbolism is the language of the ones who are not able of comprehension of the absolute and universal truth that explains all realities that the mind encounters, and who therefore, seek understanding of the universal through details of a particular, the wholeness through the parts, and the reality through dreams. Symbolism comforts those who lost the abilities to differentiate precisely between the good and the evil, between the flood of poison and life–giving spring.

Consequently, the observer, who desires to create the adequate knowledge of the actuality, should not use symbolism: symbolism is a possession of those who live by the dream worlds; e.g., establishment of the secret orders and heathen cults, entertainment, fairy tales, and science fiction writings. Hence, for the Philo's doctrine

a/ foundation is Philo's own imagination fed with the myths of heathens
b/ methods of creation of “knowledge” include symbolism and philosophizing
c/ the actual knowledge framework is the Orphic doctrine, which is the source of all components used by Philo – the Egyptian symbolism, philosophizing, heathen Greek philosophy and myths.

Nevertheless, Philo's imagination initially was recognized as the “divine” inspiration, and some Philo’s followers acknowledged him as “an honorary Church Father” almost equal to the Prophets [in: Runia 125]. Consequently, the Philo’s mixture of Judaism with the Platonic, Stoic, and Pythagorean concepts, compiled with the Egyptian methods of symbolic and allegorical interpretation, penetrated writings of the early Christian theologians who then, produced the theological foundation of the Western (Roman, papal) Catholic Church.

The history of human thought might be described as the constant struggle between the mind that lives by knowledge of truth/actuality and the mind that lives by dream worlds of symbolism. This struggle grew into the full–fledged war after the Apostles began preaching the Gospels. Eventually, the symbolic–mythical–magical thinking prevailed in the West: it became the foundation of the European civilization and religious denominations created by the philosophizing theologians who imposed their interpretation of heathen philosophical doctrines onto the Holy Scriptures [for instance, Aristotle–Aquinas’ political theology]].

In the East – in Byzantine Church, the battle against contamination of the Christian teachings with the essentially heathen philosophical constructions of Philo and his numerous followers (including Origen) continued until the fourteenth century. Ultimately, St. Gregory Palamas (1296–1359) concluded separation of the Greek Orthodox theology from Greek heathen philosophy and from philosophical – heretical – additions and modifications produced by heathen imagination.

During centuries, philosophizing theologians and scientists elaborated symbolic descriptions and rules of their interpretation; ultimately, they substituted simplified knowledge transferred through imaginary worlds of symbols and their interpretations for truth of the actuality: a symbol received the status of the reality. Consequently, similarly to the main heathen doctrine – the Orphism, the European theology became the specific knowledge framework: the all–inclusive container, or the all–fitting motherboard, on which any symbolic imaginary world can be built and any new heresy, any version of the Inferno of false knowledge and denigration of the image of God and its carrier–man can be assembled.

Summary of Philo’s Assertions

Within any ancient heathen body of knowledge, symbolism, philosophy, and theology were inseparable: the Egyptian priests, scribes, and astrologers practiced “true philosophizing,” and the Greek philosophers were initiated into the secret mysteries performed at temples (Chaeremon Fragment 10 23; Plato Letters II:314a–b, VII:341c–d).

The “true philosophizing” in the temples became the source of symbolical mythic theology of the Egyptians, political theology of the ancient Greek polis, and the multitude of heathen religions and cults, including cults of divine emperors, leaders of religious and political establishments, and deified states.
Writings of Philo illustrate the results of symbolic–allegorical thinking, or “true philosophizing” applied toward Judaism. In particular, the Philo’s doctrine might be summarized with the following assertions (from 1 to 10).

1. Philo asserted that Greek philosophy originated from the Books of Moses; he portrayed Moses as the philosopher and cosmopolitan who teaches “Take heed to thyself” and who learned about existence of “the active cause” – the unlooked “intellect of the universe.” Consequently, for Philo, the wisdom of the Egyptians became “the very summits of philosophy” [On the Creation II.8; On the Confusion of Tongues XXII.106; On the Migration of Abraham II.8]. However, such a description

a/ reiterates the salutation on the Delphi temple “Know thyself,” which Plato considered as the foundation of the ἀνθρώπου concept, the basis of Greek heathen ethics

b/ applies the Aristotelian physical–mechanical–arithmetical–geometrical–philosophical nonsense for description of God the Creator

c/ induces the inference: Philo believes that a philosopher was chosen to establish Judaic theology

d/ confirms that heathen philosophy is the primary source of knowledge for both theological systems: heathen theology and the Philo’s theological–philosophical doctrine compiled with the writings borrowed from the Books of Moses.

The medieval theologians developed the Philo’s doctrine into the concept of two truths, which asserted that the truth of philosophy creates the truth of religion. For the Christians, this concept, as all Philo’s fantasies, is heresy, because

1/ the truth is the attribute of God, therefore, truth is uncreated
2/ only God, not human imagination, is the source of truth
3/ philosophy is the derivative of theology at the level of the human mind; its purpose is survival of a human being within human establishments (family, society, state, etc.) and creation, maintenance, and destruction of human establishments intended to secure survival and development of human beings, and achievement of the purposes of men.

Philosophy should be applied to consideration of human affairs, not for creation of theological concepts
4/ all knowledge of God is given only by God Himself: in the times of the Old testament – through His prophets and messengers; in the New Testament – by His Son, Lord Jesus Christ, the Word–God.

This knowledge comes from the only Teacher and Father of all – God; He has the highest level of complexity, initiates evolution–development–optimization of the human mind, leads to the highest Wisdom, and it is open only to the mind that has been chosen by God and given life by the Holy Spirit (in: Matthew 23:8–12; John 6:39–63; 10.1–18, 26–30; 14:6–28; 15:3–6, 16; 16:7–15; 17; 1 Peter 2:9–10, 25; Romans 8:29–30, 38–39; 1 Thessalonians 4:7).

Furthermore, Philo ascribes to Moses proficiency in Egyptian philosophy, acceptance of the same concept of active principle/cause – the intelligence and passive principle/subject – the matter, from which the intelligence creates the world [This concept Plato and then, his apprentice Aristotle adopted from Anaxagoras] and asserts that Moses “had learnt from the oracles of God” [On the Creation II.8–9].

By transforming Moses into a philosopher proficient in Egyptian “wisdom,” Philo attempts to reverse the process of cognition of knowledge of God and, in fact, to return to Egypt from which God freed the chosen nation [Deuteronomy 28:68]. Indeed, Moses could be instructed in all the wisdom of Egyptians, yet, when he descended from God and saw how his tribesmen worship the Egyptian idol, he broke the tablets of the Law made by God [Acts 7:20–44; Exodus 32:1–35]: the idol–worshippers are not worthy to receive the knowledge of God; their wisdom is perplexity and uncleanness, and their fate is ignorance and oblivion.

In Philo’s interpretation, Moses becomes Plato’s intellectual twin brother who accepted the mythical wisdom, which for Philo is “the very summits of philosophy” [On the Creation II.8], from the initiated Egyptians and had the same point of view regarding creation of the world. Philo [as well as Origen two centuries later] asserts that Philo’s philosophy and the Scriptures reflect the same truth.

In general, in his description of Moses as the cosmopolitan and learned philosopher Philo discloses own ideal self–image, which has nothing in common with the traditional Judaic values.

By accepting Egyptian “wisdom,” Philo repeats the actions of his ancestors who after exodus from Egypt and deliverance from physical slavery, were not able to overcome the spiritual slavery and returned back, to the well known idols of the past. Indeed, physical freedom – e.g., to travel and to possess anything wanted – does not mean the true freedom: the freedom to cognize and to choose the good.

Definitely, it is not by accident that Philo attempts to transform Moses into the adept of Egyptian “wisdom.” The laws of Moses are the heart of Judaism; therefore, recognition of Moses’ Egyptian roots would establish heathen philosophy as the common/shared foundation for Judaism and heathenism and then, facilitate transformation of Judaism into the heathen cult rooted in heathen myths.

Many centuries later, the Philo’s “Moses–as–Egyptian–philosopher” assertion, which is intended to eradicate the divine nature of Judaism, would receive its logical completion in the Sigmund Freud’s “Moses–the–Egyptian” speculations, with which Freud attempted to denigrate and undermine Judaism presenting it as the heathen religion created by the heathen – Moses–the–Egyptian.

2. Philo presents the Paradise, the tree of life, and the Abraham’s journey as the allegories and symbols, along with definition of the Babel confusion of languages as “the fable” compared with the Homer’s description of the battle for Olympus, and advises his readers against literal comprehension of the creation of the Paradise because Philo understands it as the “fabulous nonsense” [On the Confusion of Tongues II.4; Questions and Answers on Genesis I.8–11; Allegorical Interpretation I, XIV. 43–44].

Such a presentation confirms that Philo follows the Egyptian practice to interpret the sacred knowledge as allegories and symbols; he attempts to cast the Holy Scriptures down at the level of heathen myths that would open for him an opportunity to integrate the heathen philosophical constructions into the Judaic theological system.

3. Philo ascribes to Abraham the state of ecstasy and “divine madness”: according to the Philo’s symbolic interpretation of Genesis 15:12–18, the sunset and darkness became the indications that Abraham lost his mind and was in a trance possessed by “enthusiasm” and “madness” with his spirit removed, when God established a covenant with him [Who Is the Heir of Divine Things LI.258, 263; LII.264–265].

However, the Holy Scriptures do not mention that God of wisdom and knowledge [1 Kings 2:3; Proverbs 2:6–7; 21:30; Wisdom 6:12; 7:7, 15–16; 8:21] ever spoke with insane humans: divination or “divine madness” is “divine” only for the heathens; insanity [as the Philo’s tribesmen believed, possession with the unclean spirits – by demons, by the arch–evil] is the disease of the soul that is separated from God. God healed the possessed ones and cast out the unclean spirits of madness [e.g., Mark 1:23–27, 32–34].

The Hebrew Prophets received the God’s revelations as direct communications with God in the state of clear consciousness (e.g., Samuel and Elias) and as the prophetic dreams during normal sleep (e.g., Daniel). God knew Moses “face to face”; Moses was with God, and God spoke to him directly, knew his name, gave him His Law, and has shown him His Glory. Any work of imagination concerning God is rebellion against God: abomination to God of wisdom and knowledge [cf. in: Exodus 24:12–18; 25:1; 33:17–23; 34:4–7, 27–30; Deuteronomy 18:10–14; 34:10; 1 Kings 3:3–15; 16:1–12; 3 Kings 19:9–13; Daniel 7:1].

With the assertion that Abraham was possessed with madness, Philo downgrades the Judaism – the knowledge and the religion granted by God Himself – to the level of figments of imagination produced by insane diviners during the altered state of the mind. Philo’s “practical” opinion concerning the prophets as madmen in a trance, with the removed spirit discloses his disrespect to the original Judaism and whole–hearted acceptance of the methods and concepts of heathens who recognized insanity as “the gift of gods” and worshiped the arch–evil in the image of Dionysus – the deity of insanity and death.224.
Many centuries later, the Philo’s assertion of “divine madness” as the source of Judaism received its logical completion in the Sigmund Freud’s "metapsychology." 223

In his commentary concerning the Philo’s assertion that the “divine madness” descended upon Abraham, Edwin R. Bevan writes that “Philo imports into the Old Testament” the concepts of the Greek heathen philosophers [Bevan 172].

Such “import” became possible only because of the frivolous interpretation – in fact, misinterpretation and falsification – of the Scriptures.

However, Greek heathen philosophy was not the only source of the Philo’s importing enterprise: some of his texts confirm obvious presence of the Gnosticism. 225

In summary, Philo of Alexandria accepted the myths and their allegoric interpretations as truth and assembled his doctrine from the fragments of the Judaic theological system mixed with fantasies of the heathen diviners and philosophers.

4. Philo follows the Plato’s concept of ideas/forms: Philo asserts that, at first, God created the perfect model perceptible by the intellect only; then, God created the visible corporeal world after the original model – the invisible Earth or “the elder forms and motions previously existing” [On the Creation IV.16–VI.29; XLIV.130].

In this particular case, Philo obviously has the same outlook as Seneca who concludes his discussion of the causes with the statement that the patterns [which Plato named ideas or forms] of all things are within God [Seneca Epistle LXV]. Seneca’s statement is consistent with the description of the main Orphic deity: the serpent referred to as the “absolute” animal. The Orphics believed that their deity –arch–serpent or “absolute” animal/beast contains all forms of the living creatures, changes its own form according to some “laws,” which the heathen myth–makers invented for explanation of the cosmos and the forces of nature, and possesses the absolute power over the worlds of gods, humans, animals, plants, as well as over the Hades – the world of the dead.

So, it looks like Philo, Plato, Seneca and the others who shared Orphic beliefs watched the process of creation and know what is within their deity.

5. Philo adopted the Plato’s concept of ideas/forms along with the concept of two universes–worlds:

a/ an ideal unchanging invisible model–form that Philo considers as the Logos

[[Philo did not speak of Λογος/Αγια Σοφια – the Word–God of Christians;
he wrote about the Logos of the ancient heathens]]226]

b/ the Logos’ embodiment into the visible and changing reality: mankind’s universe.

It should be noticed that Plato’s ideas or forms [[the stuffing of Orphic arch–serpent/“absolute” animal]] are the god–like beings – the kind of lesser gods, which exist eternally "by itself," and which themselves have life and the power of acting [Timaeus 38, 48; Parmenides 133–135; Sophist 248c–249d].

Therefore, by applying the polytheistic constructions of Plato for interpretation of the monotheistic Judaic theology, Philo, figuratively speaking, repeats the actions of his ancestors [Exodus 32.1; Psalm 105(106):12–22]: he holds “the golden calf” of his doctrine from the borrowed “gold” of the Egyptian mythical theology and Greek heathen philosophy. Transforming Moses into the adept of Egyptian knowledge, Philo cast the veil of legitimacy on his fantasies.

Some researchers describe the Philo’s vision of the creation as an attempt to identify the incorporeal model or the world of ideas with the Logos [e.g., van Winden 225–226] – the Wisdom, the Word–God. Yet, the problem with such an assumption is two–fold:

a/ nobody knows what is the Λογος/Αγια Σοφια – Logos, Wisdom of God, the Word–God. All that is given is the commandments, the rules, and the guidance which explain the human nature, the human domain – the world of matter, and, therefore, reveal the road into the eternity. These commandments, rules, and guidance are the foundation of knowledge at the level of human mind.

The human mind is empowered to operate only at the level of the creations of God [Man and the world within which he lives and accomplishes his purposes], and not at the level of someone who is able to comprehend the actions and the nature of God the Creator [Exodus 33:28–23; Isaiah 40:10–31; 44:24–25; 51:6–8; 55:8–11; John 1:1–18; 3:3, 31–36; 14:6–7; 15; 17; Wisdom 7].

Therefore, the human mind lives within (passes through) the world of matter according to the commandments of God and by faith in God, yet, with incomplete knowledge of God: while at the earth, a human being is not able to ascend to the Source of the divine energies of creation – to the level at which the matter disintegrates and nothing “human” exists [[“human” as the temporal unity of energy, information and matter or as the temporal unity of the matter/flesh with spirit/soul]], and perhaps that, which is referred to as human knowledge itself does not exist.

The knowledge that is given by the Word–God, which is the knowledge of the eternal life (John 17:3), and the knowledge referred by St. Peter the Apostle as αισθησιως – complete227 knowledge [2 Peter 1:3] is complete only for accomplishment of the purposes, for the sake of which a human being is born into this world and receives from God the wisdom given through the Word–God and by the Holy Spirit: to evolve for the next phase of existence – the eternity with God [John 14; 15; 16; 17; Revelation 21; 22].

Furthermore, this complete knowledge is conditional: it might be achieved only if the one conform to some conditions; at first, he has to develop some abilities [[e.g., to escape corruption to the nest, to be steadfast in diligence, faith, virtue, self–control, godliness, and love, which is the universal law upon which the world is created – [2 Peter 1:4–10]]], which would secure his unwavering adherence to the Absolute making him invulnerable to heresy and other kinds of false knowledge.

In other words, as a child is given wooden or plastic or construction kit and tools along with instructions how to use them and description of the things he can create, with which he might build a castle or doll–house or mechanical toy or whatever is in his mind, in similar manner, a Christian, in the beginning of his road, receives pieces of knowledge, seeds of abilities, and the role model – the excellence228, perfection and virtues of Lord Jesus Christ, the Word–God, with which he could build the foundation for achievement the main purpose for the sake of which he was born: development–preparation for the next phase of existence – the everlasting life in the kingdom of God

b/ with the Aristotle’s logic of simplification229, Philo mixes up the incompatible levels of complexity and attempts to create the knowledge about God with the knowledge of the lowest levels of complexity: the nature of the temporarily structured matter – the universe perceivable by men, which is the subject of natural sciences. Ultimately, Philo elevates the discernible matter at the rank of invisible God of his ancestors: he accepts the heathenism as true knowledge of God and, therefore, transforms himself into the idol–worshipper.

6. Philo suggests the non–traditional interpretation of the words of God “thy fathers” (Genesis 15:15): according to Philo, “thy fathers” might be the celestial bodies, the archetypal ideas, “four principles and powers” composing the world (the fire, the air, the earth, and the water), etc. Finally, Philo concludes that the soul is a “fragment” of “the fifth essence,” which is superior to all other elements and from which the Universe was created [Who is the Heir of Divine Things LVI.275–L VII.283]. In another text, Philo asserts that the servants of Abraham and Isaac dug four wells, which “in the figurative manner” disclose that four elements compose the world, namely the water, the earth, the air, and the heaven [On Dreams I, III.14–16]

In Genesis 15:15, in continuation of Genesis 14:18–24; 15:1–14, God promised Abraham that he would go to his fathers in peace and would be buried in an old age as the reward for his righteousness, which differentiated him from other inhabitants of the Earth. Obviously, only the necessity to maintain resemblance of own writings to the Judaic tradition could force Philo to seek corroboration of the imported heathen concepts with the passages – even completely irrelevant – from the Scriptures. There is no possibility to find any other reason for interpretation of four wells as confirmation that the world consists from four elements or to assume that God–Creator Who named Himself the Father of Israel would refer to Own creations – celestial bodies – as the “fathers” of His people. This particular interpretation of
the words of God exposeth the work of the Philo's imagination, which strives to incorporate into the Holy Scriptures the mixture of hecanan concepts – knowledge created by the idol–worshipers.

For instance, Philo mentions the "world soul" ([the human soul in the Philo's interpretation is a "fragment" of the "world soul" – the intelligence–cosmos–god of the ancient hecanan philosophers]], Plato's forms or "archetypal" ideas, and the idea of cyclical life of the Universe.

However, the soul that carries the image of God the Creator cannot be a fragment of anything within the created by God Universe: by envisioning the soul as "a fragment," Philo in fact, discards the axiom of Judaism that man had been created in the image and after likeness of God. This particular Philo's assertion is consistent with the Plato's concept of form derived from the Orphic myth according to which a form of a human being is just one form from the multitude of all other forms of other beings contained within the serpentine container/main Orphic deity, and therefore, there is nothing that would differentiate a human being from animals and other living beings. This hecanan concept sustained human sacrifices to idols and defiled beasts; later, it facilitated incorporation of the Aristotle's denigrating concept of man as a part–property–slave of the man's establishment into political theology of Thomas Aquinas, and transferred the process of dehumanization and humiliation of man, which are typical for the hecanan establishments, into the societies, which were expected to follow the Christian teachings. The fruits harvested from this transfer include incessant wars and atrocities during entire existence of the Western civilization, which had overdone the achievements of Alexander of Macedonia and other hecanan conquerors. Among these fruits, for instance, are

- the methods of interrogation techniques (torture) developed and applied by the Inquisition and then, by secret police of all totalitarian regimes
- concentrations camps of Nazi Germany and Bolshevik–Communist–Stalinist Gulag in the post–1917 Russia.

7. Philo refers to mankind as to "the class of rational animals," and to man as to "every kind of animal, terrestrial, aquatic, flying, and celestial" ([Questions and Answers on Genesis I.76; On the Creation L.I.147]. At the same time, Philo asserts that every man, through his intellect, is "connected with divine reason" ([On the Creation L.I.46].

Obviously, a flying aquatic–terrestrial–celestial animal, which through his intellect is connected with divine reason ([that is with the deity]), is an inventive addition to the Aristotle's concept of man as a social–political animal, as well as the direct evidence that Philo's mind

a/ operates within the framework based upon the Orphic doctrine

b/ adopted the same language with which the hecanans referred to their primary deity – Orphic arch–serpent, "absolute animal" filled with the images/forms of other beasts and animals of air, water, and land.

In another work, Philo writes of Greece as of the only country, which produces man as "the heavenly plant... divine off–shoot" with "the most accurately refined reason" defined with the special "lightness of the air" ([On Providence Fragment L.I.66].

Indeed, Greece was the unique country, the jewel among the perfect creatons of God.

However, the Philo's contemporaries, who supposed to compose the kingdom of priests and the Holy nation, had own exclusive position within the created by God Universe, and the Promised Land, given to Israel by God, was still the most desirable place for any Jew at the time of Philo. It was more than land: it was the Universe within the Universe, which separated the ancient Israel from all other nations and manners of living and which was intended to accommodate transformation of the small tribe of desert nomads into the holy nation and kingdom of priests ([cf.: Deuteronomy 8:5–20; 11:10–32].

Therefore, the air of Greece could not be of such importance for the Jewish Pharisee to make it a creator of "the most accurately refined reason," especially, as the possession of the people who the Jewish scribes traditionally classified as the "Gentiles" and with whom advanced contacts were forbidden [e.g., in: Exodus 34:10–17; Isaiah 2:6–9].

8. Philo interprets the birth of Seth as the second nativity of Abel [Questions and Answers on Genesis I.78].

This assertion reveals that Philo accepted the doctrine of transmigration of souls that is one of the central concepts of the Orphic, Pythagorean, and Platonic theological doctrines; however, Orphic–Pythagorean–Platonic myths do not belong to the Holy Scriptures: they are the foundation of the hecanan cults.

9. Philo applied the Aristotle's technique of description of theological assumptions with the language of physics and geometry and the Pythagorean theory of numbers for interpretation of the book of Genesis and for explanation of the main concepts of Judaism. Such mathematization of theology has led Philo to the following statements "in a philosophical spirit" ([On the Creation III.13–15, XVI.48–XVII.53, XXX.95–XXXII.97; XXXIII.99–100; XXXIX.114–XLIII.128; On Dreams II.XXXII.223–227; etc.:]

- the number seven has "the great sanctity"
- the other philosophers equate seven to Victory ([Philo writes of Nike – the winged Greek goddess of victory]) and to the "virgin goddess," which sprung from "the head of Jupiter." Concerning the "virgin goddess," Philo obviously refers to Athena, daughter of Zeus, or Jupiter in Roman interpretation, the patroness of Athens [e.g., Graves 1:44]
- number seven, with which the Pythagoreans refer to "the Ruler of all things," is the foundation not only for geometry and trigonometry, but also for "all incorporeal and corporeal substances"
- number seven, is also a likeness to "the only thing (sic!), which neither moves nor is moved" that is "the Elder Ruler, and Lord of the Universe"
- "the Deity... the most ancient author of all things, namely God" gave the share of an excessive degree of His stability, durability, and firmness to "the most excellent natures" including Moses, whose "perfect absence of motion" God had shown with the words "Stand thou here with Me" ([Deuteronomy 5:31])
- and so on and so forth [e.g., in: On the Creation III.13–15, XV.48–XVII.53, XXX.95–XXXII.97; XXXIII.99–100; XXXIX.114–XLIII.128; On Dreams II.XXXII.223–227; etc.].

The referred above Philo's texts show that Philo attempts to describe God of Israel with the Pythagorean theory of numbers, and to portray God as the immovable "thing" similar to the fantasies of the hecanan physicist – Aristotle. Into his image of God, Philo incorporates constructions borrowed from the hecanensian, in particular from the Aristotelian physical speculations, concerning the nature of the deity, which – as soon as it is described in the terms of the material world [e.g., "immovable," "thing," stability, durability, and firmness – see the reference above] and worshiped by the hecanans – is a hecanan deity, that is "other god" forbidden by the first commandment (Exodus 20:1–6).

Furthermore, when Philo ascribes to Moses' "perfect absence of motion," he again misinterprets the Holy Scriptures.

According to the text in Deuteronomy 5:30–33, God charged Moses the prophet to dismiss the people – to send them to their homes, and to stay with Him (στηθι μετ Εμου – Deuteronomy 5:31) and He will tells Moses the laws and ordinances, which Moses has to teach Israelites, and which they shall do in the land that God gives them for an inheritance.

In στηθι μετ Εμου (Deuteronomy 5:31), στηθι is a derivative of στημαι – the verb that conveys the general meaning of placement, movement toward/taking a particular position in the space; for instance, to stay, to place, to move forward, to turn to, to erect, to lift, and so on; then, concerning stability – to pay attention, to stay on the particular point of view; to oppress; to cease activities; to establish; to institute; therefore, Philo's interpretation as "perfect absence of motion" is not correct.

From where Philo received information that Moses was in a state of "perfect absence of motion" and was given the share of an excessive degree of stability, durability, and firmness, which Philo ascribes to, will always remain the personal Philo's mystery. However, the meaning of Philo's text is clear: transformation of the non–cognizable Almighty God of Israel into the Aristotle's immovable "prime mover": Aristotle, following Xenophanes who envisioned god as eternally motionless [Xenophanes of Colophon Fragments A36], asserted that god – "prime motor" or "prime mover" – is unmovable [Physics VIII.ii.258b; VIII.x.266a].

This particular Philo's assertion concerning Moses in the state of "perfect absence of motion" illustrates his method, how he, with assertions of hecanan philosophy, misinterpreters/modifies the meaning of the Scriptures to confirm own assumptions. The overall results of Philo's assertions offered as the input into Judaic
theology are evident: violation of commandments of God, apostasy, and blasphemy.

In addition, reference to “virgin goddess,” which sprung from “the head of Jupiter,” also is the direct violation of the Commandment of God (Exodus 23:13): the chosen people of God should neither mention the “other gods” nor speak their names.

Philo’s misinterpretation of the Scriptures and integration of the heathen physical–theological fantasies concerning the nature of the heathen idols into the Judaism have opened for the Philo’s followers a new space for the works of imagination: since, after digesting the fantasies of the heathens concerning the nature their gods, they boldly incorporate the heathen concepts into their fantasies, which they misleadingly promulgate as “the Christian dogma.”

In general, Philo’s language and style convey his certitude in own exceptional possession of the knowledge of the God’s substance. Philo’s choice of words indicates that, in his mind, heathen philosophy took the place of Judaism: for Philo,

a/ the Almighty God of Abraham and Moses became the unmovable “thing” who might be described by the Pythagorean number seven and with Aristotelian lexicon
b/ the traditional for the Judaic mentality reverence to God is lost and the direct ordinances of God are disregarded.

The Law revealed through Moses postulates that the names of other gods must not be mentioned or spoken by the people of Israel, and if somebody appears as a prophet and instead of the words of God speaks own words, or the words in the name of other gods, or own dreams, etc., the Israelites should not even listen: this is the apostate; through him God tests their steadfastness, love, and loyalty, and the apostate has to be executed, because he has rebelled against God and he is evil amidst the people (Exodus 23:13; Deuteronomy 13:1–11; 18:20).

However, Philo not only was spared from the punishment of apostate; he lived as the recognized authority of Jewish Alexandrian colony, and left his works for the following generations. It means that the mentality of Philo’s tribesmen already had been altered and made them imperceptible to the direct violations of the Law, which they had been chosen to keep and strictly observe. Now, it is possible only to guess, which path the theologians and philosophers would follow, if the Philo’s works are officially recognized as the heretical and incompatible with Judaism, because they violate the commandments of God given through Moses?

10. Philo introduced something new to the world hierarchy – “the middle class” between God and man. He asserts that the good man is “neither God nor man, but that he touches the extremities of both” and he is connected with “the immortal race” through his virtue, and with “the mortal race by his manhood” (On Dreams II, XXXIV.230).

To corroborate this “innovation,” which reminds the Plato’s image of the divine consummated philosopher, Philo fabricates own version of the text from the Scriptures about the ritual of atonement, which a high priest had to conduct for the sins of people of Israel. In the Philo’s interpretation, the original text “there shall be no man in the Tent of Meeting” when the high priest enters to make atonement (Leviticus 16:17) reveals that the high priest during atonement ceases to be a man. So, Philo places him in “the middle class” between two races – the immortal and the mortal, and concludes that Moses describes this middleman as being neither God nor man but “something on the border” (On Dreams II, XXXIV.231–232).

According to the literal translation and commentaries written by Jacob Milgrom, the passage from the Scriptures “No one shall be in the Tent of Meeting when he goes in... until he comes out” (“No one. wĕkol–‘ādām, literally ‘every man’”) refers to the “severer precautions” concerning the sacred rite of purification of sins [Leviticus 1010, 1035–1036].

In Philo’s imagination, words “no one” in the sense that nobody should present in the Tent of Meeting become “no man” in the sense that the high priest ceases to be a man and ascends to the “middle class” between the mortal men and the immortal deities. This particular interpretation particularly clear illustrates the Philo’s method, which he borrowed from the Egyptian philosophers and interpreters of myths and symbols: he cuts words from the context and frivolously ascribes them any meaning he needs to support his assertions.

Thus, after downgrading God from the level of the uncognizable Almighty Creator of the Universe to the level of subject of consideration and description with elementary mathematics, physics, and Pythagorean numbers, Philo elevates a high priest–good–man at the level between God and mankind.

In the heathenism, an unbreakable connection between the vision of gods and self–image exists: the higher place men assign for themselves, the lower place they assign to their idols – imaginable gods. It looks like Philo continues this tradition: only the necessity to keep at least appearance of the traditional Judaic reverence to God keeps Philo from introducing the heathen practice to deify men in a position of authority.

In addition, with the assertion of the “middle class” between God and men, Philo not only creates the basis for deification of a high priest or any other “good man.” He misinterprets the insight of ancient philosophers about the nature and purposes of man to serve as the intermediate between two worlds: the time–space–complexity–bounded Universe, and the eternal reality that accommodates the Universe. This insight–remnant of the original knowledge of the man exiled from the Paradise was adopted by the heathen philosophers and incorporated into their imaginary world, in which men knew the thoughts of their gods [e.g., Plato Timaeus 34–35; Theodore of Asine, Plotinus, Plutarch, and Atticus ref. in: Dodds 298].

In fact, Philo literally follows the main pattern of behavior of the false prophets:

the deceitful visions of his own mind override the words of God

↓

the heathenism takes the place of Judaism

↓

the figments of imagination of idol–worshippers

– the Aristotelian–Pythagorean physical–arithmetical–philosophical speculations –

supplant the knowledge of God revealed through Moses

With the misinterpretation of the Scriptures and consequent incorporation of the heathen concepts into the knowledge of God, Philo attempts to introduce the pattern of modification and the methods of interactive heathen theology into Judaism.

However, Greek heathen philosophy is not the only source of the Philo’s importing enterprise: some of his texts confirm obvious presence of the Gnosticism.

In summary, Philo’s acceptance of the Egyptian symbolic interpretation brought the definite results: Philo — refers to the Scriptures as to the allegory, which has another hidden meaning — puts own fantasies at the place of the words of God — presents own fantasies – with which he falsifies the knowledge of God – as the meaning of the Scriptures.

When Philo abandons the mentality of Judaism and accepts the Aristotelian–Pythagorean deity, he follows the common pattern: as a heathen philosopher modifies theology, in the same fashion, Philo the learned Pharisee from the tribe of Levi modifies [[in fact, falsifies]] the Holy Scriptures. The established by God religion, which accommodates the Universe, becomes for Philo the subject that his mind accommodates and the playground, which he feels free to populate with own fantasies, myth, and concepts borrowed from heathen serpentine theology – the Orphism that sustains religions– cults–ideologies produced by the worshipers of the arch–evil.
Conclusion

It might be concluded that Philo has earned the special place in history:

– in resemblance of Plato's Solon, Philo borrowed the “old knowledge” of the Egyptians, for whom “everything is symbolic” [Chaeremon Fragment 15D 27], in particular, their methods of allegorical interpretation of the sacred for them myths, and then, did for Judaism the same thing, which Chaeremon the Stoic did for the Egyptian hieroglyphics – both interpreted their religion with the means of Greek heathen philosophy
– Philo misinterpreted and falsified the Books of Moses with the Greek heathen philosophy
– Philo's “Hellenistic Judaism” is the collection of fantasies and heresies, which has as much common with the Holy Scriptures, Judaism, or Christianity, as much common the malignant tumor—parasite has with a body of host
– Philo became the first in the line of philosophizing theologians—authors of heresies, which affected the Western civilization. Later, acceptance of Philo’s pattern of falsification of the Holy Scriptures facilitated the substitution of heathen philosophy for the Christian teachings; such substitution triggered the Great Schism and transformed the Christian Roman Church into the papal church of Rome

Irreversible collapse of any human establishment – any religious, political or another system – begins with the subversion → modification of the main truth–knowledge of the actuality on which the establishment/system is built: when false assumptions and heresy become the take the place of original truth, the original system ceased to exist.

For instance, any political, social, and religious establishment – a hierarchical system includes

a/ the core – religious, philosophical and political doctrines, which define the system’s meaning of existence

b/ the system’s values – as the meaning of good and evil that the system embodies

c/ the derivative of the core and the values – the system’s purposes and the means to accomplish the purposes.

As soon as the core is changed, the original purposes lose their signification, and the hierarchical establishment created to achieve these purposes begins to collapse → disintegrate. The entire history might be seen as the uninterrupted war of different “truths” with the “heresies” – modifications or contradictions to the “truths,” yet, as of today, all the methods employed by the establishments in attempts to prevent and exterminate heresies were and are unsuccessful.

Thus, the Philo’s contribution into the history of his people is an attempt to eradicat the knowledge of the Law of God, with which the human civilization began, and therefore, to reverse the evolution of human mind. The Philo’s motives are unclear: today, there is no possibility to prove that Philo dreamed of resurrection of the ancient gory of the kingdom of Israel and thus, wanted to reconcile Judaism with the heathen theory of empire–building. Even if he does, he chose the wrong path.

There is one common feature that unifies rulers of all kinds and fashions who accepted the heathen philosophy or its derivatives served by their subordinates – philosophers, astrologers, theologians, poets, priest–diviners, etc.: all of them were not able to design any hierarchical system (empire, state), which would be different from the Aristotelian Polis–community–society–state founded upon the Plato–Aristotle’s utopia. All social, political and religious establishments, which were based on the fantasies of men, kept their members/subjects [classified and treated as the easily replaceable parts–property–social/political animals–slaves] in ignorance and slavery and employed all available means of education, persuasion, coercion, deceit, rewards, punishments, extermination, and other body–adjusting and brain–washing techniques to prevent free thinking – that is to prevent the human mind from living according to its nature, because the nature of the human mind is freedom of thinking; slavery is the death of reason.

Yet, at the due time, all the establishments based on slavery and coercion failed to retain the power and influence, and came into the oblivion along with their builders and with those who they enslaved or murdered.

So, is anything in the world, which might lead all the minds to the same – universal – comprehension of the same truth, recognized as the absolute?

For instance, what makes the minds think differently, if all minds are created in image and afer likeness of God, therefore, should be equal in their percepton of truth?

Will ever all the minds agree in their understanding of God, and will they ever accept the same truth, therefore, the same meaning of freedom, virtue, happiness, and meaning of existence? T

hen, would ever any establishment or world be possible, in which apostasy cannot be conceived?

These questions and the understanding of the meaning and input of the components, which compose the foundation of all establishments of men [these components include hierarchy, power of coercion, apostasy, heresy, Aristotelian concept of man as the part–property–slave and social–political animal, and intentionally maintained ignorance of the subjects in question of religion, virtues, and morals], lead to the following conclusions [cf. in: Luke 17:20–21; John 8:51; 12:26; 14:6, 23, 26; 15:1–6; 16:7–15; 17:1–26; 1 Peter 4:3–4; 2 Peter 3:5–13; 1 John 2:15–17; Galatians 4:1–9]:

1/ apostasy and its primary weapon – heresy – might exist only within the temporary hierarchical establishments arranged by the degrees of evil manifested with disparagement of man, perversion of truth, and perversion of the nature; such establishments compose the world, which rejects God and creates and consumes the knowledge of evil, corruption, and death – the knowledge of the temporary dissipating world living in slavery, evil and lawlessness, therefore, destined to collapse and ultimate destruction

2/ knowledge of the Absolute Truth annihilates any possibility to enslave and mislead the mind, therefore, prevents any possibility of apostasy and heresy

3/ the mind, which lives by God and carries the kingdom of God within, does not become an apostate and is not susceptible to heresy

4/ the actual meaning of the mankind’s evolution is the ascension of the human mind to the Absolute Truth – that is to God.

For the Christians, the beginning and the end of this path is the Lord God – the Word–God, Jesus Christ, the Pantokrator and Savior, Who grants the truth and knowledge that is the life everlasting, and Who creates a human child of God – the temple and dwelling of the Almighty Holy Trinity [John 14; 15; 16; 17].

Consequently, it might not be any sense to remember the dead man who created heretical “Hellenistic Judaism,” which was rejected even by some of his own contemporaries twenty centuries ago, if do not consider the Philo’s case as the illustration of apostasy and as the work of the apostate

a/ who created a precedent that
introduced Egyptian philosophizing into the practices of monotheist theologians
advanced a particular mode of thinking and creating theological assumptions
– interactive theology of the heathens –
in the theological schools of Egypt (Alexandrian school, which nurtured Origen) and then, Europe

b/ whose works reveal how

symbolism and allegorical mode of thinking influences the mind
and makes it susceptible to heresy
how heresy devours the human reason

The centuries of hidden idol–worship and hypocrisy resulted in misinterpretation of the Law, perversion, and corruption (Matthew 23:1–35), which plagued the priests, scribes, and elders of the ancient αὐχαὶ – the establishment/dwelling of Israel, the Vineyard of the Lord. The ruling elite of the chosen nation – the Pharisees who began as the keepers of the Law – became unable to recognize the Messiah, and finished by seeking to assassinate God, the Source of the Law that they were created to keep, to accomplish–embody into own daily life, and to convey to all races and nations (John 11:46–53, 57). In general, the works of Philo of Alexandria are the logical completion of the centuries of hidden idol–worship, which some of the chosen people preferred to God the Giver of the Law revealed through Moses (e.g., Ezekiel 8:5–17).

If to seek the words, which would provide the comprehensive evaluation of Philo’s “Hellenic Judaism” which came into existence as a result of acceptance of the Orphic doctrine, the symbolic–allegoric thinking, and “philosophizing” practiced by the Egyptian priests–diviners and other ancient heathens, such words can be found in the Holy Scriptures; they have been said – in the beginning, by Moses, as the warning concerning the plague of idol–worship, which could be avoided: Moses spoke of the idol–worshipers who have no understanding, whose vine [[their root]] is the vine of Sodom producing the wine that carries the rage of serpents and incurable rage of asps – θυμὸς δρακόντων ο οίνος αὐτῶν, καὶ θυμὸς ασπιών ανιατός (Deuteronomy 32:9–33)

are “Serpents! Offspring of vipers!”
discarded the commandments of God
and teach the doctrines of men
are the evil and adulterous generation
are insane and blind, “the blind leaders of the blind,” who lead the people into the pit
[[(to destruction and death)]]
closed from the people the Kingdom of God –
in which they do not enter themselves and do not allow the people to enter
as the tombs, are filled with uncleanness and death within,
yet make appearances of righteousness and piety
are the plant, which is not planted by God,
and which therefore, will be rooted out

In fact, these words are the terrifying εκβίβασεν – the adverse judgment of God for men’s disobedience and violation of the Law: for men’s sins against own nature, the fellow men, and the world. These words convey the sentence pronounced by God to those who are not of God, and therefore, shall be rooted out from the world created by God.

There is no mutual agreement concerning the true meaning and value of Philo’s contribution into the official history of religion. Some early writers – Eusebius, Jerome, Origen, Augustine of Hippo – all those who are traditionally referred to as “Christian theologians,” yet who discarded the referred above texts of the Gospels concerning the teachings of the Pharisees and their judgment by God –

a/ identified the Philo’s speculations as the “early Christian doctrine”
b/ falsely asserted the Philo’s influence on the Apostles
c/ acknowledged Philo as “an honorary Church Father” almost equal to the Prophets, and incorporated his fantasies into own works.

Obviously, such high praises of the Egyptian–Hellenistic philosophizing Pharisee can be uttered only if to discard the warning of Lord Jesus Christ to beware of teachings of the Pharisees who are “hypocrites… an evil and adulterous generation” (Matthew 16:1–12).

As Photius, Patriarch of Constantinople (the ninth century), inferred: starting with Philo, the allegorical interpretation of the Scriptures “began to pour into the Church” (Photius ref. and qtd. in: Runia 13).

However, Greek heathen philosophy was not the only source of the Philo’s importing enterprise: some of his texts confirm obvious presence of the Gnosticism. Philo of Alexandria accepted the myths and their free interpretations as truth and assembled his doctrine from the fragments of the Judaic theological system mixed with fantasies of the heathen diviners and philosophers.

Origen accepted the Philo’s model for the interpretation of the Scriptures and was condemned as heretic after the Christian theologians realized the danger of the Origen’s heathen philosophical-symbolical constructions. Yet, even conviction of the Origen’s “useless knowledge” as the heresy did not stop the sacrilegious allegorical-symbolical misinterpretation of the Scriptures initiated by Philo of Alexandria.
The entire history of the human thought might be seen as the uninterrupted struggle for preservation of the uncontaminated theological knowledge. Primitive idol–worship and superstitions hunted ordinary people; the “wisdom” of heathen philosophy overtook the learned Pharisee, and began to chase Christian theologians who decided to employ allegorical–mythical interpretation of the Scriptures in a quest for new “prophetic” revelations and new “knowledge” of God.

However, the essence of each survival–oriented system is the particular core/framework/realitiy of knowledge with the particular level of complexity. The essence of the system is the system’s absolute truth335. The absolute truth has different embodiments; one of them is the totality of life–maintaining processes, which actualize the meaning – the mission or the purpose of the system’s existence. If knowledge, on which other systems are founded, supplants the original absolute truth of the original system, it destroys the balanced totality of survival oriented processes, which are conducted at the level of complexity optimal for the original system. Ultimately, this new knowledge transforms the original system into another reality. Therefore, it becomes understandable why it is impossible to have two absolute truths for the same system that is, for instance, to serve two masters (in: Luke 16:13).

As a seed carries the inevitability of a mighty tree, the mind actualizes the particular truth by creating knowledge, which might be embodied into the material structures and therefore, will inevitably influence the world of the material things. It is not possible to replace this truth/knowledge without transformation of the mind: the mind is this truth/knowledge. It means that inside the same mind, it is not possible to reconcile two mutually exclusive religions – monotheism and multi–deity heathen theology, which sustain different knowledge frameworks.

The mind can deceive itself with the presumption that it utilizes only philosophy and discards its basis – theology, or that it selects only the truth from the mixture of true and false/heretical concepts. However, in fact, the very presumption indicates that the mind already is opened for heresies or idol–worship, because it had lost the ability to evaluate conformity of the considered knowledge to the original framework within which it is empowered to exist.

For instance, when Pawlos of Tarawin (Armenian writer, the eleventh century) defends the practice to translate numerous writings of heretics, he explains that the translators select only the useful things and discard the unworthy things. To support his point of view, he refers to the St. Athanasius’ advice: “when the heretics confess with mouth of soul/mind is the knowledge that commends man to God” employed for an exposition of Christian theology must not be contaminated with heathen philosophy and its offspring – multi–deity theology.

The insights of the ancient Greek philosophers concerning the life of the Universe and the human reason still serve many contemporary sciences whose subject is the life of the matter – the lowest levels of the Universe discernible for the human senses, probably, because they are not able to test and substantiate the truthfulness of the general philosophical concepts, which provide foundation for their theoretical inferences.

At the same time, many researchers still disregard the simple truth that the knowledge created by philosophizing imagination is not able to accommodate the true knowledge of God: the fruits of philosophizing do not describe the actual nature of the Universe – the levels of complexity are simply incompatible.

Truth can be found only when the complexity336 of the level of consideration is consistent with the complexity of the considered object.

It means that philosophy, science, or any construction of imagination must not be applied for the consideration or development of the knowledge with the highest level of the complexity that is for theological doctrines (e.g., Pythagorean theory of numbers should not be used for modification of the theological knowledge). The incompatibility of the levels of complexity produces the false knowledge, which is inadequate to the reality, therefore, results in destruction of those who accept it as the truth. The processes in the Philo’s mind, which resulted in import of heathen philosophy into original Judaic theological system, might be explained with the concept of disintegration based on incompatibility of the complexity levels – violation of the law of adequate complexity337.

Acceptance, creation, consuming, and application of knowledge constitute the essence or core of existence of any living system.

The mind’s longing for knowledge is much more desperate than a body’s longing for water. If the system has exhausted the potential of development, became insufficient and unable to satisfy own information needs with the knowledge that belongs to its original reality, in its thirst, it begins to consume any knowledge even with incompatible levels of complexity. When a system, for instance, the mind of Philo, considers new knowledge without comprehensive discretion and does not determine the roots and true essence precisely, it might imagine/assume similarity of new knowledge with own knowledge, thus, might admit a possibility of reconciliation the alien concepts with own truth. After imagining/presumption of the common foundation, the mind is ready to accept new knowledge (even inconsistent with the original absolute truth) as the truth. The new knowledge stimulates imagination, because the mind did not have similar knowledge before.

Then, the mind begins to justify existence of another reality and modify own reality with the newly accepted knowledge. The newly accepted knowledge becomes the core–center of inter–system processes at another level of complexity and simultaneously the core of destruction of the original system; at this moment, the mind seeks the suitability of the new system for his theological studies. Stated the same the system undergoes initial decay; at the end of the latent phase, it becomes susceptible to the influence of other systems. Then, the mind accepts an alien theological or philosophical construction, because it finds it to be similar with own truth.

At the end of the latent phase, the original system ceases existence, and this is the point of no return or the threshold at which the mind begins to presume the unthinkable before compatibility of beliefs. After the Philo’s mind passed this threshold, it began to envision the common foundation; then, it admitted necessity to reconcile two theological systems – Judaism and the heathen theology, which Philo comprehended as Greek philosophy. [The state/process of conversion/apostasy – should be differentiated from tolerance: tolerance is recognition of the inalienable rights of each human being to exercise freedom of choice, freedom of thinking, freedom of religion and freedom to live in accordance with own free will and own free choice. To be tolerant to another person’s beliefs does not mean conversion into another person’s faith or obligation to accept the assumptions of another religion as the own infallible/absolute truth.] 336

The new core re–directs the life–sustaining processes, re–assembles and assimilates the remnants of the original system; new system comes into existence. At this moment, Philo utilizes the logical and analytical methods to justify the similarity of the incompatible foundations; finding of “similarities” results in unconditional acceptance of heathen interactive theology: the process of apostasy is completed, and the learned Pharisee becomes a heathen philosopher.

Subsequently, nothing prevents Philo from imitation of the Egyptian priests: he refers to the Scriptures as to the allegory, which has another hidden meaning. Such an assertion provides him with the opportunity to put own fantasies at the place of the word of God and to present own phantasms – by which he falsifies the knowledge of God – as the meaning of the Scriptures, (e.g., “divine madness” of Abraham, and number seven as likeness to “the Elder Ruler, and Lord of the Universe”). This assertion also indicates that Philo becomes unable to differentiate the truth and the false, because the truth, which was the absolute in the beginning, has gone: the “house is forsaken and desolate” (Matthew 23:13–38; Luke 13:35).

The absence of the original absolute truth activates self–destruction of the inner knowledge–operating structures, which completes preparation of the free space for new beliefs. Philo completely abandons the mentality of Judaism and accepts the Aristotelian–Pythagorean god; he repeats the Plato’s pattern: a philosopher modifies theology – the learned Jewish scribe interprets the Scriptures from the Greek heathen philosopher’s point of view. Then, the established by God religion, which accommodates the Universe, became for Philo the subject that his mind accommodates, and the field, where he can apply his imagination and which he can populate with his phantasms and the concepts borrowed from Tarawin theology.

When, following Philo, the Western theologians accepted the methods of heathen philosophy, this acceptance resulted in disintegration of the original body of knowledge within which their mind initially operated: they began to create false knowledge and to live [] in fact, degenerate] by non–truth. Consequently, they
became unable to comprehend reality: they went down into the pit (Matthew 15:12–14; 23), in which nothing beneficial for human mind can be created; they become similar to the bewildered and perplexed ones described by Isaiah the prophet (Isaiah 59:4–11).

Indeed, during many centuries of the papal dominance in West Europe, the false heathen philosophical–arithmetical–physical speculations that were the foundation of Aristotle–Aquinas political theology, suppressed the evolution of sciences and overall development of the Western civilization.

In conclusion, the one can infer that

– the works of Philo of Alexandria accomplished transfer of the methods of the heathen diviners and philosophers to the Western theologians

– the Western theologians, who accepted the Philo’s legacy, became the next generation of the consumers of “the incurable rage of asps” – the Orphic serpentine theology, and disseminators of the heathenism.

Each human thought could become the seed, the code of a system, which could define the future. From such a point of view, the Philo’s influence might be traced from the beginning, in the A.D. first century, until its logical completion completion, in the twentieth century, when it reached zenith of influence onto human societies through the works of Sigmund Freud.

The Freud’s phenomenon illustrates the conclusion of the process, which Philo of Alexandria began with modification of Judaism. The writings of both have the most negative consequences for the contemporary civilization, and it is not the mere coincidence that they both attack the legacy and personality of Moses – the greatest prophet (Deuteronomy 34:10–12) through whom the Law of God was revealed to mankind and under whose practical guidance the human civilization began:

1/ Philo of Alexandria, the philosophizing Pharisee, referred to the Books of Moses as to the collection of myths, adopted symbolism from the Egyptian priests, invented philosophical interpretation of the Holy Scriptures, and described Moses as a cosmopolitan and adept of Egyptian philosophy. Eventually, Philo established a precedent of application of human imagination to the revelations of God, and finished with “Hellenistic Judaism” that corrupted the original Judaism built by the Word–God

2/ Sigmund Freud, the convinced atheist with medical training, asserted that Moses is not the Hebrew, slandered the human nature by ascribing own “Oedipus” complex and “psychosexuality” to mankind and attempted to introduce new definition of the human nature by substituting his own figment of imagination – the impotent criminal and pervert obsessed with lust for parricide and incest – for the being created into the image and after likeness of perfect God

3/ If Philo established a precedent of application of human imagination to the revelations of God and referred to the Books of Moses as to the collection of myths, Freud expanded Philo’s love to the Egyptian symbolism until such a degree that transformed Moses into an Egyptian, Judaism (along with its foundation – The Ten Commandments) into Egyptian religion, and Levites (priests and chief–priests) into Egyptian servants of Egyptian Moses.

4/ Instead of Judaism, Freud offered a new mythical cult – his psychoanalysis and the myth of glacier family with the father whose hostile actions toward his sons (including castration) resulted in homosexuality and the “Oedipus” complex. Eventually, he conspired to propagate his pseudoscientific psychoanalysis or “metapsychology” worldwide, moreover, to elevate it at the rank of the global religion.

They both – Philo of Alexandria and Sigmund Freud – attempted to denigrate the core values of mankind and undermine the faith of many, although in different aspects:

– Philo, with his imagination corrupted by the heathen philosophy/Orphic serpentine theology, attempted to contaminate original Judaism founded on the theological truths, which define the nature of man and sustain the existence of mankind

– Freud continued with elevating figments of his imagination and his own mental problems, such as his “Oedipus” complex, to the rank of the common norm and attempted to destroy the divine nature and good man created in image and after likeness of God

– Philo considered the words of God, as the myths, which can be modified by human imagination and can be interpreted according to the needs of man. With application of his imagination to the words of God, Philo began the process of disintegration of religion (that is disintegration of human conscience), which inevitably leads to transformation of man into the beast, the spiritually dead one

– Freud completed the work of Philo with a/ his “ancestral myth,” parricide and incest as the beginning of human civilization, and b/ pseudoscience intended to take the place of worldwide religion for the psychosexual beasts masqueraded in human bodies.

– Philo compiled “Hellenistic Judaism,” in which Greek heathen philosophy took the place of religion established by God

– Freud attempted to elevate the mire of his imagination at the place of a new religion: he attempted to substitute the cult, which propagates the perversion and insanity as the norm, for the traditional religion based on the concept of the Absolute Good.

If Philo sow the seed (from which a possibility of acceptance of Freudian pseudoscience sprang) by making religion accessible for human imagination, therefore, transforming it into the realm of human dreams, Freud completed the process by referring to the traditional religion as to mental disorder (“obsessional neurosis”) by asserting own perversion as the meta–science by attempting elevate his pseudoscience to the rank of worldwide religion, which – if to analyze the Freud’s own definitions and wordings – mirrors the definitions of idolatry and perversions given by St. Paul the Apostle (Romans 1:21–32; Colossians 3:5–8).

The Philo of Alexandria’s “Hellenistic Judaism” and Sigmund Freud’s “metapsychology” illustrate the meaning of Moses’ definition of the heathenism as “incurable rage of asps” (Deuteronomy 32:33) – the deadly potency of false knowledge.

That what began as the Philo’s false assertion, which attempted to taint Moses with the “wisdom” of heathens, and which was intended to facilitate acceptance of the forbidden false knowledge of the heathens, was completed with Freud’s false doctrine that

ascribes to mankind perversion and insanity
as the common traits of human nature

portrays the human soul – Freud’s “unconscious” as – “a demoniacal monster”
[in Jung’s definition: Jung 180–181]

and as the collective property of mankind
[modification of the ancient notion of the “world soul”]
introduces heathenism as the foundation of the contemporary cultural, religious, and social life

The drops of poison, which Philo the learned Pharisee mixed into his imaginary “Hellenistic Judaism,” became the flood of poison, which polluted the domain of human knowledge with hatred to God, hatred to father, unnatural lust for incest (in which Freud sees “the beginning of religion, ethics, society, and art”), and inventory of perversions, from which Freud amassed his “metapsychology” intended to become a new religion of the Western civilization, or even the entire mankind, which Freud desired to agitate.

Excerpts (edited) from The Invincible Empire, 2003
Original post @ Website Sunday’s Thoughts – July 27, 2008
Notes updated – February, 201
**Σημειώσεις – Notes**

The referred files (e.g., *The Absolute, The Mind, Selections & Reprints*) with Supplements, Reprints, Excerpts, Notes, and References are offered for download at Library Pages of my websites


Sunday's Thoughts 2017 – http://alicealexandrasofia.us

The files pointed to Archive Folders can be read and copied @ website Sunday's Thoughts – http://alicealexandrasofia.net

=================================================================================================

**Σ1 Knowledge** is the power to think, to speak, to act reasonably, for achievement of a purpose. The essence of true knowledge – the knowledge given by the Word–God, Lord Jesus Christ Who is the Truth (*John 14:6*), – is the Divine energy of creation embodied into the human reasoning–mind, which brings forth the fruits – thoughts that are created on the foundation provided by the knowledge of God.

Only if the mind comprehends the law that defines and controls the nature (the nature of man, the nature of the world that accommodates existence of man, and the nature of events and things that might be a subject of interest or are needed for achievement of purposes), the mind obtains the actual power to act and to achieve its purposes.

From the practical point of view, human knowledge is adequate – true – reflection of the complete reality of human existence and comprehension of the laws that sustain and control the world of men, only if it gives the actual power to act purposefully, efficiently, and successfully.

A human being obtains everlasting life, only if he has true knowledge of God (*John 17:3*).

In general, knowledge is associated with the abilities to act consistently with the nature of the world, or at least, a part of it, to which the mind is related by the nature and purposes of its activities.

There are plenty of definitions of knowledge; usually, they reflect the purposes of the researchers. For instance, knowledge is defined as

— the systematized concept of the world determined as an objective truth, or the actual world itself as it is unveiled to the self–consciousness mind (*Harris*, 243)
— causal revealed by “universals” (*Daston*, 40).

The mind exists and accomplishes its purposes by operating with knowledge [*see The Mind*], through cognitive activities, perception, absorbing–learning, creation, and dissemination of knowledge. To fulfill the purposes, the mind creates the knowledge framework or logical reality that

— accommodates the mind’s interpretation of the actuality
— justifies the mind’s purposes and specifies terms and conditions of their achievement
— sets the patterns of the purpose achievement processes
— determines the choice of information, knowledge, and actions, therefore, defines the mind’s destiny.

When the mind enters the state of knowing, it constructs a comprehensive logical reality – the wholeness of logical inferences founded upon the particular axiom(s), which mind has accepted as its own absolute truth, and as the adequate reflection of the universe–world that accommodates the mind’s existence.

In other words, the knowledge framework/logical reality is a κοσμός of the mind: the universe–world that the mind builds by own existence; it is the logical reality/world, within which it lives – thinks, learns, creates knowledge, and which it opens–communicates through knowledge that it shares with the others.

See the following excerpt from my book *The Logic of Complex Systems*:

**Excerpt**

"...The observer that operates with the systems logic creates the knowledge at two levels of complexity: logical realities and logical systems.

A logical reality is a summary of inferences regarding

a/ specifics of manifestation of the universal law and its derivatives at the particular time–space–complexity point(s); in this case, the observer seeks to identify possibilities of creation or destruction, activation or termination of a process/system/reality

b/ the consequences of such a manifestation, therefore, possible changes of complexity.

Creation (and deciphering) of the logical reality includes

1/ identification of the set of laws – derivatives of the universal law of perfection, which (the set of laws) controls the observed level of complexity. This set of laws determines the purposes, potency, essence, and correlation of the systems, realities, processes. The analysis of application of these laws by the mind provides the key to the knowledge of the destiny of the mind’s creations as well as the establishments, which embody these creations

2/ analysis of the assertions, concepts, speculations, etc., accepted as the truth

3/ evaluation of compatibility of the logical reality with the purposes of evolution (or anti–evolution), which might be achieved at the observed level of complexity

a/ deciphering of the probable futures of the systems, which might be created at the observed level of complexity.

A mind creates a logical reality when it seeks understanding of the objects/phenomena/events, which correspond with complexity of the mind.

When the mind operates with the lower level of complexity (e.g., the social and political establishments, business universe and its subsystems), it creates a logical system.

A logical system is a summary of inferences describing

a/ a mind’s creation – a system, which exists within the web of social, political, business and other hierarchies, correlations, links, channels of information composing the world, which accommodates existence of the mind

b/ the consequences of particular processes, links, and correlations, which might influence survival, optimization, the range of existence, and disintegration of the considered system and the environment–supersystem that accommodates its existence.

Each level of complexity has own range of logical realities; compatibility of the logical realities determines an ability of a system at one level of complexity to comprehend and apply the logic of a system at another level of complexity.

In general, any created logical reality–thought should assist the mind in achievement of the following purposes:

a/ comprehension of the world and own place, purposes, and path toward evolution as actualization of the maximal abilities and potential, which would result in achievement of the optimum

b/ advancement toward the state of optimum by understanding own nature, mission, possibilities, and restrictions, which the observer might encounter because of the nature of the matter, existing arrangements, availability of resources, and so on

c/ fulfillment of the universal law of perfection (including actualization of own maximal potency).

Such way of thinking had been found by the ancient sages, prophets, philosophers who described the foundation of survival and evolution – theology, which provides the mind with the knowledge of God.

In particular,
if life is the state of being for the sake of cognition the truth
↓ ↑
if knowledge of the truth–life–being is the essence of mind’s existence
at any time–space–complexity point of the time–space–complexity–matter–bounded Universe
↓ ↑
if logic is the reasoning based upon the knowledge of the truth, –
then,
↓
with the knowledge of an assumption accepted as a particular truth,
it is possible to infer the level of development, potency, and the range of probable futures of the mind,
which has accepted this assumption as the truth

Perhaps, the main worth of systems logic for the observer is in a possibility to create the conceptual realities that sustain cognition and optimization of evolving systems – the systems, which, for instance,
a/ are in a process of accomplishment of their purposes and achievement of the state of optimum
b/ have to surpass the power of logic and knowledge of all hierarchical levels, which are able to influence or change conditions and terms of their existence
c/ which have to acquire abilities to detect own insufficiency and to activate own latent abilities and inner processes resulting in development and optimization…

The logical reality, which describes the world of men or the mankind’s universe, includes definitions of the following phenomena and identifies the law that control their existence

\[
\text{Time} \leftrightarrow \text{Space} \\
\downarrow \uparrow \\
\text{Complexity} \\
\downarrow \uparrow \\
\text{Mind} \\
\downarrow \uparrow \\
\text{Knowledge} \\
\downarrow \uparrow \\
\text{Abilities and Possibilities} \\
\text{to embody knowledge into the systems that would influence} \\
\text{the systems and the realities, which compose the world where the mind exists/operates…”}
\]

The knowledge framework (and especially the pattern of creation of knowledge) stipulates the essence of any system/reality – civilization, state, empire.

For instance, to re-create the civilization [[see Concept of Civilization]] means to re-create its knowledge framework. The knowledge framework supports specific patterns of knowledge creation–transformation–consuming, which determine the cohesive power – the major system–maintaining factor. For a system, to superimpose/transfer own pattern of information– and knowledge–creating processes at new levels of complexity [[time–space–complexity settings]] means not only to re-create itself within a new setting: each new system expands the logical scheme of the Universe and opens new levels of complexity.

To survive, any systems needs to operate with complete knowledge of at least three interconnected realms that accommodate the time–space–complexity points, at which it was created/came into being, and at which it has to accomplish the purposes for the sake of which it came into being. These three realities are

super–system(s) that creates, maintains, and accommodates the reality,
within which the system may operate
↓
the reality in which the system is empowered to operate,
from which it receives the reserves needed to sustain its existence,
and which it sustains by the results of own existence
↓
the system itself

The essence of all these realities is the unity of law–main code according to which they exist, power with which they operate, and the energy by which they live.

At the level of the mind, this power is knowledge.

Two general frameworks exist, which sustain work of two types of human mind [[the evolving mind and the degenerating–collapsing mind]] and define created knowledge and its consequences – thoughts, words, and actions of man:

— one of them is based on the knowledge of God conveyed by the Holy Scriptures (The Books of The Old Testament and The New Testament) – it accommodates evolution of the human mind as preparation for the next phase of existence, the eternity with God
— another is the heathenism; acceptance of the heathenism initiates anti–evolution— degeneration of the human mind, and triggers off collapse of the human reasoning.

The main differences between these two frameworks:

1/ contents of knowledge:
knowledge of God is the Truth that initiates evolution of the mind and leads it into the eternity with God

knowledge of “other gods” is false – lies, fruits of perverted imagination intently bent upon evil
that separate the mind from the only One True God and lead it into the eternal darkness/death

2/ the attitude toward God and toward His creation – a human being:
love to God and love to the creations of God is the essence of creations of the mind
that operates upon the true knowledge

hatred to God and to the creations of God is the actual essence of the creations of the mind
that operates within the heathen knowledge framework
As soon as any concept, assertion, doctrine, religion is build upon a general core – the attitude toward God and attitude toward man, identification of the actual attitude behind slogans, philosophical doctrines, theories, assumptions, assertions, speeches, etc. provides the key for understanding of the framework of knowledge – its source–root, the potential of the good or the evil it carries, and the future of those who would accept concept, assertion, doctrine, religion as the truth

3/ results:

the mind that operates with true knowledge is empowered to survive
and to evolve for the next phase of existence – eternity with God

the mind that operates with false knowledge is not empowered to survive
and, along with own annihilation, it initiates collapse and ruin of all its creations/establishments
that are in the sphere of its influence

Σ2 In general, the heathenism is actualization of the hatred of the arch–evil to mankind: death.

The core of the heathenism is death – idolatry; the essence of idolatry is worship to the arch–evil in the image of the serpent – the Orphic mythical serpentine theology; however the essence – the arch–evil might be covered with different images: different idols.

The heathenism is a collective name for a special body of knowledge that is based upon multi–deity theology, with such objects of worship as idols – deified beasts, snakes, insects, humans, astronomical objects, forces of nature, objects of nature – ocean, sea, rivers, trees, mountains, rocks, man–made stone, wooden, and clay statues, “graven images,” human establishments – states, political parties, ideas, doctrines, and other images and hand–made material things – idols.

Making of images has two phases: work of the imagination as creation of thought, and work of hands when the invisible fruit of imagination – the created thought is materialized into visible perceivable material things: books, statues, figurines, idols – social, political, religious institutions, etc.

The first phase embraces the invisible work of imagination inside the mind when the mind assembles, modifies, and re–arranges the images of the surrounding material world. The imagination has only one source – the world of the matter, yet, with the knowledge of the world of the matter, the mind is able neither to comprehend nor to reflect the realm of God the Spirit. It means that the mind must not compose own image of God, because the knowledge it creates itself from the images of the material world is inadequate, therefore, false.

A human being was created in the image and after likeness of God; it means that the human mind is the perfect system–creating reality only when it is focused on God the Creator, and so, is tuned to the divine energy of creation and is acting/working with the wisdom–power given by the Holy Spirit; then, the human thought is an accomplished creation – system, which changes the surrounding world and influences existence of men.

When the mind creates the false image of God, it instantly distorts and disorders/modify own essence – the core structures correlated with the meanings of truth, purposes, and values, which sustain existence of man and his world. The modified/distorted structures are incapable to perceive the divine energy of creation and to transform it into the life–sustaining energy form: the knowledge of life – own as well as the co–related beings, realities, and systems. The modification inevitably results in perversion and then, destruction, because incapacitated and modified/perverted with the false knowledge structures of the mind are incapable to sustain normal/natural existence of the mind and the body; consequently, the program of annihilation of a body is activated.

The ultimate feature of the heathen idol–worshiping society is the loss of humaneness and dignity in such a degree that humans become substitutes for animals, and animals are substitutes for humans: “Among all the animals we are the best, and our eminence is due to our use of reason, and not of sense. We alone have the means of putting words to our reasonings. We alone can speak; we alone can write. Of all animals, humans are the most advanced in his understanding of things past and present, and of what might be future. We alone have a memory which is not limited by sense impressions. If we do not use our reason properly, we shall be worse than the beasts.” – Aristotle. There are no more distinguishing traits in animals and humans. Hence, animals will have freedom and humans will become beasts.

In an idol–worshiping society (usually, diligently structured – arranged by hierarchies),
— some people dream and make images of the phantasms they watched in their dreams
— other people — craftsmen, poets, knowledge/opinion–makers — embody phantasms into
— statues or icons made of stone, wood, or precious metals
— idea, belief, cult, ideology, science
— any other form

— other people with the access to the power of persuasion/coercion elevate the products of imagination to the rank of deity, assert them as the absolute truth, or make them into laws. Then, the people with the access to the power of coercion and persuasion (those who have priests–sacrificers, hangmen, jails, armies, weapons, etc. at their discretion and who control media or the process of opinion/knowledge–making) begin to kill living breathing beings for justification of existence of man–made idols–figments of imagination, which do not have life within.

The human sacrifice becomes the actuality if the society has no true knowledge of God, and when, consequently, it evaluates human life on the same terms as animals: which kind of service human chattel [Aristotle Oeconomica I.v.] would provide or which action would bring the highest material gain for the owners – continuing existence or slaughter/ultimate sacrifice.

The human sacrifices are conducted

a/ manifestly;
for example, before the visible idols as in the time of Phoenician civilization,
which worshiped their idol – Moloch – by burning children in the belly of stone statue

or

b/ silently;
for example, by establishing the religious, political, and social structures,
which enslave men (sometimes almost unnoticedly) and make them ready

to be sacrificed for the sake of the interests of leaders, parties, sects, etc,
in fact, for the sake of everything, which might be beneficial for “a noble few” –
those who make idols or use them for their advantage

From such a point of view, the religious wars and political revolutions during the time of Western civilization are seen as the enormous by their scale sacrifice of human beings on the altar of false beliefs, especially, ideologies. If to recall World War II, for instance, one of the reasons why millions of humans being have been exterminated is an idea of racial superiority of one nation (Germans) over all other nations of the world.

Some researchers separate the heathenism and idol–worship; they consider
– the heathenism – as “natural” theology, which deifies the Nature
– idol–worship – as the perverted reflection of the Nature and deification of creations of human thought and hands.

However, the heathenism and idol–worship both have the same roots, the same essence, and the same destructive consequences. Would it be the products from wood or stone, celestial bodies, the concept of the deified matter, the forces of the Nature, the Universe, or establishments of men (e.g., the empire, the state, the infallible deified papacy) – the essence is the same: the heathenism and idol–worship both substitute the figments of imagination for God; they both accommodate the service to “other gods”; thus, in fact, they are identical.

The broad term “heathenism” embraces the beliefs, which force men to worship “other gods” or to substitute the shared dream worlds–products of human imagination for the reality of God–Creator. The definition of the heathenism as ‘idol–worship’ points out two features:
1/ the work of imagination — creation of images of objects of the nature (sensible things) and acceptance of these images as reflections/representatives of deities or deities themselves
2/ the work of mind and hands — materialization of the figments of imagination into discernible material establishments or systems.

For instance, any heathen establishment becomes the actuality of men because of two things:

1/ creation of the particular framework of knowledge (heathen philosophy and its offspring imaginary interactive theology), which justifies and expands influence of the defiled images on the personal, social, and political life of people, creation of symbols, the laws
2/ a system of educational, political, and social establishments, which reproduces the particular mentality, therefore, secures preservation of the official cults with the rules of worship, building of the temples, theaters, circuses, or other places of gathering of the worshipers, etc.

The majority of heathen doctrines propagate two types of deities:
– the transcendent beings fashioned after self–images of men
– the embodiments of the forces uncontrollable by men.

When people embody the uncontrollable forces and own worst fears into the images of deities, they simultaneously presume own ability to influence and even control own creations, for instance, through the elaborated rites of worship, sacrifices, and magic rituals.

Historically, the heathen cults and philosophical–theological doctrines accommodated different groups of idols. As the general trend, each new generation of the heathen philosophers supplemented the doctrines of their predecessors and expanded the circle of their deities: from the stars, the army of gods descended to the Earth, arranged the Hades, populated temples, palaces, homes, roads, fields, forest, rivers, ocean, air, etc., subdued the mind, and enslaved the spirit of man. The most comprehensive the particular cult became the more human lives and suffering it consumed; the more human lives and suffering it consumed the more destructive power it accommodated.

In summary, the multitude of idols created by men might be divided into three groups:
1. the forces of nature, their embodiments, and the objects, which constitute the material world, including stars, other celestial objects, the Earth, beasts, etc.
2. men of the power and authority based upon the access to weapon, wealth, and knowledge, which provide the possibility to coerce–persuade–deceive the others and to deprive them of freedom, life, natural way of living, happiness, health, and property
3. figments of imagination, establishments of men, and things produced by human hands.

The heathenism begins with the work of imagination and proceeds through embodiment of the images into the particular framework, which accommodates the actual existence of the creators of defiled images and other people that are correlated with the creators of images. The heathenism denotes the set of imaginary worlds assembled from the pieces of real knowledge and from the distorted or misrepresented reflections of the reality. These worlds are focused on the defiled material objects, which might be discerned by senses or created with the logical reasoning. Each part/subsystem of an imaginary world serves the particular necessity of the mind, which is deprived of true knowledge of God and, in its ultimate deprivation, seeks two vital things: to establish the foundation for own continuing existence (to find its absolute truth) and to replenish the life–sustaining reserve – the knowledge of God. When the mind does not have access to the true knowledge, it creates own worlds – the idols and corresponding settings (cults, religions) which take the place of God. The heathenism and its offspring sustain the logical reality of anti–evolution, which accommodates degeneration, perversion, and annihilation of men and their establishments.

The heathenism is the reality of false knowledge, dream worlds, and dead images, which mind creates from the images of the world of the matter, and which therefore, do not have the adequate complexity necessary to sustain normal mind's functioning. This realm might be likened to the Plato's underground den/prison masqueraded as a rental shop, in which the confined mind wastes its life–time, resources, and power by playing with games/toys of imagination invented by the others similarly disconnected from the actuality.

The heathenism as the framework of a particular knowledge was created by the mind, which is deprived of (or rejected) the knowledge of God and which does not have access to the divine energy of creation descending with the Λογος. Such a mind, empowered by own imagination, is a self–consuming entity – a dweller of the beleaguered city: it feeds itself with own limited resources – “eats own flesh” (in: Isaiah 9:20), therefore, it is unable of adequate cognition and creation of adequate knowledge. It deprives other beings of life and other resources, destroys, and consumes everything in struggle to prolong own existence. Even if it attempts to create something beneficial for the others, it embodies death into all creations.

From another perspective, the heathenism might be seen as the alternative system of beliefs, which confronts monotheism and provides a possibility of definite and predictable existence within the shared dream worlds tailored to the needs of their creators. In this case, the heathenism might be compared to the distorting mirror, because the intellect misinterprets the truth of the actuality in favor of own presumptions.

There is an opinion [Savitsky (2003) 142] that the heathenism might be considered as one the means of disposal of those incapable of evolution: the heathenism is the knowledge of destruction, the program of annihilation, which is triggered within those minds, establishments, systems that are not able to reach their optimum and to complete the program of evolution–reaching the maximal/optimal potency they have been designed/created to reach. The heathenism and knowledge of God have incompatible levels of complexity:

heathenism is the knowledge of disintegration and death

knowledge of God carries life

From such a point of view, it might be said that three systems of beliefs determine the destiny, therefore, the range and parameters of existence of man:
– the first system (the true knowledge of God) serves the development–optimization–evolution
– the second system (philosophical, political, social, and scientific frameworks of the society) tests loyalty and faithfulness to God (Deuteronomy 13:1–5) as the ability to remain within the reality, which is intended to accommodate realization of the purposes of earthly existence, therefore either evaluates the potential of the development–evolution or detects readiness for the destruction–the third system of beliefs (the heathenism) results in termination of men and those social, political, and business establishments, which threaten existence or impede evolution of people, groups, nations, states, civilization, mankind.

The heathenism combines functions of the testing system and the system–exterminator of the people and the establishments, which are incapable of development–evolution.

Testing and termination of men by the heathenism is the complex process. The mind capable of conversion into the heathenism

a/ begins with the incitement of interest or a particular tolerance to the knowledge of the imaginary worlds; these interest and tolerance ultimately facilitate finding of the similarities between the alien knowledge and the original knowledge, which before was accepted as the absolute (unchangeable) truth
b/ proceeds with making a comparison and then, admitting a possibility of interaction between the knowledge of the imaginary worlds and the existing original life–maintaining knowledge; the results are rejection of the original criteria of the good and consequent substitution of the knowledge that activates destruction for the original knowledge that sustains life
c/ finishes with acceptance of the false theological and philosophical concepts, which carry the core of destructive beliefs, modify the original life–supporting knowledge, destroy the original faith, morality, ethics, and modify the original meanings of good and evil.

The heathenism as the testing system encounters each mind at the time of choice between good and the evil, when the true knowledge of God becomes an apparent obstacle for achievement of particular purposes. The heathenism might be likened to the cancer virus, which tests the immune system and destroys the beings with insufficient self–defense. Under the cover of human ideals or with false promises, which, in fact, are irreconcilable with the reality of existence, the heathenism penetrates the frameworks of the societies, disables their protective structures, and transforms the social/state/religious establishments into the malignant tumors of evil intended
initially, for the deprivation of freedom and true knowledge
ultimately, for extermination of those who carry true knowledge
and exercise freedom of thinking and other liberties,
which determine difference between a freeman and a slave.

The heathenism as the system of destruction has the power over two types of the minds:
– those who are not able to evaluate the actuality of existence properly; usually they have neither faith nor true knowledge of God
– those who discard the notability of the good and the evil determined by the Christian teachings, become unable to employ the Christian criteria of good and evil, and then, lose the ability to distinguish good/truth from evil/false.

Two conditions are necessary for acceptance of the heathenism: lack of the Christian faith and ignorance, which culminate in an inability to discern good and evil. Presence of these two conditions signifies the mind incapable of optimization within the present settings. Such mind has to be barred from influence on the system where it exists (if the system, which accommodates this mind, pursues the purposes of optimization/evolution); otherwise, it might become the core of destruction (if the system, which accommodates this mind, is incapable of optimization/evolution).

The heathenism acts as the Trojan horse for the social and state systems, which accept it:

a/ at first, the unreal world of the deities-figments of imagination or their contemporary substitutes (ideologies, the cult of state/party or any other leader, and revered social beliefs) deceives the mind with its apparently appealing and understandable logic, or with the promises of liberty, equality, brotherhood, etc.

b/ then, it takes place of the true knowledge of God

The meaning of this difference for the Christians could be inferred from the Scriptures. God is the Spirit uncognizable and omnipotent; He is beyond human understanding, neither the heavens nor the Earth is able to communicate Him, yet, He dwelt in the midst of His people and in the humble and afflicted human heart that has cognized Him. He is the First and the Last, the beginning and the end – the all-embracing universal impenetrable complexity, yet a human being is the temple of the Spirit of God. Any association with the matter in any form – stars, wood, stone, or creations of men – is abomination to God, thus, sacrilegious, yet, a human being is His dwelling: a human being – a body with the eternal soul – belongs to God Who acquired Own creation for “the precious price” – through the mission of Lord God Jesus Christ (Deuteronomy 4:15–19; Job 7:17–18; 11:7–8; Exodus 25:8; Isaiah 44:6; 57:15; Matthew 18:20; John 2:19; 4:24; 14:23; 1 John 4:7, 16; Revelation 21:6; 1 Corinthians 6:19–20).

When the mind associates God with the material world or its components, it commits blasphemy because it attempts to downgrade eternal God–Spirit to the levels of the temporal structured matter. Simultaneously, it confines itself – the dwelling of God – within the temporal world of the material structures assembled to sustain the passing purposes of men, to undergo destruction, and to provide resources for the next tasks. When the mind sinks in the inability to see beyond the material world and chains itself to the world of the matter, it commits suicide, because it forfeits own nature and destroys own essence – the likeness of all-knowing omnipotent eternal God. As a result, the mind fails its mission and does not render to God “the things that are God’s” (Matthew 22:21). Thus, the difference is irreconcilable indeed, because there is no possibility to unite death of the intellect with life of the intellect.

Two factors might explain acceptability of the heathenism or idol–worship when the true knowledge of God is still accessible:

1/ Wrong judgment; when the mind discards the warning that man cannot see God and live, and when it rebels against the axiom of non-cognizability of immaterial Almighty God–Spirit Who does not have any form or analogue within the material Universe (Exodus 19:21; 20:21; 33:20; Deuteronomy 4:12–19; 13:1–8; 27:15), the mind produces from the images of the material world the inadequate (yet, understandable and controllable) image of God. Then, the mind accepts own creation as the true image of God and begins to believe that it can cognize or even see God–Spirit through or within the created by Him world of the matter

2/ Ignorance; when the mind discards own ability to see beyond the limits of the matter, it becomes unable to perceive and learn the knowledge, which activates the evolution and leads the mind toward realization of its highest potency of creation.

Ultimately, the heathenism, as an inability to overstep the limits of the matter, is the violation of the three fundamental Commandments (Exodus 20:1–6), which elucidate the axiom of the absolute dominance of uncognizable God over His creations:

The assumption of possibility to cognize God originates the belief that the matter might symbolize, express, or embody the nature of God through its – the matter’s own natural properties. The belief in the capability of the matter to convey the features or to contain the nature of God activates the work of imagination and results in defication of the matter: the mind chains God to His creations or links the presence of God with a material object created by God or made by men. By establishing material connections between God and any of His creation, the mind defies the matter (accepts new gods): it describes the nature of God with the properties of matter. From the knowledge of the material reality and its perverted reflections, imagination produces own images of God – the phantasms, with which the mind fills the void of knowledge. By describing or shaping the matter in the images made after the objects/concepts, which the mind extracts from the material world, and by ascribing to the created by images an ability to possess the transcendent power, the mind

– animates the matter with the phantasms created by own imagination
– elevates the created image/phantasm to the status of deity
— materializes the deified images into the structured images or conveyable knowledge (idols: sculptures, “graven images,” concepts, beliefs, and their embodiments – the cults, ideologies, states, leaders, etc.) and calls own creations “gods” or regards them as such.

Thus, the main difference between Christianity and the heathenism is the focus of the mind:
– the mind of the Christian continues to be centered on the unchanging immaterial reality of God–Creator and rejects idols of the material imaginary worlds.
— the mind of the idol–worshiper transforms the reality of own existence into the imaginary world and worship own creation.

The heathenism and Christianity are the mutually exclusive systems: the acceptance of knowledge created within the framework of the heathenism transforms a Christian into an idol–worshiper; the knowledge and acceptance of the Christian teachings destroy the heathenism.

From the practical point of view, only the misuse of imagination, ignorance, and unrestrained passions make the heathenism possible.

**23 Concerning the Orphism:**

The Orphics believed that they are the descendants of Orpheus — a priest of the Sun/Apollo and a diviner who practiced arts and who established the mysteries—rites of Apollo in Thrace and of Demeter in Sparta. According to myths [Graves], Orpheus evoked wrath of Dionysus and Aprodite because he explained evil of human sacrifice, propagated homosexuality, did not participate in Dionysian rites. Dionysus sent the Maenads in the temple where Orpheus preached to men of Thrace — Maenads’ husbands. In the state of frenzy, the Maenads murdered their husbands and tore Orpheus apart — “limb from limb.”

Another version of the myth [The Sunset Knowlege] portrays Orpheus as a founder of the Dionysian rites and an earthly embodiment of Dionysus. With time, the Orphics developed myths into the doctrine that conveys the essence of the heathenism, the core of which is death — idolatry as worship to the arch–evil in the image of the serpent.

The Orphic doctrine or Orphism denotes the special knowledge framework composed with mythical serpentine theology, Orphic philosophy, and their derivatives — heathen philosophy, political and social doctrines, religions, and cults of different idols, because of which the people sacrificed their brethren and children to the figments of their own imagination.

Within Orphic framework of knowledge, many civilizations and other human establishments were arranged, achieved the zenith of their destructive potency, and were ruined or disintegrated freeing time–space for the next generations of thinkers, political, social, and religious leaders that built realm of anti–evolution

The Orphism is the most distinctively formed core of the heathenism — idolatry: the realm of false religions and cults the essence of which is worship to the arch–evil in the image of the serpent; however it might be covered with different images — different idols.

When the heathens used the word “god,” they referred to either to the Orphic “divine absolute animal” — the dragon–serpent–beast, which headed hierarchy of other gods, semi–gods, and similar mythical creatures, and which was the container of forms of living creatures, including men

[(And that is why the Orphics did not distinguish among men and animals and the contemporary medicine studies rodents and applies its discovers in the roentgen nature for “understanding” of human nature and treatment of human diseases – concerning Hippocrates the Orphic and “the Father of Medicine” (~460–377? B.C.), see The Minoan Legacy in Ancient Civilizations: Legacy Overview)] or to any other deity included in the flock of global, local, household idols: it was the common belief that “the world is full of gods.”

The Orphism became the root, from which many heathen religions and cults sprung, especially, the cults of serpents/reptiles — the cults of death with worship of snakes and horned animals.

The attributes of Orphic deities include horns, paws with claws, tails, snakes, and horned animals. For instance, the ancient Minoan goddess was coiled with snakes and held snakes; originally, Dionysus (the antithesis of insanity and death) was depicted as the horned serpent; Python the serpent was the deity of divination, its priestesses — pythias — uttered predictions in the state of trance.

The distinctive feature of all religions and cults based upon the Orphism/cult of the arch–evil is hatred to God and to His creations — man and woman.

This hatred, although might be covered with sermons of peace and love, and slogans of democratic ideals of humanity, manifests itself through body–mutating laws, sadistic corporal punishments, inhuman executions, justification of slavery and crimes against humanity if they are committed for the sake of the religion and its world–wide domination, and idol–worship to invented deities. All such religions also tolerate or even foster especial hatred to woman who might be “lawfully” and according to “the article of faith” mutilated, stoned to death, beated, sold, raped, deprived of basic rights and liberties, kept in ignorance, murdered — all these in complete agreement with the punishment for the original sin, which made earth–man the food for the arch–evil and established special enmity between the arch–evil and the woman (Genesis 3:15–20).

The Orphism sustains theological–philosophical–political doctrines of Plato, Aristotle, and their followers; for instance, some researchers refer to the Orphism as the source of the “divine Muse of Homer” and of the “sublime theology” of Pythagoras and Plato [e.g., Thomas Taylor qtd. and ref. in Hall (2003) 74].

The Orphic serpentine “theology” is the actual foundation of Plato’s philosophy, especially, the concept of forms–ideas–archetypes, with which he evidently, followed Pythagoras (who was initiated into the Egyptian–Elesian–Orphic–other mysteries, and asserted that all material objects have forms as their essence). Then, logically, if the main — universal or “absolute” — bestial deity contains the forms of world which it cannot accommodate the forms of all other creatures and objects, which compose the Universe?

Consequently, if in subsequence the philosophical “essence–idea–form” for the Orphic “image,” the ultimate meaning of Platonism (recognized as the pinnacle of philosophical thought) is revealed as a set of phantasm – the irrational imaginary world of heathen cults of serpent. For the unbiased mind, the wordings covering the essence of Platonism and issuing doctrines should not conceal the true meaning: the heathens (for instance, the Minoans, Phoenicians, Orphics, etc.) who made this imaginary world into actuality of their daily life, worshiped the “divine absolute animal” — the serpent and their prime deity conceived by the cosmic arch–serpent/dragon — by devouring children, and in this imaginary world, humans are the beasts made after the image of their bestial deities. The Orphic doctrine [in: Graves; Hall, The Sunset Knowledge] became the foundation not only of the Greek heathen philosophy; it also sustains Gnosticism, Neoplatonism, theosophy, and many other developed within the framework of the Western civilization.

For instance, with the Orphic logic, Manly P. Hall not only infers supremacy of the “philosophy’s God” over “a personal God”; he refers to Orphism as to “theology,” which cannot be destroyed and which “in a more philosphic era … shall shine forth again with splendor undiminished” [Hall (2005) 218, 224]. Indeed, this “undiminished splendor” of Orphic myths identified as “philosophy” and “theology” still “shines” through the contemporary sciences.

In particular, the contemporary continuation of the ancient beast–worship might be diagnosed, for instance, in transhumanism and in the logic of the contemporary Darwinism– and atheism–driven ethics–free scientists and researchers. The followers of transhumanism are busy by designing improvement of the human nature and manufacturing of supermen — they attempt to chain man to their understanding of perfection and to “lift man up” to the new creature with abilities, which would overcome both — human and animal — natures. In their hatred to God and to His creations, firstly, to man, the Darwinism/atheism–driven scientists downgrade man and throw the human nature down, at the level of animals.

In fact, they are in the state of secret, yet constant, war with the remnants of the human reason.

This war can be easily identified through their ferocious fighting against any positive mention of God in media, schools, research institutions, government, political, and social structures. All knowledge–creating establishments are penetrated with propaganda of the basic heathen assumption that man does not differ from animal, moreover, in some matters, human is inferior to the beasts. This propaganda allows increasing negation of the traditional human values: as the result, cynicism, corruption, and perversion supplanted mercy, humanism, virtues and human dignity within all societies, which in the recent Past tolerated or even followed Christian teachings, yet now ferociously strive to “exterminate” God from all social educational and political activities.

Atheism, assumption of similarity of human and animal nature, and eradication of the very meaning of human dignity make possible to spend enormous funds on non–human experiments on the humans and animals, including those which intervene with the natural reproduction of humans and animals (e.g., “creation” of chimeras – human–animal embryos). Having been unable to cure the lethal human diseases (these diseases might be the means of self–annihilation with which the nature prevents further abnormal mutations of immune system), the darwinism/atheism–driven scientists downgrade man at the level of rodents and monkeys, on which they develop their “medicine” and vaccines.

However, the simple truth is that the rodent–monkey–based medicine is not effective for human beings and their long–term consequences for the human nature are not known. For instance, with all the costly efforts and their results – drugs and medical techniques, the sciences are neither able to find the real causes nor effective treatment for ultimate healing and prevention of cancer of all kinds, tuberculosis, poliomyelitis, HIV, allergies and other immune disorders, mental illnesses and disorders, as well as many other plagues.
Moreover, the monstrous ignorance of “saviors of mankind” and its fruits, for instance, such as poisonous drugs, trigger the next circle of abnormal mutations, thus, increase the overall suffering, spread mental and physical perversion, and eventually, might culminate in annihilation of mankind. Indeed, as of today, the meaning of humaneness is already forgotten by many.

The recent Past discloses the potential of unleashed ethics–free “scientific” imagination.

For instance, the scientists at the service of Nazis accepted the notion of racial inferiority of non–German nations. Within the society that assumed neo–pagan cult of Nazis, they asserted that human beings, who belong to the “inferior nations,” are not complete human beings, that they are “underhumen” not different from animals. Consequently, in accordance with their logic, they inferred that if man constructed slaughterhouses for animals and if “underhumen” do not differ from animals, the unwanted “underhumen” – in the similar fashion, as their equals (animals) –
— can be “processed” with a particular “effective device,” e.g., such as a concentration camp
— the ashes from the ovens of such a camp can be used as a fertilizer for the German soil
— the “underhumen” in the concentration camps can be used as the laboratory animals.

Those who learn the unbiased history of the totalitarian sates of the twentieth century can see how the neo–heathen and ethics–free sciences have implemented their inferences.

With time, the Orphic logic, through the doctrines of Plato and Aristotle, became the common foundation of thinking and learning, on which the Western and other civilizations built on Plato–Aristotle's social–political–philosophical utopia come to being, strive for existence, and collapse, because by their very nature they are not capable of achievement the purposes for which they are created. This logic is logic of simplification, logic of collapse and disintegration incompatible with the logic of the evolution, with which the evolving systems capable to sustain evolution of mind and its creations (e.g., societies and other establishments) should be designed and maintained.

For instance, the Orphic doctrine sustains Plato–Aristotle's philosophy, which embodied the heathen vision of the Universe and the “ideals of humanity” into the chain of most destructive concepts:

- slavery as the natural foundation of the society
- man as a part/property of the community
- supremacy of the good of the community over the good, happiness, liberties, and interests of a person
- mandatory restriction of the freedom of thought and religion, control and regulation of the life of members/citizens as the means of survival of the “perfect” community–state
- termination of the different–minded as the legitimate practice of the community–state, which has to protect itself from the wrath of deities
- by expulsion or execution of atheists, followers of another cults, and different–minded of any kind, therefore, by sacrificing life and well–being of its members–men for the sake of the good of men's establishment

With philosophical doctrines and utopias compiled by Plato and Aristotle and elaborated by the flock of their followers, the Orphic myths eventually penetrated Western and some Eastern theological schools, which admit heathen philosophy as a legitimate source of the theological knowledge.

The Orphism is the most distinctively formed core of the heathenism. Hence, analysis of the different philosophical, religious, and political doctrines, which are rooted in Orphism,

a/ facilitates understanding of formation and development of different versions of the same arch–lies (Genesis 3:1–6), from which the multitude of different false religions, cults, and ideologies sprung

b/ leads to the conclusion that all of them have the same the essence: rejection of true God and acceptance of idol–worship – assertion of existence of “other truths” and “other gods.”

In summary,

– the term Orphism denotes the special knowledge framework composed with mythical serpentine theology, Orphic philosophy, and their derivatives – political, social, religious doctrines. Within Orphic framework of knowledge, many civilizations and other human establishments were arranged, achieved the zenith of their destructive potency, and were ruined or disintegrated freeing time–space for the next generations of thinkers, political, social, and religious leaders that built realm of anti–evolution

– the Orphism is the most distinctively formed core of the heathenism – idolatry: the realm of false religions and cults the essence of which is worship to the arch–evil in the image of the serpent; however it might be covered with different images – different idols

– the Orphism became the root, from which many heathen religions and cults sprung, especially, the cults of serpents/reptiles – the cults of death. The attributes of Orphic deities include horns, paws with claws, tails, snakes, and horned animals. For instance, the ancient Minoan goddess was coiled with snakes and held snakes; originally, Dionysus (the ancient deity of insanity and death) was depicted as the horned serpent; Python the serpent was the deity of divination, its priestesses – pythias – uttered predictions in the state of trance

– the distinctive feature of all religions and cults based upon the Orphism/cult of the arch–evil is hatred to God and to His creation – a human being. This hatred, although might be covered with sermons of peace and love, and slogans of democratic ideals of humanity, manifests itself through body–mutating laws, sadistic corporal punishments, inhumane executions, justification of slavery and crimes against humanity if they are committed for the sake of the religion and its world–wide domination, and idol–worship to invented deities. All such religions also tolerate or even foster especial hatred to woman who might be “lawfully” and according to “the article of faith” mutilated, stoned to death, beaten, sold, raped, deprived of basic rights and liberties, kept in ignorance, murdered – all these in complete agreement with the punishment for the original sin, which made earth–man the food for the arch–evil and established special enmity between the arch–evil and the woman (Genesis 3:15–20)

– the Orphism sustains theological–philosophical–political doctrines of Plato, Aristotle, and their followers

– the Orphism is mythical serpentine theology; that is why, in the Gospels, the followers of Orphism and its derivatives are referred to as “offspring of vipers,” as the sons of the arch–evil – the ancient serpent of Genesis, as the ones who, within them, do not have place for the Word of God (Matthew 3:7–12; 15:1–20; 23:1–35; Mark 7:5–13; Luke 7:29–35; 16:13–17; John 8:37–47; Genesis 3:1–6, 14–16).

Concerning doctrines of Plato and Aristotle, see Heathen Philosophy and the Western Civilization

Philosophizing is practice of creation of gods with the means of philosophical and logical observation: a philosopher applies philosophy and logic for creation of theological knowledge.

The “true philosophizing” invented by the ancient diviners is the technique through which the mind identifies itself with some particular symbols–sets of assumptions expressed with images of the surrounding material world. Then, although the mind is fed with the images of the matter and has no other knowledge besides the knowledge of the matter, it begin to fantasize about invisible realm of deities, about different gods, and consequently, assumes that it has ascended to the realm of gods. Then, it applies the logic, laws, and knowledge of the material Universe for description of the spiritual realm – the realm that is unrecognizable for the human mind existing within the world of the matter.
When the philosopher employs philosophy as the means to create theological knowledge, he pursues an irrational goal: philosophy is the product of human reasoning created with logic; logic is a set of rules that defines terms and results of thinking processes; thus, the philosophizing mind cannot operate at the levels of complexity, which exceed the level of human reasoning. However, in the state of self-delusion, the philosophizing mind interprets its dreams as the true knowledge of deities and figments of imagination as truth.

In contemporary terms, the philosophizing mind comprehends philosophy as the “logical faith” [Edman 311]; by application of logic, it creates dream worlds filled with phantasms, empty speculations, and false knowledge and then, identifies these dream worlds as “theology” or “the knowledge of God.”

For the ancient heathens, philosophy and theology were inseparable. The Egyptian priests, scribes, and astrologers practiced “true philosophizing” [Chaeemon Fragment 10 23], and the Greek philosophers were initiated into the secret mysteries performed at temples [in: Plato Letters ii:314c–b; VII:341c–d].

According to Aristotle, the purpose of the initiation was not learning: the initiated had “to put into a certain frame of mind” [Aristotle ref. and qt. in: Edelestein 106]. The initiation pursued the purposes to convince that there is the unity of theological knowledge with philosophy and to connect the heavenly and the earthly inhabitants. The initiation into the mysteries, which symbolize the life of reason, was the way to make the apprentice to comprehend the deep foundation under philosophical reasoning and to introduce him into the framework, which should direct his thinking and determine the knowledge he would create during his life–time. Evidently, the initiated were expected to become compliant contributors to the shared dream worlds of mythological religions.

In fact, the “initiation” unleashed imagination and established philosophy [as therefore the logic as the tool of creation of rules, norms, laws, doctrines, theories, assumptions concerning the world]] as the source of knowledge of deities.

In general, philosophizing is possible only through divination: by entering the altered states of mind, in which normal logic of normal reasoning does not work. The mind of the diviner accepts hallucinations and “visions” as the insights; in its delusion, it believes that it penetrated the realm of divine, from which the philosopher extracts “true knowledge” of the worlds of gods and men.

Initially, symbolism based upon myths and derived philosophical and religious concepts was the main language of the philosophers. Then, Pythagoras asserted numbers and simplified symbolism of mathematics as as the universal language, with which the philosophizing mind could describe the nature of deities.

The philosophizing mind assumes that it has an ability to cognize or to describe the nature of God with the symbols created from images of the material world. As soon as nothing in the world of temporary structured matter can describe the nature of God the Spirit, the mind, in fact, substitutes a phantasm—idol created with own imagination for the true knowledge of God.

Such a substitution signifies that the mind has created false knowledge, and therefore, perverted own nature and became inadequate to the natural/original core—essence—main pattern that is to the image of God, Aqyco; the philosophizing mind creates dream worlds filled with phantasms, empty speculations, and false knowledge and calls all the mixture “theology” or “the knowledge of God.”

When philosophy becomes the means to elaborate the knowledge revealed by God, it produces heresy.

Through the centuries, inaccessibility of Christianity for philosophical speculations remained the absolute law for the Greek Orthodoxy. All attempts of philosophizing theologians to explain the nature or essence of God, as well as the pretense to know His deeds and intentions, reveal only the pointless efforts to vivisect God with the feeble logic of perverted imagination.

Utilization (or import) of the methods of creation of heathen cults for explication of Christian theology usually signifies two things:

1/ an inability to comprehend true knowledge of God
2/ an attempt to cover impotency of own reasoning with the pretense on own exclusiveness, although the basis for such pretense is provided with apostasy and deceit.

The “knowledge” produced by such theologians illustrates processes of perversion and decay of the mind, which—because of inability to comprehend the knowledge of God—falls into the artificial worlds created by imagination, disintegrates itself, and brings death and ruin to the people whom it deceived.

In general, philosophizing is employed by those who need

1/ to create idols after own actual or assumed self–image linked with the surrounding material objects
2/ to ascribe supernatural and spiritual power to own creation–idol, although it is a figment of imagination composed after likeness of the world of matter
3/ to assert the figments of own imagination and illusions as the spiritual gifts, revelations, and “wisdom” of the imaginary deities
4/ to classify figments of own imagination (the imaginary “gifts” and “wisdom”) as prophecy, new true religion, or true philosophy
5/ to forcefully impose false religion, heathen philosophy, or false knowledge onto other minds.

The “true philosophizing” still sustains creation of idols and makes possible idol–worship in the contemporary societies and establishments—political, religious, and social systems, which use ideologies, propaganda, and countless “isms” serving enslaving of man.

See also Ancient Civilizations: Legacy Overview.

26 Indeed, the heathens did not have problem with adoption of new deities. The ancient Greek polis–state accepted new idols without hesitation; for instance, the Plato’s Republic begins with the reference to the first festival devoted to introduction of the cult of Thracian goddess.

The new cults not only enriched religious and social life with additional festivities; they secured political purposes, such as assimilation of different cities and associations of different groups. Such unification on the basis of commonly shared or respected beliefs was expected to facilitate expansion of the Greek civilization and imposing the Greek ideals onto the entire ancient world.

At the same time, Socrates was executed as the destroyer of Athens and corruptor of the youths, because he did not recognize the traditional gods; he introduced new “deities.”

Such apparent inconsistency has definite reason: Socrates defied the state’s religious superiority, because acceptance of new deities and institution of the rites of worship was the prerogative of the state. The state’s purposes included unification of the manner of thinking through the common religious beliefs, therefore, unification of the nation into one flock/pool of similarly thinking, behaving, and obeying people, which would provide reliable resources and reserves for creation of the easy manageable army and preparations of other means necessary for expansion of the Greek world. The ordinary citizens were expected to cheerfully adopt any new deity introduced by the authorities. Therefore, by introducing own deities, Socrates—as a non–conformist—intervened with the state political interests; consequently, the Athenians ruling group identified him as the heretic and apostate eligible for expulsion or extermination and sentenced him to death.

The destiny of Socrates illustrates how the heathen political establishment protected itself against the apostates, which intervene with the purposes and policies considered as the means to secure survival and achievement of the purposes of the establishment.

Later, the Roman Empire adopted and elaborated the traditions of the Greek statecraft: the empire tolerated all kinds of cults and religions on the conquered territories under one conditions: the population of these territories recognized the “divine emperor” as the main deity and included the official rites of emperor’s cult into their worshiping practices.

27 Concerning Philo of Alexandria [15(?)] B.C. – A.D. 45([])], see also references in: Runia 125, 207; Sextus Empiricus in: Xenophanes of Colophon 231; “Preface” to The Works of Philo xix–xx; on the Internet – Catholic Encyclopedia; Jewish Encyclopedia; Internet Encyclopedia of Philosophy

28 The word imagination denotes the creative power of mind: an ability to reconstruct the wholeness when only some parts are present, to re–create a system when only a subsystem might be identified, to re–arrange known images into a new combination–image, for instance. Imagination might be also seen as an ability to supplement insufficient knowledge of the actuality, or in other words, to create a new system—wholeness from subsystems, parts, fragments, pieces of information—sometimes, seemingly unrelated (see the concept of the unknown systems).

The mind accomplishes this task by re–arranging available pieces of information into assumptions, establishing the logical links among them, inferring the underlying laws, projecting the cohesive power and patterns of knowledge creation–transmission–consuming–learning, and finally, by unification of all elements into a
new system – knowledge of a particular law, event, phenomenon, system, reality, universe, the Future, etc. Then, the mind accepts the created system as reflection of the actuality, or at least as the satisfying substitute for complete knowledge of the actuality.

The faculty of imagination defines the difference between database and knowledge; for instance, between

\[
\text{a/ collection of information, assembling of interactive databases} \quad \text{and} \quad \text{b/ creation of knowledge (e.g., new assumption, hypothesis, theory) from the collected information and assembled databases}
\]

During these processes, the mind draws and then, accepts as “known” the pieces of information – subsystems and elements of the actuality – from the chaos of the unknown. The purposes–reasons of existence of events, phenomena, systems, etc. determine the actual meaning and usefulness of any pertinent information. These purposes are the manifestations of the underlying laws, correlations, and conditions, which the mind might not understand, infer, or imagine. It means that if the mind does not comprehend the underlying laws, co-relations, and links, the mind might not decipher the actual meaning of information, because the complexity of consideration is inadequate to the complexity of the considered object, phenomenon, event, system, etc. In such a case, the mind creates false assumptions instead of true knowledge, and fails.

For instance, sailors know that a tip of iceberg never should be accepted as a reflection of the actual shape of a mass, which is hidden under the ocean surface; there were many shipwrecks, because of the close encounter with the unseen, yet, dangerous presence.

The faculty of imagination does not guarantee an ability of comprehension. An ability to learn and to compose assumptions, to apply logic and other methods of inquiry and creation of knowledge as the foundation for own actions, words, and deeds – all these factors do not guarantee the survival. For instance, St. Paul the Apostle does not accept the false knowledge as something else is needed:

- the knowledge puffs up – in the context of the physical nature, appearance
- yet, love builds/sustains – in the context of being known by God, therefore, being admitted into the house/household of God
- and the love of Christ surpasses knowledge: through the power of God working in His creations, the love of Christ fulfills with the completeness of God (1 Corinthians 11:3; Ephesians 3:10, 19–21).

"Completeness" in the context of the Apostle’s Epistle (Ephesians 3:14–21) implies perfection of God the Father (Matthew 5:38–48) – the attribute of the Absolute Good which should be sought after, and found, by the followers of Lord Jesus Christ.

To survive, the mind–creator has to comply with the will of God the Creator, with the universal Law that controls existence–termination and other parameters of any system within the universe perceivable by the mind.

The ultimate essence of the mind, its life, productivity, and achievement of the purposes of existence depend on many factors, and imagination just one of them. The summary of the factors, which make possible existence and actualization of the human nature, composes the reality/framework accommodating life of the mind.

19 See The Mind

110 Concerning system terms and definitions, see Introduction to the Systems Logic

111 False knowledge is assumption–assertion–thought–opinion–judgment that is not adequate, that do not reflect–describe–make understandable the actuality of human existence. Creation/acceptance of the false or inadequate knowledge indicates degeneration of the mind. Only the perverted reasoning, which has rejected or forgot own Creator, becomes able to accept the false as the truth and then, to create false knowledge for the others. The examples of false knowledge include the heathenism, acceptance of which indicates the stage of irreversible destruction of human establishments ([e.g., civilization, empire, state, society]). Aristotlean logic of simplification, upon which the contemporary ethics–free materialistic sciences operate, and propaganda with which the enemies destroy the nation/state/empire.

Acceptance of false knowledge is possible only because of misconception.

The root of misconception is separation from God: the mind, which rejects God or which is deprived of the knowledge of God, accepts lies as truth, delusion and perplexity as enlightenment, and slavery as freedom.

From the practical point of view, misconception is the false belief, erroneous judgment, or delusion. As such, misconception might be explained only by the special condition of human mind: to be able of misconception, the mind must lose the ability to discern the good and the evil that is to become unable to perceive the essence of things. Consequently, the mind loses the power of logical reasoning: it accepts as the truth whatever the other’s imagination can offer, including false gods/ids, erroneous judgments, and other lies.

The example of misconception: any healthy and sound human mind would come to conclusion that to make wooden statue and worship it awaiting deliverance and assistance is irrational and foolishness of delusional mind – it is misconception.

However, the idol–making and idol–worship became the favorite activities of many. The idol–makers are numerous; they might be found everywhere and their products are habitually consumed by individuals, groups, and entire nations.

Today, those who worship visible idols (e.g., statues, objects, planets) are the minority. Those who worship the invisible idols and their visible embodiments are countless, as the invisible idols are countless. The invisible idols are ideologies, false religions, cults, ideas, doctrines, etc. Although they are invisible (for instance, who can see an idea or a philosophical doctrine until they materialize into spoken or written words, books, political organization, empire, etc.,?), their embodiments – deified men (rulers, leaders, “universal teachers/shepherds”) and their establishments (states, religious and political organizations) generated by fruitful human imagination and built by industrious human hands, multiply and advance.

In general, everyone knows that idol–worship is misconception, delusion, false belief, erroneous judgment: idols are figments of human imagination, and they have as much power over men as much power men ascribe to them. Therefore, as any lie, idol–worship exists only because of slavery – slavery of ignorance and sin. As any of lies, idol–worship leads to death, because the father of lies was the murderer from the beginning and there is no truth in him (John 8:44).

Consequently, the meaning of misconception might be explained as the failure of reasoning and loss of freedom of thinking, which is based on inability to discern the good and the evil (that is, firstly, truth and lies) and which results in spiritual slavery. The road into spiritual slavery is open for the heart–mind without steadfast faith, lies, and misconceptions expose a special mental state, in which the mind operates with the perverted logic and therefore, is able to repeat or reproduce the pattern of the original sin, although it is already known that the original sin brought forth death.

The Books of Prophets lead to conclusion that misconception and the subsequent acceptance of the false knowledge as truth are the consequences of the “wrath of God” – the state of human soul that has rejected the Light, took the way into the eternal darkness–death, and lost the ability to create the good: in all its endeavors, it is limited to creations of miserable hovels of clay built on sand (Matthew 7:21–27; John 3:16–21, 36; 15:4–6).

Misperception is a foundation of sin, because if the mind lives by false assumptions, it becomes incapable of keeping the words of God and therefore, unable to accomplish the purposes, which it was created to accomplish.

either
with rejection of the words of God for those who have no steadfast unwavering faith
and faithful heart filled with love to God
or
with impaired judgment of the mind deprived of true knowledge of God

False knowledge, lies, and misconception expose a special mental state, in which the mind operates with the perverted logic and therefore, is able to repeat or reproduce the pattern of the original sin, although it is already known that the original sin brought forth death.
For instance, misconception of Eve who accepted the lies of cunning brute as truth and rejected the truth of the words of God was followed by mistrust of God and disobedience to His will. Because of mistrust of God and disobedience to His will, Adam and Eve committed the original sin, for which they were expelled from the Garden of Delight, cast into the cursed—downgraded earth and destined [along with their posterity – mankind] to learn the evil and to cognize death.

Misconception makes possible substitution of lies for truth, false assumption for knowledge, and the evil for the good: the first stage of spiritual slavery is misconception — impaired judgment of the mind deprived of knowledge of God and of love to God: only the words of God accepted by the human heart—mind as the Absolute truth and hidden within the heart—mind protect man from misconception, therefore, from spiritual slavery, therefore, from sin.

Philo’s Hellenized Judaism is one of the comprehensive examples of misconception.

See Note 41 to Selections & Reprints

### 112 See the following excerpt from The Concept of Man:

"...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: o κρυπτος της καρδιας ανθρωπου — the hidden heart of man [in: 1 Peter 3:4], and the inner man who is being renewed — o εσωθεν ανακαινουμαι — 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 (Ονο εσωθεν ουρουρα — 1 Corinthians 3:9), who is the God’s field and God’s building/construction (Ονο εσωθεν ουρουρα — 1 Corinthians 3:9) — the space prepared for the works of God.

The Greek theologians discerned three parts/components 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 highest level or “the depths of soul” or the core of “the heart” is intellect – νους, through which the mind knows God — ηθος — and receives from the Creator the spiritual knowledge — γνωσια — and wisdom — σοφια. Γνωσια and σοφια both are the gifts of God: the spiritual knowledge is silent contemplation of God and the special state. During this state, the mind accesses the divine energy of creation, which sustains the mind’s life, while wisdom empowers the reason and makes possible cognition of God’s creations.

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.

The Greek theologians discerned three parts/components of the human essence, or it might be said that they assumed that the soul—heart—mind operates at three levels: intellect – νους, reason/intelligence – διανοια, and the reasoning, or the faculty of deliberation – γνωμα – φρονημα – λογισμος. [[see Chart 1. The Mind in The Mind]].


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 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.

### 113 Divination

Divination is creation of knowledge by imagining the hidden meaning of the events, underlying connections of the seemingly unrelated phenomena, and the consequences of the events and phenomena; this fruit of the mind is presented as knowledge of the future.

Divination is the special mode of reasoning, which results in creation of an alternative reality — dream world, which the diviner “discovers” or creates during the alternative state of mind [[dreaming, hallucination, frenzy, delusion]] and explains/describes by the means of symbolism, analysis, and logic.

Divination is based on the artificially evoked (and afterward inherited) insanity or at least deep mental disorder, because only insanity and deep mental disorder would allow admission of beliefs and practices, which are incompatible with the human nature and irrational; for instance, such as belief in a possibility of self—
The consumers of diviner's products expect to receive advanced knowledge of the future or of the reasons for the present significant events; in fact, they receive the diviner's figments of imagination, which they, then, embody into their thoughts, words, and actions.

Divination is a deadly dangerous phenomenon, because the essence of diviner's "knowledge" is distorted reflection of the reality supplemented with the diviner's assumptions concerning improvement, modification, or destruction of the existing reality of the diviner's client: diviners supply programs and scenarios for creation of the dream worlds of the anti-evolution.

If to judge by the history of societies, which employed diviners, implemented their "prophecies," and perished, the diviners might be seen as some kind of programmers of annihilation: they develop programs of transformation of already infernal past or present into the most advanced (in the way of corruption) future. Usually, diviners identify themselves as prophet, seer, wizard, the man of vision, etc., while an appropriate name for a diviner might be criminal or false prophet.

The divining mind creates a pattern of underlying connections and the set of assumptions based on own interpretation of the current reality. Then, it imagines how this reality can develop or how it can be changed, and which possibilities of its modification can become the reality. Then it identifies figments of own imagination as the vision of the future, revelation of the deities, prophecy, and so on.

To define idolatry/making of idols as materialization of gods, divination might be seen as the means of materialization. Through divination, imaginary gods – figments of human imagination receive the forms: perceivable embodiments into the material objects, events, into intentions, purposes, and actions of men. Then, the diviner and his audience ascribes to figments of imagination embodied into material objects an ability to influence the daily life.

Christian theology identifies divination as divination of unclean spirit–demon–arch–evil; for instance, in Acts 16:16: εὐθυμον πνεύμα θανάτου – having a spirit of Python. Python is the most ancient serpentine deity – the "sacred" serpent, the original depiction of the canning brute of Genesis: the arch–evil; its priestesses – pythias – anticipated on its behalf.

Initially, in ancient Greece, Python the serpent was the deity of divination, its priestesses – pythias – uttered predictions in the state of trance. Then, according to myths [Graves], Apollo murdered Python the serpent, learned the art of divination from Pan, subdued the Delphi oracle – former Python's priestesses, and became the main deity revealing the knowledge of the future.

It was the common belief that "gods" reveal their will through men, by taking possession of the diviners; for instance, Apollo himself speaks and discloses the divine will through a Delphi priestess.

The initiated of the Apollo and Dionysus' cults “prophesy” during bouts of “divine” madness, and Socrates defines insanity of diviners as “divine," or as the possession by gods [Plato Phaedrus 244a–c, 265a–b]. Dionysus – “the god of senses,” was an embodiment of different ancient deities of death, insanity, and destruction. If to recall that the original image of Dionysus was a horned serpent, the correlation of “divine madness” with the arch–evil becomes obvious. This connection also explains why artificially invoked and then (for the next generations), inherited insanity became the distinguishing mark of the cults of death.

The behavior of seers and priests when “gods” entered their bodies and communicated through them their will to the mortals usually looked as madness; for example, description of the Sibyl's behavior in The Aeneid and diviners in The Golden Ass of Metamorphoses [Apuleius VIII.27–29]. Such madness had been recognized as the gift of gods and named “prophecy,” which came from such senders of “divine” madness or “prophetic trances” as Apollo and Dionysus.

The Maenads rites provide the vivid illustration of the “divine” madness cultivated by the worshippers of Dionysus. The symptoms of the same insanity can be traced in behavior of Alexander of Macedonia whose mother was the initiated of orgiastic rites of Dionysus [in: Graves 1:105, 114; Plato Phaedrus 244a; Piutarch Alexander 253–254; Vergil E:51–58, 84–89].

Justifiable, Heraclites refers to Dionysus as to “the god of death” [Heraclites qtd in: Bevan 140].

Not only the physical destruction caused by the Maenads could be the source of such a reference: the artificially evoked altered states of the mind, which result in temporary or permanent insanity, spell death of the reason.

The Hebrew Prophets defined divination as abomination, rebellion, and sin against God – the Lord of wisdom and knowledge; they equated diviners and false prophets – “foaxes among ruins” who spoke falsehood and “divined a lie”, they named the false prophecy (similarly to divination) as “rebellion against the Lord.” In the Holy Scriptures, seeing vanities and prophesying falsehood are mentioned in the context of committing the great oppression by injustice and robbery [Deuteronomy 18:10–14; Numbers 22:18; 23:12; 24:3–4, 13, 15–16; 1 Samuel 15:23; Isaiah 2:6; Ezekiel 13:1–6, 9; 22:28–29; Jeremiah 27:9–10; 28:15–16; Zechariah 10:2; Micah 3:11].

– Moses warns that God cast out the idol–worshiping nations from the Promised Land because of their abominable practices, which include divination and soothsaying
– Isaiah cries that God rejected His people because they had accepted the diviners from the East and soothsayers like the Philistines
– Samuel correlates the sin of divination with the rebellion against God
– Zechariah describes the diviners as those who lie and provide “empty consolation”
– Ezekiel unifies corrupted ruthless princes who shed blood for profit and take bribes, priests who profane the Law, and false prophets into one group of the criminals sorely oppressing the people with injustice and robbery
– Balaam has “the opened eye,” sees vision of God in his dream, and speaks the words, which God sent him to speak; Balaam rejects gold and silver offered by king, because he is not able to disobey the will of God and to speak against the will of God
– Micah prophesies that Jerusalem will become the place of ruin and desolation, because the prophets prophesy for money, therefore, they are the diviners who lead the people astray from God and toward ruin and death.

The Hebrew Prophets warned that false prophetishes of the diviners are the grave danger: although the false prophets pretend to speak on behalf of God, in fact, they convey “false visions” and “devices of their own heart.” They have own imagination as the source of visions, dreams, and oracles: they speak on behalf of idols – products of evil imagination and on behalf their corrupted masters – kings and rulers. Consequently, they spread corruption, mislead, deceive, and ruin the people (for example: the king of Babylon stays at the head of two ways, he uses divination, shakes diviner’s staffs, questions the carved images, and observes the sacrificed victim in a search of guidance concerning the attack on Jerusalem, yet, he receives emptiness and lies) [Deuteronomy 18: 20; Ezekiel 12:24; 13:2–7; 21:21–22; Jeremiah 14:13–16; 23:13–17, 25–32; Zechariah 10:2; Lamentations 2:14; Micah 3:5].

Isaiah the prophet [in: Isaiah 2:16–8] mentions divination – κληδονισμούς [derivative of κληδων that means soothsaying, sorcery, augury, interpretation of omens]], as the reason why God has forsaken His people: they adopted divination of the native idol–worshipping nations [that dwelt in the Promised Land before the Israelites]], which used divination to create their “knowledge” – fantasies concerning “other gods,” and then,

a/ embodied this knowledge into the designs of the mind and works of hands – idols [materialized their fantasies concerning their imaginative gods into the material things]]

b/ established rituals of idol–worship including rituals of human and animal sacrifices

c/ maintained their societies and establishments according to their beliefs and the purposes of their priests–diviners and rulers who interpreted for them the “will” of their idols.

In summary,

1/ false prophets have imagination as the source of their revelations; their visions are delusive, false, and deceptive
2/ false prophets do not speak the truth; they speak “visions of their own minds... lying dreams” – “the decept of their own minds,” and utter a lying and worthless divination, false and misleading oracles composed by their imagination – they speak of behalf of “other gods”

3/ false prophets fill people with vain expectations; they mislead others by “lies and recklessness”

4/ the false prophets “walk in lies” and do not expose corruption of Israel; their divinations are flattering; they lead people astray, support evildoers, and make those who listen them to forget God.

The people have at least three reasons to denounce false prophets [Psalm 118:160; Isaiah 45:19; Jeremiah 23:11–32; 28:15–17; Zechariah 13:3; John 8:44; 17:3):

a/ the false prophets fabricate and tell lies, while the father of lies was the murderer from the beginning: lies kill all – those who spread lies and those who trust them – the false prophets and diviners serve as the means of destruction

b/ the false prophets obstruct development—evolution of the people needed for the purposes of God; they attempt to interfere with the purposes of God by covering their lies with the name of God, and by disguising their insanity with the references to the revelations and wisdom of God

c/ falsehood of the pseudo—prophets leads people astray, to ruin, destruction, and defeat by enemies.

The referred above texts of the Holy Scriptures, logically, should discourage anyone from seeking advice or guidance from divination; indeed, for any reasonable mind,

– someone’s dreams are nothing more than reflection of someone’s cognitive processes
– rods and graven images are nothing more than wood and stone
– the sacrificed victims are nothing more than the dead flesh.

Consequently, if a ruler of the Babylonian Empire made the decisions with “knowledge” received through divination, it becomes understandable why this empire eventually collapsed and vanished without a trace.

The Hebrew Prophets stressed out the very significant distinction between the true prophet—messenger of God and a diviner: the false prophets divine for money or personal gain; they tell whatever the rulers want to hear, not the truth revealed by God, and therefore, with false knowledge, direct the rulers and with them the people – their subjects, into ruin, destruction, and death.

See also Ancient Civilizations: Legacy Overview.

 ZZ14 Through the Hebrew Prophets, God

1/ granted the knowledge, which sustains life and death of men, controls existence or disintegration of their establishments

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.

If to analyze the deeds of the Hebrew prophets (e.g., in: 3 Kings; 4 Kings), the one might infer that, in the current terms, the prophets operated with the complete power over the matter and elements of the world (parted the water, purified the poisonous water and destroyed the poison, multiplied oil and the food, revived the dead, healed or sent leprosy, and punished the evil ones). For such works, the prophet had to be enabled

1/ to change nuclear structures of the existing matter transforming it into another substance: destruction of the poison, purification of the water spring

2/ to create the structured matter directly from the universal energy: multiplication of food and oil

3/ to control functions of a human body – to reverse disintegration: healing of the sick ones, and to initiate disintegration: sending disease (leprosy) on the corrupted and sinful ones

4/ to restore the set of the energy fields, which accommodates existence of a living human being at the specified time–space point of the Universe: reanimation of the dead

5/ to manipulate the forces of the Nature: to bring down rain and fire from the skies

6/ to manipulate the energy fields, which control the force of gravity: water was parted to let the Prophet cross the river

7/ to ascend to the level where the time–space–complexity limitations do not exist: the abilities to see the Future, to know intentions of the people, and to know that what they have done or said.

Perhaps, the technical side of the abilities of the prophets might be at least partially understood with the systems concept of the Universe [[see my book The Invincible Empire: The Universe and Survival of Man in Chapter 2: The Preliminary Concepts, or excerpt in Note 92 to Selections & Reprints]].

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 to embody/materialize the universal code adequately. The insufficiency has the domino effect, which results in subsequent distortion of other processes and culminates in the perversion of the system’s nature. The perversion of the nature triggers alteration in the parameters controlled by the energy fields. Change of the controlled parameters triggers the unspecified response of the energy fields, which activates the system’s self-annihilation. In the apparent stage of self-annihilation, a human being might experience lethal physical illness (e.g., leprosy so many times mentioned in the Holy Scriptures) or serious mental disorders (e.g., “possession with unclean spirits” and spirit of divination, insanity, hallucinations, etc.). The 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 restoration of the normal behavior, correction of DNA, dissolution of tumor, unexpected recovery of patients with incurable diseases, etc.

However, the power over the energy of the material world is not the main feature of the prophet. The transcendent abilities and control over the forces of the nature are the auxiliary features: they accompany 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, who loves God, and who lives by the law/will of God.

The history of the ancient state of Israel is the history of destruction, which the rulers — kings that violated the law of God and became apostates inflicted upon the chosen nation. It is the long line of kings, starting from Saul and finishing with Herod, who rejected the commandments of God (except small number of those who served God, for instance, David and Ezekias (1 Kings; Isaiah 38), and who implemented their own vision of the kingdom, which according to their logic of the mortal men had to be like all other nations. In summary, it might be concluded that the kings, in fact, re–made their subjects into the image of the surrounding heathen nations; consequently, the destiny of the heathen nations became the destiny of kings’ obedient subjects who left God to serve the earthly masters.

In particular, the first king of Israel, Saul, began his reign with disobedience to God and finished with seeking help of the woman–diviner (while for contact with diviners, his subjects could receive the death sentence). Eventually, he lost his battle; his weapon was taken by enemies and brought in the place of idol–worship; his kingdom was taken from him (1 Kings 10:1; 15:1–3, 9–35; 28:5–19; 31:4–10), and the weapon of king (who was chosen instead of God to defend the people) was placed before the idol of those who had to be exterminated for idol–worship and perversion. The destiny of Saul became the common pattern of failure of those earthly kings who defy God.

Solomon the king in Jerusalem ascended to the highest limits of royal power: by the mercy of God, he had everything and surpassed all kings by his understanding of the world affairs, glory, and wealth. However, in spite of all blessings and gifts given by God, Solomon established the deady pattern of betrayal of God and he reign became the beginning of the end of the kingdom: Solomon became the first one in the line of kings–apostates (3 Kings 11:1–13, 26–38; 12:26–33; 13:1–34; 14:1–26; 16:1–34; 17:1–16; 18:1–45; 19:1–18; 4 Kings).

Solomon the king possessed the multitudes of women from the idol–worshipping nations, which were forbidden for the Israelites; these women turned the heart of aging king toward their idols. Eventually, he built the places where his wives worshiped the idols of Moab and Sidonians (the Moabites and the Sidonians/Phoenicians sacrificed their animals to male idol and sent their daughters into the temples to practice the “sacred” prostitution as the ritual of worship to the female idol; see Ancient Civilizations: Legacy Overview), and he turned his heart away from the Lord God of Israel.

The significance of the story of Solomon the king becomes clear, if to recall that Moses forewarned the kings of the future of the danger of Egypt and multiplying horses and women (Deuteronomy 17:14–20). Solomon discarded the warnings in all three parts of the Moses’ prophecy (3 Kings 3; 10:23–29; 11:1–13; 2 Chronicles 9:25–28) and, with all his glory, with all his “wise and discerning” heart/abilities of judgment, ultimately, turned from God to idols of his idol–worshipping women: he betrayed God and became an apostate.

Furthermore, although every pious eye that Almighty God is Omn罄ent, Solomon attempted to contradict God’s will: he wanted to assassinate Jeroboam (his servant, son of the harlot) to whom the prophet predicted that he would become the king of the biggest part of the divided kingdom. So, Jeroboam fled and lived safely in Egypt until Solomon died, and then, returned in Judea and became a king over the most part of that what was the Solomon’s kingdom (3 Kings 11; 12).

Because of Solomon’s apostasy or harlotry ([the Prophets identified apostasy as spiritual harlotry [e.g., Hosea 4:7–19]], God divided the Solomon’s kingdom and rendered to Solomon’s slave Jeroboam — Jeroboam the son of woman whose name was Sarai the harlot (3 Kings 12:24 — δοῦλος τῶν σαλαμών, ...ιεροβώμ, κανόνα τῆς μμοις αυτοῦ τάραμα, γυνη πορνη) — the most part of it, with ten tribes of Israel, leaving to Solomon’s son authority only over Jerusalem. However, in spite of the warning given to him by Achia the prophet, Jeroboam led the people into the great sin: he made two golden heifers, told his subjects that the heifers are their gods, which led them out of Egypt, appointed new priests not from the tribe of Levi, set new feast day, and made sacrifices to the idols (3 Kings 11:29–38; 12:24–33; 13).

The complete meaning of the Solomon’s punishment can be understood if to take into consideration that according to the law (Deuteronomy 23:2), son of a harlot was not allowed to enter the assembly of the Lord. It means that the kingdom of Solomon the apostate is worthy of nothing, so it might be thrown into possession of Jeroboam the son of woman whose name was Sarai the harlot (3 Kings 12:24), who even must not be admitted to the assembly of the Lord.

After Jeroboam’s death, the plague of kings–apostates took over the Promised Land (3 Kings 11; 4 Kings); only the small number of the rulers from the long line of kings recognized God and followed His laws. The tribes of Israel have broken their covenant with God the Creator of heaven and earth: the people sacrificed their children to idols, waged fratricidal wars, used divination, committed iniquities, and adopted abominable customs of the surrounding idol–worshiping nations and worshiped their idols, although a part of them was removed from the Promised Land when it was given to Israel as the Lord promised (Joshua 21:41–43).

As Hosea the prophet wrote (Hosea 4:7–19), the people of God became as if they ουκ έχουσιν γυναῖκαν – have no understanding. So, God promised to reject them as the priests, and to turn their glory (glory of ancient kingdom of Israel) into shame, because they have sinned before God according to their multitudes. In the same way as they went astray in a spirit of whoredom — by believing in signs and sacrificing to idols, in the same way as they mingled themselves with harlots and the polluted ones, their daughters will go a–whoring and their daughters–in–law will commit adultery: as they have chosen the ways of Canaanites (the Phoenicians), so they shall be ashamed.


— in the time of Ahab, the prophets of God were killed; the population sacrificed children and worshiped abominable idols of the Phoenicians
— loaikm burned the book, in which Jeremiah the Prophet wrote the words of God
— the priests and prophets were defiled with their iniquities — they became diviners who “prophesy” by idols; the scribes perverted the Law; consequently, the majority of people were deprived of true knowledge of the Law; the wisdom and truth left, the false and lies entered
— the people who worshiped idols and followed the iniquities of their rulers faced impoverishment, famine, suffering, and violent death; those who survived wars and famine, became slaves of the heathens whose idols they preferred to God; then, even their dead did not receive the proper burial: they were the food for the wild beasts of the land and birds of the sky
— Herod beheaded John the Baptist, sought to assassinate Lord Jesus Christ, murdered James the Apostle, and imprisoned Peter the Apostle. When Herod sat at the high place to speak to the crowd and the mass cried out that his voice is of God not of men, by the will of God, he was struck, and he was eaten out by worms, because he did not glorified God. Herod’s end is the logical completion of the history of kings’ degradation; his end reveals the true value (the food of worms) of earthly rulers who defy God.

The tragedy of the nation ruled by the apostates might be understood if to read the Books of Prophets. In particular, the Book of Isaiah begins with description of the people who became loathsome to God — a people full of sin, lawless rebels. They do not know God: they rebelled against Him and disregarded His law. Their hands are full of blood; they are murderers, thieves, rebels, and transgressors; there is no soundness in them. Their princes are rebellious, companions of thieves, loving bribes, seeking after rewards, and not doing justice. Their silver is worthless; their merchants are deceitful; their cities are burned with fire, and their land became desolate — the strangers devour it at their presence. Their main city once full of judgment became a harlot; they shall become powerless, and their destiny is ruin and annihilation (Isaiah 1:2–31).

In another chapter, Isaiah elaborates his vision of the sinful men and their world (Isaiah 59:2–15); his descriptions allow comprehension of the meaning of sin, its manifestations, and its consequences.
The prophets connect the idol–worship as disloyalty to God with death – firstly, death of reason, then, physical annihilation: the inevitable companions of idol–worship, immorality, corruption, and insanity lead to collapse of intelligence/reasoning and issuing inability of sound judgment, therefore, inability of survival.

The spiritual harlotry or unfaithfulness, as the sin of wandering disloyal human spirit, transforms a human being into the living dead; thus, the sum of the referred above texts is straightforward: spiritual harlotry is inseparable from physical corruption leading to death, and the prophets describe apostate and idol–worshipers as sick men within the sick world awaiting annihilation:

- the people are degenerates incapable of normal and creative life
- unable to protect themselves and their land
- their world is poisoned with the evil;
- their works are as spider webs unfit to be the garment;
- misery and ruin are completion of their ways
- corruption and harlotry took place of righteousness and justice;
- they have no truth nor judgment nor understanding nor enlightenment
- their economics (“silver”) lost values and, therefore, became useless
- their land is devastated;
- they do not have peace, their endeavors are unrighteous and unsuccessful
- the strangers (forerunners of the conquerors) already devour their land at their presence
- their imminent destruction (war, slavery, death) is coming

Indeed, the Lord began to remove the apostates from the Promised Land (e.g., in: 4 Kings; Isaiah; Jeremiah; Lamentations). In addition to constant internecine conflicts of Israel tribes, the kings of Syria, Assyria, and Babylon continuously waged wars, besieged the cities, carried the people of Israel out of the Promised Land, and settled other nations at the place of Israelites (for instance, four nations from Babylon, as it is written in: 4 Kings 17:20–24). Thus, the Promised Land, as well as the adjacent countries of the Middle East, Asia, and North Africa, was cast into the fire of uninterrupted wars.

The spiritual harlotry is disseminated through knowledge of “other gods” and assertion of permisibility of any kind of corruption and perversion, especially, as the rites of idol–worship; the examples are the Orphism and other doctrines, which sustained the cults of the heathen nations surrounding Israel, and which is the knowledge referred in the Holy Scriptures as the reason of suffering and death of the people, as the lethal poison of asp and viper (e.g., Deuteronomy 32:16–33; Psalm 90(91):13; 139(140):3; Isaiah 59:2–5).

However, in spite of the warning of the Prophets, this knowledge–abomination to God, later, through the philosophical doctrines, social and political utopias of Plato, Aristotle, and their followers penetrated the Western civilization. If the one desires to survive and enter the everlasting life in the presence of God, he indeed, should consider “knowledge” of the idol–worshipers as the lethal poison that debilitates the heart–mind and makes it incapable of perceiving God and being in the presence of God.

In the New Testament, the meaning of apostasy as spiritual sin is deepened, because the human evolution advanced to the last stage at the earth: the phase of development, in which the transformation of the human essence – soul, spirit, or soul–heart–mind – into the being prepared for the eternity with God the Spirit, became the reality opened for human beings who desire to obtain immortality with God.

For instance, Lord Jesus Christ forgave the woman taken in adultery and the woman who was “a sinner in the city” and who kissed His feet, washed them with her tears, wiped with the hairs of her head, and anointed them with the precious oil (John 8:3–11; Luke 7:36–50). Yet, He said to the learned scribes and Pharisees [Matthew 21:31–32; 12:34; 23:13–38; Mark 7:1–9] that they maintain the appearance of righteousness and are as whitened graves, which appear as beautiful outwardly while inside they are full of dead bones and uncleanliness: they are the hypocrites, “serpents, offspring of viper” who murder and crucify and persecute the messengers of God and prophets; they worship in vain teaching the doctrines of men, and the harlots (αἱ πορναί – sinners by body) go before them into the Kingdom of God.

See – The Vineyard and Its Lessons
– Note 83 (with reprints) to Selections & Reprints

116 The compound Greek word διάφθορων describes the totality of physical, moral, and religious ruin, the ultimate collapse and total destruction. The common pattern of culmination of the evil → death is known as διαφθορῶν pattern – total–complete ruin of man and collapse–ruin–disintegrating of his creations–establishments, with which he expected to sustain life, to secure survival, and to evolve.

In particular, the διαφθορῶν pattern describes the utter collapse → ruin of any system, which allowed subversion of its absolute truth – the original knowledge upon which it has been built/arranged and in which, subsequently, the alien knowledge takes the place of the original meanings of truth that initially, in the time of the system’s creation/construction, was embodied into

- religious, social, political, moral, and other laws, norms, and values
- religious, social, political, educational, and other establishments created to maintain and to protect the system
- behavior, interrelations, and other aspects of the daily life of the people
- whose existence, prosperity, development, and survival the system is intended to sustain and to secure

The διαφθορῶν pattern can be always discerned within the totality of the events identified as revolution, war, defeat, impoverishment, assimilation by enemies [e.g., as it is in: Deuteronomy 28:47–48], and overall processes of disintegration of empires, states, and other establishments/systems.

Personal διαφθορῶν reveals itself through completed → total – corruption, apostasy, or crimes against God and His creations, when a human being is not able to achieve any of good purposes [[e.g., survival, improvement, optimization, development]], is unsuccessful in his endeavors aimed to prosperity and increase of overall quality of life, lives in ignorance, bewilderment, injustice, unrighteousness, hardship, and dissatisfaction with the fruits of his labor, even if he possesses riches, fame, and has access to the power of coercion.

The Old Testament prophets described conditions of spiritual and material neediness, which are the consequences of the collapse described by the διαφθορῶν pattern (e.g. in: Isaiah 59:1–15; Micah 6:11–15; Habakkuk 1:1–17; 2:15–17; Haggai 1:6).

In the New Testament, the self–ruined people of incurable devastation are referred to as a/ the ones who already have been judged (ναὶ κακοπατήσαντες – John 3:18–20), because they love darkness more than the Light, their works were evil, and they go into the darkness so their works may not be exposed.
b/ the ones who are not of God, who are children of the arch–evil (in: John 8:42–47; 1 John 3:4, 8–10, 15)
c/ false prophets and false teachers, clouds driven by tempest, for whom the eternal darkness is kept (2 Peter 2:1–22)
d/ the dreaming ones defiling flesh, fruitless, uprooted, not having the Spirit (Jude).
The Books of the Prophets – Amos (e.g., Amos 7:8–17; 8:1–14; 9:1–10), Micah, Nahum, Zephaniah, Haggai, Malachi – convey the images of the nation in different stages of διαφθορων.

The one could identify similar processes of annihilation through analysis of problems and threats, which the contemporary states and nations encounter. See
– The Vineyard and Its Lessons – the destiny of Solomon’s kingdom, which illustrates total ruin accomplished according to the διαφθορων pattern
– Note 3 to Selections & Reprints

17 Thinkers of the antiquity defined morality as an expression of the normal human nature: godliness, virtue, goodness, truthfulness, honesty – all components of the norm, which also is referred to as righteousness.

Theology defines morality as a description of the normal human nature – as an attribute of a being created in the image of God and likeness Who is calling His chosen ones to Himself through glory and virtue helping to escape corruption by lust of this world (2 Peter 1:3–4).

As such, morality might be envisioned as knowledge of the Absolute Good of God. If the Absolute of God became the absolute good of a human being and is implemented into his thoughts, words, and actions, it means that morality has reached its highest point: virtue.

The morals might be seen as the logical continuation or practical application of the morality at the levels of human establishments in/with which human beings interact. This continuation – derivative morality (a rule, norm, pattern of behavior, law of men) is stipulated with the particular parameters of the environment, religious, social, political, historical, and other settings:

Theology – knowledge of the Absolute Good
that is the attribute of God opened for comprehension and imitation by man
↓
Morality or righteousness as an embodiment of the knowledge of God – the knowledge of the Absolute Good – into thoughts, words, and actions of man
↓
Morals/ethics is a practical application of the righteousness/morality at the levels of human establishments:

a/ laws of human societies and the intra– and inter–state policies and laws
b/ the ethics of scientific and other inquiries
c/ the standards/rules of personal, social, and professional behavior

Morality, morals, and their derivatives might be seen as the practical inferences from the knowledge of God co–related with three levels–components of human essence [[see Chart 1. The Mind in The Mind]]:

Theology: knowledge of God and wisdom
↓
Intelect → morality [[levels of Nous and Διανοια]]
↓
The mind/reason/intelligence → Philosophy, logic
↓
morals, ethics [[Levels of Διανοια: Γνωση — Фрονημα— λογισμος, or Consciousness–Thinking–Reasoning/Faculty of Deliberation]]
↓
Norms, laws, rules, standards/rules of personal, social, and professional behavior, which define appropriateness of words, behavior, actions of a human being [[a body/mater; sensory perception/parameters of the matter]]

18 See The Vineyard and Its Lessons

19 See Judaic Civilization in Concept of Civilization

20 See the following excerpts from the Concept of Symbolism [in: The Invincible Empire, and other works]

“...The systems concept of knowledge allows elaboration of the meaning of symbolism.

The mind is designed to comprehend knowledge at three levels of complexity:

1/ the unity of energy, universal code/pattern of creation, and the creative force – the universal power; this is the level of the highest complexity – the source of all knowledge that sustains the Universe open to comprehension and perceivable by a human being

2/ the level of interactions among the energy fields–settings, which define the existence, transformation, and destruction of the matter; these levels of lesser complexity are accessible by the mind within the routine actions that sustains the mind’s existence

3/ the levels of matter; at these levels of the lowest complexity, the knowledge acquired by the mind manifests itself through embodiment into, use, maintenance, and destruction of the material structures, which compose the visible (or physical) world of human beings.

Consequently, any attempt to comprehend or to explain the nature, inner laws, and manifestations of the higher level of complexity with the meanings innate for the lowest levels of complexity cannot be successful: the threshold between each level of complexity is a consequence of the laws on which the Universe is built. All disasters of mankind have their root in the phenomenon, which might be defined as simplification: an attempt to describe the different levels of complexity with the language and meaning of the lowest level(s) of complexity.

Symbolism presents one of the facets of the phenomenon of simplification, because the foundation of symbolism is a belief that there is a similarity among phenomena with the different levels of complexity; this belief results, for instance, in such assumptions as
– the nature of God the Spirit might be described with analogies and symbols created as a result of observation of the material structures – this assumption is the direct violation of the second commandment (in: Exodus 20:1–6, 23) explained also by Moses (in: Deuteronomy 4:9–24)
the play at the arena, which is created by the human imagination for amusement of the spectators, might adequately describe the actual life

the imaginary dream world conveys the actuality of existence

the human nature might be improved through studies and experiments on rodents and other animals, creation of chimeras (e.g., such as hybrid of rodent–human, avian–human, vegetable–human embryos), experiments on chimeras, and application of the results of experiments with chimeras, animals, and non-humans to the human being.

In general, symbolism might be defined as the shift of level of complexity: an application of knowledge of the material structures (classification of appearances) for identification of the laws, which control the energy-source of the matter; such application results in false and irrelevant assumptions, which have no capacity to reflect the actuality. The Aristotle’s dialectics based on logic of simplification provides the best example of simplification and consequent fallacies of reasoning, on which the contemporary civilization was founded and with which it is ruining itself.

The vagueness has made symbols the favorite means of descriptions and communication for dreamers and all those who prefer imagination to the actuality, especially, for the philosophizing theologians, diviners, and mystics...

Researchers [e.g., Arbib and Hesse 162, 170; von Bertalanffy (1967), (1981); Biedermann vii, ix; Chetwynd ix–xi; Pondy qtd. in: Schultz 76] ascribe to a symbol the following properties:

– a symbol is a sign, which conveys a particular meaning of the complex reality

– a symbol evokes intuition; with interpretative comprehension of a symbol, the mind re-creates the arrangement or structure of relations inside a particular reality

– through the symbols, the mind comprehends the totality of inter-related concepts, ideas, thoughts, which constitute a wholeness/reality (e.g., society, inner world of a particular being, the essence of a civilization), for which the symbol stands for

– a system of symbols allows comprehension of the reality, for which there is no descriptive language with the sufficient level of complexity

– a personal system of symbols depicts the structure of psyche and reflects perception of “the binding force” of the Universe

– a symbol activates emotional reaction and might evoke particular emotional/psychic states.

+ The summary of the referred opinions: with symbols, the mind establishes a connection between itself and the surrounding world and comprehends the wholeness mind ↔ world.

St. Gregory Palamas notices the distinction between two kinds of symbols: natural symbols (defined as the concise code of a particular nature), and symbols, (defined as the derivatives dependable on another essence/nature) which have own existence unrelated to a phenomenon they are intended to describe, to interpret, or to convey [St. Gregory Palamas (1983) E:13–14 74, 75].

Consequently, when the mind imposes own image–on the phenomena of the surrounding world or creates own self–image with the images of the surrounding world, it creates false knowledge.

For instance, if the mind identifies itself with some particular symbols–sets of assumptions expressed with images of the surrounding material world, it assumes own inadequacy to own nature/core/essence or the main pattern that is the image of God. When the mind assumes own ability to cognize or describe the nature of God with the symbols created from images of the material world, it substitutes a phantasm created with own imagination for the true knowledge of God. This practice, which is unacceptable and inappropriate for the Christian theologians, explains tenacity of the heathenism as the customary practice to create idols after likeness of the surrounding material objects and identify the imaginary constructions as true philosophy. Such “true philosophizing” in the temple [Chaeremon Fragment 10 23] resulted in symbolical Egyptian mythological theology and originated political theology of the ancient Greek Polis along with the multitude of different cults (including cults of divine emperors, leaders of religious and political establishments, and the states). In general, insufficiency of true knowledge of God begets symbolism, covers it with the name of true philosophy, and ascribes the name of truth to figments of imagination.

For instance, Ludwig von Bertalanffy asserts that philosophy describes “primitive magic” of taking symbols for things as the “realism of concepts” for the real things [von Bertalanffy (1967) 46].

Whatever the nature of symbolic activity is, whichever false the so-called “true” philosophy offers to its consumers, symbolism and “true philosophizing” has penetrated all sciences. The overall picture of the contemporary epistemological and philosophical practices suggests the conclusion similar to the Socrates’ question-guess [in: Plato Cratylus 411d–e; 439a–e; 440a–c; Theaetetus 152d–e; 156a–d; 157b–c; 182d–e] logical for the imaginary world of the heathenism in which Socrates has to live and to die: is true knowledge possible within the constantly changing world or does man exist within the unhealthy state of unreality?

To operate with symbols, the mind needs intuition, imagination, and a set of the standards/rules, which regulate comprehension and interpretation of symbols.

Consistently with the Wittgenstein’s logic, some rules are equivalents to the symbols, and symbols reflect the meaning of rules [Wittgenstein (1961) 5.514; also in: Weissman 45–46].

⇒ It means that the natural and other sciences imply that a society and existence of a human being within the society (including rules of behavior, ethical norms, etc.) might be described with the sets of symbols. However, when a symbolical description is based on the sciences, philosophical, religious, or social doctrines, which are the offspring of “true philosophizing,” the ensuing rules of behavior are incompatible with the normal human nature.

For instance, such acts of the Catholics (defined by the papal faith as “virtuous” and “praiseworthy”) as robbery and persecutions of the Jews and the different–minded who did not convert into the Catholicism were associated with the Crusade – the fight for God; then, they were invented into life of the European states by the Inquisition; then, nazi associated the extermination of the Jews and “inferior nations” with their “Crusade” for preservation of the purity of German race and elevated extermination of human beings at the rank of civil virtues. The nazi modification of the meaning of the virtues and the consequent perversion of the nature of those Germans who made nazism the actuality cost lives of 14 millions of “racial inferiors” and 54.8 millions (estimated) of victims of World War II in: Trager 893, 894.

Processes of creation of symbolic worlds became the subject of developmental psychology [founded by Piaget, Werner, and Schachtel]. Then, it was assumed that a science itself might be described as a set of symbols; for example, vocabularies and algorithms are systems of symbols constructed in accordance with established rules, and overall symbolic activity is “a principal characteristic of human behavior” von Bertalanffy (1967) 31, 92; (1981) 55.

⇒ If Ludwig Wittgenstein interprets rules as symbols, and Ludwig von Bertalanffy describes a science as a system of symbols created in accordance with some rules, it might be concluded: a science is a system of symbols created with symbols. However, different people possess different degrees of intuitive understanding that might result in interesting situations. For instance, Ms. X might see the signs of coming disasters, while Ms. Y might perceive Ms. X as a personality with the persistent symptoms of mental disorder, and Ms. Z, who observes behavior of both Ms. X and Ms. Y, attempts to interpret their perception as the consequence of different background (education, religious beliefs, etc.). Indeed, symbolic worlds provide the possibility of free interpretation, reflection, or re-creation that might or might not describe the true meaning and essence of the reality, which the symbols are intended to convey. Therefore, as any world created under the rule of free interpretation, a science cannot be discerned from imaginary worlds; for example, from such as the mythological religion of the ancient Egyptians who developed elaborated system of symbols, which as they believed – describe everything including the chaos.

The referred above definitions might be summarized with a conclusion: a symbol is a variable image whose meaning undergoes changes at different levels of abstraction, generalization, complexity, and conditions of existence. A symbol conveys the set of assumptions, which is not recognized by its closeness to the actuality or verisimilitude: it carries an ability to evoke or re-create a particular reality/world within the mind, and the essence of such reality/world is different for different minds because of the different levels of abstractions, complexity, and conditions of existence. Such differences might result in the unnoticed substitution of the false for the truth, or even in a complete inability to comprehend the meaning of truth. Consequently, the similarity of image/symbol–creating–deciphering patterns produced by different people/groups was asserted as the stabilizing and maintaining force of the society.

Indeed, the contemporary culture already is referred to as

1/ a pattern of mutually developed and accepted symbols [Schultz 14]

2/ “the sum total” of the world of symbols, where each symbolic system reflects specific aspect of reality, and contains some truth, yet this truth is “only relative” [von Bertalanffy (1981) 47, 83–84].
The relative “truth” cannot be the absolute truth of a system. Therefore, the very word ‘symbol’ assumes free interpretation, which might not reflect the truth of a described reality. For example, initially, the symbolic interpretation of the Scriptures led to falsification of the word of God and misconceptions; ultimately, the figments of human imagination took the place of the word of God; then, they were assembled into Aquinas’ political theology, which supplanted the Christian teaching.

A definition of the culture as the set of the common symbols, which carry the particular meanings, implies: each culture is an artificial shared world that a group/society creates to define the meaning of own existence, establish own reality, and secure own reproduction; for instance, an organization is a symbolic universe with its own logic; members of the organization create their own meanings of truth, values, and things, myths, which determine their attitude toward the surrounding world, and rituals, and act in accordance with the defined meanings [Schultz 17, 29, 61, 76, 78, 85; Cassirer ref. in Schultz 76].

Consequently, life of the mind becomes the process of creation, modification, embodiment in actions, or rejection of the symbols, which might or might not reflect the human nature. Stability of the societies, social, political, and other groups/establishments might be defined as an ability of the leader/controlling group to implement standards of image/symbol-making activities and make them mandatory.

In the context of religious activities, there are two assumptions:

1/ symbols perform coalescence of the divided by space and time persons into one living community [Israel Scheffler ref. in: Elgin 13]

it might be so only when the symbols carry strictly definite meanings, otherwise, each new generation would have own interpretation of the religious beliefs because the same symbols might be interpreted differently by different people with different levels of imagination and overall development

2/ the symbols – ‘signs’ – of the Scriptures indicate the events of the Future [in: Origen Word II:205 101].

The Origen’s assertions inspired the philosophizing theologians to interpret the Scriptures as the collection of symbols and to predict the Future in accordance with potency of their imagination. However, St. Paul the Apostle warned: people seek signs and wisdom (that is insanity before God) and stumble upon the truth of the crucified God-Man, which they are not able to comprehend [1 Corinthians 1:18–25]. Symbolism and philosophy neither reveal the meaning of the word of God nor convey the true knowledge of God. They seduce the mind with the promise to reveal the hidden sacred wisdom, yet, afterward subvert and corrupt the mind with the imaginary worlds of myths and false assumptions.

From such a viewpoint, it might be concluded that all human beings have the same choice:

either to exist within the imaginary world, which is transferred from generation to generation
with the system of assumptions coded into the symbols created and interpreted with the means of philosophy and logic
or to learn to discard figments of imagination and to perceive and cognize truth

The following postulates (1 through 10) summarize the definitions of symbols invented by many researchers; they also delineate the framework of knowledge, which determines the meaning of social, political, and religious life within the contemporary societies.

1 Symbols transmit the codes of development and re-creation or reproduction for the systems, which share the same dimension and have the common basis (that is the similar knowledge framework), which sustains existence of similar symbolic realities. How, when, and where the system codes of development and re-creation would be read and realized depend upon the recipient’s level of complexity.

2 Symbols perform system—maintaining functions and serve the purposes
a/ to preserve the essence of the system
b/ to recreate the purposeful structures and the patterns of intra—system relations and the system’s inter—connections with its environment and supersystem
c/ to position/control the mind at the different time—space—complexity points: the symbols provide the point of reference or the means of orientation with which the mind is directed toward creation of particular knowledge, therefore, toward achievement of the particular purposes.

3 The mind operates with the definite and constant quantity of symbols and re—creates out of them different symbolic systems, which are consistent with the level of complexity achieved by the mind (therefore, might be predicted if the level of the particular mind’s complexity is known). The inherited system of symbols carries concise code of the Future because it re—produces the same reality although within different temporal settings.

Each generation supplements the inherited symbols by new shadows of meaning, according to the properties of the particular Future, which this generation builds; in two cases, the meaning of the inherited symbols might be altered:

1/ when the symbolic reality is intended to transform or destroy the actual reality, which accommodates those who re—create the symbolic reality
2/ when the actual reality does not accommodate existence of the symbolic reality, which, then, must be destroyed.

For example, the sign or image of fish, which carries a man within it, was given in the second millennium B.C. in the context of punishment for the sin of disobedience [in: Jonah 1:1–17]. In the A.D. first century, the same sign was referred in the meaning of repentance and resurrection [in: Matthew 12:39–41; Luke 11:29–32]. In the sixteenth century, Nostradamus wrote down his vision of the “enclosed in a fish” documents, weapons, and men who make a war [Cheetham 92]; in the twentieth century, submarines and space shuttles in a form of fish are the actuality.

This particular example illustrates the process of transformation of the meaning of symbols: the sign referred by God as the promise of eternal life, which for many began with physical death of the One – the Son of Man, was interpreted as the means to deliver death to other men.

4 Symbolic world reflects self—evaluation of men, social groups, and nations, their vision of the cosmos and of own place within it. Each symbol reproduces particular property or feature of the observer’s level of the Universe, and symbolic world is the knowledge expressed in terms acceptable or readable for the minds accommodated at the particular hierarchical level.

5 Symbolic worlds sustain the communality and direct development of social groups, nations, or civilization, which exist at the different points of the dimension of time. Symbolic systems sustain the hierarchies of purposes by determining meaningfulness and values of the desired results. The constancy of the essences of these symbols serves the continuity of social and other activities and especially the continuation of the patterns of knowledge creation. Generally, the mind comprehends a particular symbol in accordance with own abilities to embody the symbolic world in the structures, systems, and realities of the material Universe.

In a process of cognition of particular levels of the hierarchy of power and its subsystems (e.g., social group, business universe, corporation) within the disintegrating societies, it would be more efficient to consider not individual or isolated signs or groups of symbols: only the integer – the comprehensive system/set of symbols, which exists as the whole – provides sufficient data for analysis, because it reflects the achieved level of complexity, level of development or decay, patterns of interconnections and interactions, potency, and potential of the world described by the observed system/set of symbols, as well as the destiny—Future of those who create, transmit, and actualize the observed system/set of symbols.

6 Each system/reality compiles/creates own symbolic universe, with which it describes the main parameters and conditions of existence, survival, self—preservation, self—destruction and recreation, hierarchies of purposes and values. Examples of the symbolic universe (world/system) include heathen theologies, national culture, corporate culture, ideology, professional ethics, arts, and sciences.

7 The symbolic system is the concise code, which allows instant comprehension of the essence of a reality/system. Intuition provides understanding and comprehension of symbols. At first, intuition opens the way to detect the correlation between symbols; the second step is to understand meanings of the main symbols, then, to fill gaps between the correlation and the meanings and to interpret the system of symbols as the description of the observed reality.

8 To create a viable purposeful system, the designer/creator has to establish its core – the symbolic system. To achieve the particular purposes, the higher hierarchical levels create symbolic systems for the lower hierarchical levels. If the system’s designer intends to arrange a system, which would be capable of
development and optimization, the symbolic system or symbolic world should include multi-level energy–information structures with the level(s) of complexity higher than the level(s) where the created system will be accommodated.

This postulate discloses how philosophical speculations of the ancient Greeks culminated in theological doctrines: the real world of men is imposed on the world of super–natural beings, which their creators – philosophers and poets – endow with all weaknesses of the human nature, yet, also with immortality and relative omnipotence determined by the place at the hierarchy of deities. Such two–folded world provides the necessary space for aspirations and expectations of the mortals, therefore, supports the desirable social order and at least some degree of the social stability within the heathen society.

If a system has to be completely destroyed by the highest level of the hierarchy or by its counterparts at the same hierarchical level, the symbolic system/world, which is its core, must be distorted, replaced, or determined to be false.

10 The difference between symbol and concept might be described with the following assumptions:

a/ The comprehension of symbol is tied with the level of development of a particular mind; the same symbol evokes different realities within different minds in accordance with the degree of their development; however, any symbol accepted within a particular world means something (or is recognizable–discernible) for each mind that accepts this world as the reality of own existence.

b/ The concept conveys the same pattern to all minds with the similar level of complexity; the mind that has insufficient level of complexity is not able to comprehend or recognize the particular concept; it is unable to participate in cognition/creation of knowledge, which includes this particular concept.

If the system of symbols is comprehensive, it might convey purposes, essence, and the destiny of the reality, which developed the system of symbols or which might be described by this system of symbols. The mind does not perceive this reality symbol by symbol or step by step [word–concept–symbol]. The mind reads, scans, or deciphers the entire code–essence of the system of symbols, cognizes the reality described by the system of symbols, and re–creates it at the levels of complexity adequate to time–space points of the Universe accommodating the mind or the cognized reality.

Some researchers identify the theory of symbolism with the computer model of mental activity [e.g., Capra 265]; such identification instantly reveals the insufficient level of complexity of consideration). It seems that the theory of symbolism attempts to form the logical framework for development of the mind within the establishments, which had replaced the reality with the imaginary shared worlds and lost the ability to preserve the essence of their system as the unchangeable absolute truth. Instability and inadequacy of such frameworks might be illustrated with constant demands of reforms within dissipating social or religious structures, which have reached the irreversible stage of the latent destructive processes. There is an opportunity to recognize the Future of an establishment through determination of the patterns of thinking processes accepted as the standard or ideal pattern. For instance, the symbolic mode of thinking reveals the dreamers–inhabitants of the imaginary shared worlds; the conceptual thinking is a feature of the reality–oriented mind that pursues purposes consistent with the purposes of evolution.

The attitude toward epistemology and philosophy provides another possibility to determine the essence and predict the destructive potential and the Future of a particular establishment. For example, there are two assertions [Plato Phaedo 61a; Maritain 50, 54]:

– the first, sciences proceed from visible to visible [for that is invisible for an eye and is not possible to perceive by senses, yet might be confirmed by experiments, which allow discerning signs and properties of matter; for example, nuclear physics]; philosophy proceeds from visible to invisible, from the matter to the immaterial categories.

– thus, philosophy retains the same, traditional for the heathenism, position of the creator of knowledge about the invisible and is expected to provide theological insights for the contemporary philosophizing theologians.

– the second, the problems of sciences must not be treated by the methods of philosophy, and it is an absurd idea to consider problems of philosophy with the methods of sciences, because philosophy and sciences deal with the different levels of abstraction and complexity of consideration. In continuation of the Plato’s definition as the greatest of the arts, philosophy becomes “a superior science.”

As the logical continuation of this exaltation of philosophy over the natural sciences, theology should be recognized as the true source of philosophy and knowledge of god. Consequently, any attempt to include knowledge of the matter obtained through the natural sciences or through the philosophical discourses concerning the nature of the invisible into the articles of faith should be recognized as irrational and illogical constructions.

Pythagoras began the obsession with numbers presumably in a search for the original language used by humankind. As the science was divided it was boggled confusion of languages or in an attempt to find the possibility for all to express the same essence and share the same understanding, or as a demonstration of an ability of the mind to measure the infinite Universe. At the time of Plato, it was concluded that only those who learned numbers can understand the divinity. Many generations of philosophers and researchers continued to develop mathematics as the universal language of symbols, which would be sufficient – as they believe – for description of everything. For example, an attempt to interpret the quantum theory by the terms of known mathematical symbols originated the notion of “undefinable symbols,” which are expected to identify relations, not particular meanings [Bohm 163]. Thus, at the particular time–space–complexity point of the Universe mathematics was unified with the language of symbols with which poets and philosophers describe the essences of their imaginary worlds. Then, Leonardo da Vinci noticed the effectiveness of the design of Nature and enveloped some of his reflections into “the supreme certainty of mathematics” [da Vinci 84, 86], which, as he erroneously assumed, would lead the mind toward comprehensive knowledge.

There is a straightforward line of assumptions, which elevate mathematics in a position compared with the position of philosophy for the creators of heathen religions. Philosophy has become the actual foundation of the framework, which sustains existence of interactive and mythical theology, and the common language, which distinguished learned elite from all the others. Likewise, mathematics became the universal language for the researchers and their shared worlds – sciences, including neo–heathenism and even some ethical and moral concepts, which previously were in the philosophical domain. The same belief in the omnipotent power of numbers, which were considered as the key to every truth, unified Pythagoras (582–500 B.C.), Philo of Alexandria (20 B.C.– A.D.50), Augustine (354–430), Boethius (475–525), Roger Bacon (1210/1215–1294), and Nicolaus of Cusa (1401–1464) with many contemporary researchers.

For instance,

a/ Roger Bacon (1210–1215 – 1294) characterizes mathematics as the discovery of the saints in the beginning of the world and one of the Aristotle’s essential modes of philosophy. He presumes a great value of mathematics for the “divine science,” which investigates “high properties” of God, places “the roots of wisdom” into the power of mathematics, and concludes with recognition of mathematics as the prior science without which “nothing magnificent” might be known in other sciences [Bacon, Roger The Opus Majus 40, 42, 45, 52, 54, 59].

b/ Nicolaus of Cusa (1401–1464) repeats the opinion of Ancius Manilius Boethius (A.D. 475–525): without knowledge of mathematics it is “impossible to obtain knowledge of divine things.” According to Pythagoras and “the ancients,” knowledge of divine things might be obtained only through mathematical symbols because “numbers and magnitude” contain all truth [Nicolaus of Cusa 5, 22, 23].

c/ consequently, mathematics is elevated at the rank of activity [Wittgenstein (1958) x 277].

These assertions provide the clue for understanding the exceptional role of mathematics for philosophizing theologians. After Philo of Alexandria, Origen, and Augustine, symbolism flooded works of the papal theologians and became the foundation diligently guarded by the Inquisition for religious, philosophical, and scientific thinking. Development of the natural sciences threatened to ruin this artificial symbolical world as it, for instance, happened when the Copernican astronomy won the struggle with the papal hierarchy. Thus, the sciences had to receive the symbolical foundation and mathematical symbols had to embrace the religious symbols, which ancient philosophers borrowed from the Egyptians and made the foundation of their interactive theology. The natural sciences gratefully paid back for admittance into the high world of philosophizing theologians and submitted their languages for updated versions of old heresies..."
Gar Baybrook refers to the Gnosticism as to a mixture of Greek heathen philosophy, astrology, Egyptian mythology, Babylonian and Persian dualism, etc., produced by "elaboration of imagination" and with the "Greek mentality" [Baybrook 182–183].

The Gnosticism absorbed the Plato’s notion of necessity to preserve the secret knowledge held as “sacred” and to hide it from all who is not the member of the Initiated elite; this “sacred” knowledge includes the doctrines of the Egyptian priests, the Pythagoreans, and the Orphics, as well as the concepts adopted from the Zoroastranism and other heathen religions.

The ancient philosophy is the remnants of the true knowledge of God. The knowledge about One God Who controls the Universe with one thought and the Eleusinians initiated elite. This “sacred” knowledge includes the doctrines of the Egyptian priests, the Pythagoreans, and the Orphics, which the Christians made their own. Among the wisest nations, Celsus lists the Egyptians, Assyrians, Indians, Persians, and inhabitants of the ancient Greek island states. Celsus asserts that the Greeks also assumed wisdom from the others and elaborated it into the valuable practicable knowledge, which they "crystallized" into the Hellenism [Celsus ref. and qtd. in: van Winden 281–283].

The referred above opinions hold heathen philosophy and social and political utopias as the artificial world of imagination intended for entertainment and justification of the power of the initiates. It is very important to remember that for the ancient philosophers and educated groups of the society, philosophy was a passion, a delight, and the framework for the understanding of the reality. The Judaism and polytheism, as well as Christianity and heathenism, are mutually exclusive: each system is the destruction for another. For instance, the knowledge of God–Creator makes impossible creation or acceptance of the philosophy, which justifies slavery, as the natural foundation of life of the society and state [suggested by Aristotle].

The theological knowledge of the Hebrew Prophets and the Christians is the monotheistic reality centered on One unrecognizable God; this reality is confirmed with the direct experience and sustained with the unambiguous prohibition to create own images of God.

The heathenism fashioned the specific model or way of reasoning, which is based upon imagination and directed to the shared artificial polytheistic theological world–construction of poets and philosophers. The Judaism and polytheism, as well as Christianity and heathenism, are mutually exclusive: each system is the destruction for another. For instance, the knowledge of God–Creator makes impossible creation or acceptance of the philosophy, which justifies slavery, as the natural foundation of life of the society and state [suggested by Aristotle].

The heathen philosophers supplemented the fantasies about the nature of their gods with the consequent inferences about the nature of the Universe or, sometimes, the assumptions about nature of the Universe were converted into the “knowledge” of the nature of gods with the methods, which almost literally coincide with the methods of painters and sculptors. In the same way as the artists, the philosophers made their images of gods/idos after likeness of the living creatures or transformed pieces of the real knowledge into the fantastic images.

The heathen philosophy has harmony of truth and invincibility of truth, and many thinkers in different times identified the fallacies of reasoning, which, in fact, are the consequences of absence of truth and inadequacy of figments of imagination to the actual life.}

For instance, – Pierre Charron (France, 1541–1603; Catholic preacher, chaplain at the royal court, and friend of Seigneur de Montaigne) points out the Aristotle’s constant self–contradiction and inability to find truth. He also assumes impossibility to accept the Pythagoras’ numbers and Plato's Republic and concept of ideas as “true coin” and refers to the knowledge, which assimilated the heathen misconceptions and composed the world of his contemporaries, as “nothing but vanity and lies” and “fantastic and villainous opinions” [Charron 214, 229–231].

Perhaps, only because of the weakened position of the papacy in Henry IV’s France Pierre Charron who dared to rebel against Aristotle [through the theological doctrines of Thomas Aquinas, Aristotle became the actual papal theologian, and therefore, the undisputed, even “sacred” authority] escaped the fate of Giordano Bruno.

For G. Watson, Plato is only “a great imaginative writer” who employed imagination to produce his philosophical concepts, and insight [the recognized source of illumination of a philosophical mind] is merely φαντασία (fantasia) [Watson 6. 208–217; qtd. 213].

The referred above opinions hold heathen philosophy and social and political utopias as the artificial world of imagination intended for entertainment and enlightenment unrestricted by the reality of existence, although it is created with the images received through sensory perception. Indeed, all philosophical speculations and theological concepts, produced within the framework of heathenism, should be considered as what they actually are: the work of arts intended to give pleasure, entertain or train; they should not be considered as the truth or implemented in the societies or other establishments of men. The ancient philosophical schools became the arena for the philosophical games, which trained imagination and molded it into the source of arts, sciences, ethics, politics, ideologies, etc.
Perhaps the destructive influence of heathen philosophy on the following generations of philosophers, politicians, and theologians might be explained with the tragic shift of the realities: the descendants accepted as the reality the philosophical games of imagination with which their ancestors amused themselves.

Yet, in all times, there were few thinkers who recognized the danger of the philosophizing imagination. For instance, Cicero (106–43 B.C.) refers to the opinions of philosophers as to “the dreams of madmen,” and describes the outpourings of theologizing poets as “absurd.” In his understanding, the Egypt mythology is “insane” and the popular beliefs [[that is the mythical–political–civil theology referred by Augustine [The City of God VI.viii–xvi]] are “a mere mass of inconsistencies sprung from ignorance” [Cicero De Natura Deorum I.xiii.34, xvi.42–43].

Now it is possible only to guess what would happen if Philo of Alexandria and his followers – Origen, Augustine, Thomas Aquinas, and other Western theologians who embraced the methods and concepts of heathen philosophy as the means to search for the true knowledge of God, took as the serious warning the Cicero’s opinion. Perhaps,

1/ the absurd assertion of the similarity between heathen interactive theology and Judaism, as well as between the Aristotle’s physical–arithmetical–astronomical–political–geometrical–zoological speculations and Christianity would never become possible

2/ political theology or the fictitious and absurd constructions, which the Cicero’s madmen produced to control the ignorant mob, would never become the focus of the Origen and Augustine’s fantasies and basis of the Aquinas’ scientia divina

3/ the West European nations would choose another way of development and heathen political theology would not enter the dreams of papal theologians

4/ the papal theologians would be able to come to the following conclusions, and, as a result, would never accept heathen philosophy as the foundation for interpretation of the Scriptures and for the official theological doctrine of the papal church of Rome:

a/ any philosophical doctrine, which intentionally supports production of the fictitious and irrational beliefs, is unable to originate true knowledge; therefore, such doctrine must be discarded as the potentially destructive misconception

b/ heathen philosophy, which originated and tolerated existence of the “inconsistencies sprung from ignorance” – according to the Cicero’s definition – as the knowledge intended for the mass population, contains the false; thus, it is destructive for any society and should not be applied as the foundation for political, social, and other systems

c/ the games of philosophizing imagination are able to produce neither true theological [[the knowledge with the highest level of complexity]] nor adequate scientific concept concerning the nature of man and the Universe [[the knowledge with the lowest level of complexity]]. Therefore, theology, philosophy, and politics must be excluded from the list of the training fields for imagination.

In conclusion, it might be said that the Greek heathen philosophy and theology not only demonstrate the unsurpassed creative potential of imagination; they also reveal the tragedy of the intellect that is imprisoned in the darkness of false assumptions but still discerns the sparkles of truth as the captives in the Plato’s cave, who accept as truth the shadows of the images [in: Plato Republic 514a–515c].

With the images–shadows of the actuality, the Greek pagan philosophers learned to create the imaginary theological worlds and make them the source and foundation of philosophy and politics. In return, the created by imagination theological assumptions become intertwined with the very fabric of human reasoning, elaborated the framework for thinking, influenced or even modified philosophy and politics, and, in the consequent cycle, became influenced by modified philosophy and the results of political decisions. Such cyclic inter–influence produced the interactive theology. The interactive theology became the fictitious theological system, which responds to development of culture and consequent changes of philosophical and political doctrines with the changes of own concepts and even own foundation; in general, its pattern of development and survival reminds the adaptation techniques of chameleon that changes its appearance according to the environment.

The brilliance of the design of the Greek heathen philosophical entertainment conceals the fact that the imaginary theological and philosophical worlds and their derivatives serve the destruction, if they are applied to the actuality of the religious, social, and political life. As the blazing flame attracts a night butterfly, they attract the mind. As the butterfly perishes in flame, the mind loses itself within the artificial worlds of imagination without the true knowledge of God, and creates the images, concepts, and strategies, which – if embodied into daily life – bring destruction instead of expected survival and prosperity.

For instance, the assumption of identity of two incompatible realities, such as the Judaic theology–monotheism and Greek pagan theology–polytheism, is a typical example how the law of destruction works. The standard pattern of destruction includes a combination of true and false assertions and an appeal to the logical reasoning: the true assumptions make all mixture verisimilar and, with the help of the classic or common logic, facilitate acceptance of the core of destruction under the mask of truth. The substitution of the false assertions for the truth inevitably either ruins the original reality itself or activates such transformation of the environment, which makes existence of the original reality impossible. Such pattern can be traced in the history of concepts of Origen and other theologians who had accepted Greek heathen philosophy and logic as the tools for creation of Christian theological knowledge and imported the practices and methods of the heathen empires in the Church and state’s policies.

An observer who wishes to evaluate without bias the inheritance of the most talented ancient Greek pagan philosophers–elaborators of imaginative reasoning should take into consideration three factors. Each factor represents the group of the consequences, which implementation of Greek pagan philosophy and especially, Aristotle’s logic had brought to mankind.

In summary, the Greek heathen philosophers

1/ accepted the human imagination as the source of theology, philosophy, and science and as the means of creation of practicable knowledge of survival [[e.g., social and political doctrines embodied into the life of societies, arrangement and functioning of the states]]

2/ created the shared world of philosophical and theological games, for instance, such as the interactive theology devised and modified by philosophers and poets; they

a/ elaborated the language – philosophical and theological terms and allowable definitions, and rules of the games – classic logic

b/ described the settings – the multi–deity world, and the rules of maintenance and preservation – termination or exclusion of the authors of concepts, which modify the foundation of the shared world – introduce new deities or change the adopted assumptions about the nature, creation, and structure of the world

c/ determined the boundaries of the admissible sets/subsystems – e.g., limited quantity of the cognizable by thought deities with the definite responsibilities for maintenance of the shared world

3/ with the philosophical games and interactive theology, they

a/ established the blueprints of the actual states, societies, political, educational, religious, and other establishments

b/ arranged the philosophical foundation for formation of the state and social structures – their philosophical notions nurtured generations of philosophers and rulers and resulted in creation and demolition of many empires, states, social, political, and religious establishments/systems

c/ developed the pattern of transformation of the theological and philosophical doctrines into the practicable knowledge for arrangement of the protective and oppressive social and state structures and for design of the morals and laws of the societies and states.

The referred above groups of activities illustrate the work of heathenism:
– at first, as the testing system, it separates the thinkers into two groups – 1/ those who adhere to the reality, live by true knowledge of God, and prepare themselves to the eternity with God, and 2/ those who escape in the artificial worlds of imagination and would fail their earthly mission
– then, as the system–terminator, it originates the destructive beliefs, which activate self–annihilation of the producers of false knowledge and those who accept the false knowledge and make it the foundation for own establishments.

As it could be inferred from the history of human thought, in all times, always two groups of thinkers existed and opposed each other in the struggle for survival:
1. the thinkers capable of discarding the unreal imaginary worlds who continued to work with the real – true – knowledge and attempted to actualize evolution–development of the establishments/systems, which accommodated their existence
2. the thinkers who escaped into the imaginary worlds and accepted the rules of the games as the reality of existence. They embodied their figments of imagination into the doctrines and ideas that became the tools of extermination and destruction of the groups, societies, and states, which harbored their production and employed them for achievement of their purposes: they actualized the anti–evolution. They also introduced the method of synthesis–assemblage of the artificial
This group of activities is based on use of imagination as the allowable tool for creation. The knowledge of the nature of man and Universe. False theological and philosophical assumptions originated the framework of anti-evolution, within which the creation of the false sciences became the actuality. The framework of anti-evolution accommodates degeneration, decay; it is directed toward non-being as the apothecosis of death—the ancient arch-evil working through madness and destruction: it begins with an attack on human values, questions the very meaning of the human ideals, values, and defies the human nature with figments of perverted imagination presented as the new truth or scientific discoveries of so-called neutral or value/ethics-free sciences [e.g., new image of man created by the value-free sciences—in Chapter 8 of The Invincible Empire]. Not many thinkers attempted to evaluate the magnitude of the consequences of value-free sciences for mankind.

The main factor, which should be taken into consideration, is the inheritance of the heathenism, especially Greek heathen philosophy, as the producer of the destructive systems of false beliefs, which ruined many empires, states, social and other establishments and harvested suffering and untimely death of their creators, subjects, followers, and opponents. The artificial imaginary world of philosophical games set up and sustained the nightmares of the culture, which equates man with animals, allows inhumane extermination of people and animals, tolerates and even demands human sacrifices and execution of different-minded thinkers.

Four catastrophic (by their consequences for mankind) events have roots in Greek heathen philosophy and theology:

1. Augustine’s leaps of imagination with such practical results as Compelle Intrare
2. Aquinas’ political theology
3. Nietzsche’s “morality,” which facilitated official recognition and practical implementation of the neo-heathenism and its embodiments, e.g., such as Nazism
4. The totalitarian states of the twentieth century (for instance, Alfredo Rocco (1875–1935, a legal expert and Minister of Justice in fascist Italy), envisioned fascism as a successor of the “organic” state founded on the Plato, Aristotle, and Machiavelli’s doctrines [Alfredo Rocco ref. in: Eatwell 180]).

From another point of view, the Greek heathen philosophy was significant for development of the pre-Christian philosophical thought, especially because of its destructive nature: it introduced such words as intelligence, truth, freedom, and reason to the lexicon of the idol-worshipping nations. Even contaminated by the polytheistic constructions and fruits of imagination, the ideals of liberty and truth, formed upon the remnants of the knowledge of God the Creator, had intensified the latent processes of destruction of the heathenism and cleared the ground for Christianity. The Greeks had prepared their world for acceptance of the New Testament: the common version of Greek language—Koinē—accommodated the original writings of the Apostles...

The substitution of Koine (Koinē—a simplified version of the classic Greek—was the common language of the Greek world composed with the nations previously conquered by Alexander of Macedonia and the nations influenced by the Greek culture (for the Hebrew language of the Old Testament reflects the universality of new religion. Similarly, the Greeks who came to seek the Lord in the last days of His earthly life demonstrate readiness of the heathen world for acceptance of Christianity (John 12:20–23).

Since [in spiritual sense], for the true Christians, there are no more national and other boundaries: there are no more Greeks and Jews, slaves by body and freemen; there is one Spirit within each and all believers and the unity with God and in God (in: Daniel 7:14; Matthew 24:14; 28:19–20; Luke 2:31–32; 24:44–47; John 12:19–23; 17; Acts 9:15; 10; 1 Corinthians 12:13; Colossians 2:8–23).

Since the very beginning, Christianity [see CHRISTIANITY] unfolds as the perfect infinite realm of perfect omnipotent God and as the comprehensive way to life and truth for all: it transcends all national, racial, and other boundaries separating men...

End of Reprint

Σ27 The επιγνωσεως—complete knowledge (in: 2 Peter 1:3)—is the state of complete—abundant—carrying consequences cognition. In Greek word επιγνωσεως—
—επι— is a particle that conveys meanings of superimposition, staying upon something, moving toward something, abundance, consequence, and causality
—γνωσεως—the derivative of γνωσεως from γνωσις, which originates cluster of words with meaning of perceiving, discerning, understanding, comprehension, cognition, knowing [including γνωσις in John 17:3, that is a derivative of Ionian/Dorian form of γνωσις].

Therefore, the synergy of επι— and γνωσεως is επιγνωσεως creates the meaning of complete—abundant—carrying consequences cognition: the state of empowering to act according to the will of God. In the context of St. Peter the Apostle text (2 Peter 1:2–3), such consequences are the act of the Divine Power bestowing upon the one, who is in the state of complete cognition, all of life and godliness—thus firstly, the power to think, speak, act according to the Truth and to accomplish the words of Truth making them the essence-fabric of own

a/ thinking
b/ actions
c/ the entire life

The one could comprehend the meaning of complete knowledge by reading the Second Epistle of St. Peter the Apostle (2 Peter 1; also mentioned by St. Paul the Apostle in: Colossians 1:10).

Complete knowledge might be explained as the state of having been empowered to think, to speak, and to work according to the will of God that is with the knowledge of the Absolute Truth Who is the Word-God, Lord Jesus Christ the Redeemer and the Savior (2 Peter 1:2–11; conf. in: John; esp. in: John 14; 15; 16; 17).
Thus, the essence of επιγνωσεως – complete knowledge of God, is manifestation of the Divine Power bestowing upon the one all of life and godliness (2 Peter 1:3–4; Colossians 1:10–23).

Επιγνωσεως reveals itself [[or might be identified]] as possession of the mental power to achieve the purposes, for the sake of which the one has been born:

- to survive, that is to preserve life of reasoning–intelligence–mind
  - by protecting it from the false knowledge, deceit, and enslaving with false religions
  - to come to the complete knowledge of the Absolute Good
  - to evolve for the next phase of existence in the eternity with God

Σ28 See
- The Absolute
- The Excellence; The First Standpoint: Establishment of the Absolute; The Second Standpoint: Perception and Understanding of the Law; Revelations of the Absolute: the Honor and Authority of the Son of God, the Word–God – in Selections_&_Reprints

129 Simplification is a peculiar mode of reasoning, which Aristotle, following the way of thought of his predecessors (starting with assumptions of two Orphic philosophers – Pythagoras and Plato), embodied into his dialectics. The Aristotle’s logic of simplification, which underlies his physical–arithmetical–mythical–dialectical “philosophy,” deification of the matter, the notion of divine origin of the state along with the notion of irrelevance of the Absolute Good for the practicable material good of “social animals”–men, became the foundation of theological, philosophical, and scientific studies. The fruits of these studies include political theology, materialistic and atheist philosophy, ethics–free sciences, destructive ideologies, and the art of propaganda [[see Note 10_1 to Comments @ The Net]]; all of them have the main indicator – shift of levels of complexity; for instance, they justify supremacy of human establishments (e.g., communities, states, nations, empires) over their creator – man.

Consequently, the human history became a series of nightmares – the chain of the artificial imaginary worlds; with each link of this chain, or the infernal circle of dehumanization, enslaving of human beings expands more and more. Among these worlds–circles are the following:

- heathen philosophy, mythology, and political theology
  - Aristotle–Aquinas’ political theology
  - destructive ideologies of Fascism, Nazism, and Communism
  - contemporary atheistic and ethics–free sciences

Aristotelian logic of simplification still is the actual basis of contemporary philosophy and science.

In the terms of systems logic, simplification is a term that refers to violation of the systems law of adequate complexity; for instance, when the complexity of consideration is not adequate to the complexity of the subject of consideration. Consequently, the mind armed with the logic of simplification is capable only of misconception: it creates false knowledge – logic of simplification is the logic of death.

Σ30 The line of most known and influential philosophizing theologians – authors of heretical doctrines–misinterpretations of the Holy Scriptures includes
- Philo of Alexandria – perverted the original Judaism conveyed by the Books of Moses, The Old Testament [Septuagint]

See analysis of their doctrines in
- Origen, Philo of Alexandria, Augustine of Hippo, Doctrine of Thomas Aquinas
- Heathen Philosophy and the Western Civilization
- Current Posts included in Selections_&_Reprints
- my book The Invincible Empire [Savitsky (2003)].

Σ31 See
- Heresy – in Selections_&_Reprints. Part 8
- Notes 485, 104, 198, 455 to Selections_&_Reprints

132 A hierarchy is an arrangement of structures/systems/realities by the levels of their complexity. In such a case, the meaning of complexity includes
  - a/ the patterns of accumulation–transformation–transmission of energy and especially, such an energy form as information
  - b/ the adequacy of the knowledge, created by a system, to complexity of the system’s environment and to complexity of the supersystem, which accommodates the system
  - c/ the energy–information potential of development and optimization
  - d/ the time–range of processes, which sustain existence and actualize destruction of the system.

See Concept of Hierarchy in Note 178 to Selections_&_Reprints

Σ33 The meaning of the power within the hierarchical systems (civilization–state–society–establishment) always is correlated with the power of coercion intended to subdue and to manipulate the material subjects (e.g., to enslave men, to accumulate wealth, to build fortresses) at the lower levels of the hierarchy.

At the lowest levels of social and political development, the highest point of coercive power is associated with the control over human body and resources, which sustain life: a human being might be executed, tortured, starved to death, chained, abused, sold as a slave, subjected to corporal or other punishment, forced to perform bodily (according to Aristotle’s definition) services, and so on – up to the full potency of evil imagination of the owner.
At the highest levels of social and political development, the coercive power encircles the free will, conscience, and freedom of choice; those who are more skilled in the art of deceit generate the greatest impact. In the most advanced establishments, the human mind is subjected to the scientifically proved brain–washing techniques since the very moment a child begins to discern the connection between his action/word and the consequences of his action/word for his body.

See
– The Power of Coercion – in Selections_&_Reprints
– Concept of slavery – Supplement 3 to Selections_&_Reprints

§34 See Works of Augustine of Hippo

§35 See The Absolute

§36 In general sense, complexity is the universality of knowledge, which sustains the entirety of processes defining life of the world. Life then, might be seen as the totality of cycles of transformations of the divine/universal energy of creation; for example, development of the mighty tree from the smallest seed (Matthew 13:31–32).

Complexity is the general setting correlated to Λόγος – the universal code of creation: increase of complexity [knowledge] signifies advancement of the evolving system toward its desirable ultimate parameters within which it will be empowered to enter the next phase of existence – eternity.

The mind increases its complexity by creating knowledge of the actuality–truth – the knowledge adequate to the actual settings and parameters, with which the mind perceives–identifies–comprehends
— the reality–world–cosmos–universe that accommodates existence of the mind
— the laws that control the reality–world–cosmos–universe that accommodates existence of the mind.

In general, the reality of the mind might be conditionally described with the following chart

<table>
<thead>
<tr>
<th>GOD THE CREATOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE WORD – ΛΟΓΟΣ</td>
</tr>
<tr>
<td>Complexity</td>
</tr>
<tr>
<td>Time ↔ Mind ↔ Space</td>
</tr>
<tr>
<td>Knowledge</td>
</tr>
<tr>
<td>World–Earth–Cosmos–Universe</td>
</tr>
</tbody>
</table>

For the mind at levels of consciousness and faculty of deliberation, complexity is the universality of knowledge, which sustains the entirety of processes defining life of the world. Life then, might be seen as the totality of cycles of transformations of the divine/universal energy of creation; for example, development of the mighty tree from the smallest seed (Matthew 13:31–32).

For the mind as for an evolving system, complexity might be envisioned as the unity of three co–related and mutually enhancing phenomena, which (the unity) sustains the abilities to will and to accomplish a particular purpose:

a/ the possession of knowledge

b/ the abilities to perceive–absorb/learn–create new knowledge

c/ the power to apply knowledge – to embody it into the structures of the matter needed for achievement of some purposes within the world composed of the structures of the matter

The ancient philosophers came to the conclusion that the world of living beings should be described in the terms of time–space–complexity–bound singularity: positions within dimensions of time and space and possession of the knowledge of life – complexity – stipulate the Past, Present, and Future of any purposeful system.

Concerning the time–space–complexity settings: this world was created by God for a specific form of life initiated and accommodated within the vortex of the energy fields, which the human mind perceives through their manifestations–settings: time, space, complexity [see also Note 92 to Selections_&_Reprints].

Within the settings, the divine energy issuing from God creates temporary structured matter, which is temporarily enabled to carry the eternal indestructible energy – the breath of God that makes the living soul of a body formed of dust (Genesis 2:7; Job 33:4).

Time and space are the temporary settings, which are not the part of the eternity: they accommodate temporary maintenance of the mind as the system evolving for the next phase of existence – the eternity.

In the terms of systems–complexity theory, time might be defined as the system, whose essence is described with the correlation among the purpose, information, complexity, and irreversibility. This correlation not only constitutes the meaning of time; it determines the range of existence and the meaning of time for any system/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 in the logical chain:

the Purpose is adequate to the irreversible Complexity of the Knowledge created by the system

the process of creation of Knowledge is irreversible

the Knowledge is created with and transmitted through the intra–system Information flow

the intra–system Information flow sustains the Cohesive Power, which maintains the Wholeness/System

the 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 matter
– that consists from the infinite multitudes of derivatives of the universal energy – systems, realities, and supercomplex chaotic realities in pursuit of the maximal potency and the state of optimum
– where each purposeful system/ality has three subsystems – the Past, the Present, and the Future. All three subsystems are formed by the energy transformation codes, by energy itself, and (at the discernible by the mind levels) by the products/results of energy transformations: energy–information and energy–information–matter
– where the law of irreversibility secures existence of the Past, Present, and Future and determines their correlation
– where information is the carrier of irreversibility, which supports continuity of existence, interconnections, and interactions among three subsystems (the Past, Present, Future)
– that accommodates any purposeful system/ality and provides the settings for realization of the universal pattern of creation for any purposeful system/ality.

See
– Notes 46, 92, 272, 486, 495, 529 to Selections & Reprints
– Introduction to the Systems Logic

\[ \Sigma 37 \] The law of adequate complexity (or adequacy) is one of the derivatives of the universal law of perfection, which controls survival of the mind.

See
– Introduction to the Systems Logic
– The Mind

\[ \Sigma 38 \] E.g., in: Sigmund Freud. Totem and Taboo, pg. 134; The Origin and Development of Psychoanalysis 260–267; Inhibitions, Symptoms and Anxiety 80; Beyond the Pleasure Principle 657; The Ego and the Id 705–707; Group Psychology and Analysis of the Ego 679, etc.

See also “Metapsychology” and Other Ideas of Sigmund Freud – Critical Analysis

\[ \Sigma 39 \] See Concept of Civilization

%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%%

References:


**********


Introductory Notes

1. During my civilizations studies, I discovered the opinions, which ascribe to ideas of Sigmund (Schlomo) Freud place in the foundation of the Western civilization or even consider Freud's assertions as the very foundation of the Western civilization. So, with my habitual attitude do not form opinion until I collect all information to support unbiased evaluation, I armed myself with all books I could find in the best libraries of the cities where I lived, and began to read works of Sigmund Freud and about Sigmund Freud.

My work moved in two directions: Freud's life (actions) and Freud's books (words). Freud's actions and the words opened for understanding the work of Freud’s mind. In the end, I read evaluation of Freud's legacy provided by different researchers.

The published works of Sigmund Freud, as well as numerous works devoted to his life and legacy, are available through libraries, Freudian societies, institutes, museums, and internet, so everyone can make own conclusion and own opinion.

This work is a fragment of A Collapsing Systems Series; it offers my opinion concerning legacy of Sigmund Freud.

2. According to the author(s) of the article Sigmund Freud @ Wikipedia, Freud’s doctrine might be a consequence of cocaine addiction. I see Freud’s assertions (as well as his experiments with a narcotic) as the consequences of apostasy: rejection of Jewish religion (Hasidic version) combined with – in Professor Jacobs’ definition – Freud’s contempt for his “Eastern Jewish roots” and “internalized Antisemitism” [Jacobs 170–176].

3. Some researchers recognize the works of Sigmund Freud as a part of the foundation of the Western civilization. The opinions concerning Freud's legacy and influence on the science and culture [referred as “incalculable” – Encyclopedia of World Biography 6:104] occupy the range from absolute intolerance to Freud and his ideas to deification of Freud and acceptance of his writings as prophetic revelations.

For instance, an educator – Diane Jonte-Pace, Professor of Religious Studies – refers to Freud as to “an architect of contemporary culture” who “sculpted” self-understanding of contemporary men and “helped to shape” the modern world [Jonte-Pace 4, 30]
– in 1981, Freud’s speculations earned new recognition as the works of “undiminished importance”; moreover, the researcher discovered that “Without metapsychology we cannot begin to think” [Arnold H. Modell qtd. in: Grubrich–Simits 104]

– a Hindu researcher perceives psychoanalysis as “very much a child of Western culture” linked with the Western philosophical tradition; he finds in Freud’s works “the echoes of Nietzsche’s ideas” and compares a psychoanalyst with a sculptor who reveals the statue concealed within the stone [Kakar 8, 10, 275]

– an European researcher evaluates Freud’s psychoanalysis as “that mental disease whose therapy it claims to be” [Karl Kraus qtd. in: Levy 31]

– some authors have found “intriguing parallels” and similarity between psychoanalysis and shamanism [[both are dealing with myths]] [e.g., Levi–Strauss ref. in: Kakar 114; Kakar 115]

– in 2003, Introduction to a book from a series of the religious studies compiled with the articles contributed by the contemporary educators asserted: “To understand our culture, we need to understand Freud... If we raise profound questions about "who we are" as cultural... gendered, embodied... psychological or spiritual beings, we find ourselves teaching Freud,” or according to Peter Gay, “We all speak Freud” [Jonte–Pace 5; Gay (1999) qtd. in: Jonte–Pace 5].

Therefore, the range of perception of Freud’s ideas by the educated public might be defined by two contradictory statements:

the foundation of the Western culture and an adequate description of the nature of man

a similarity to mental disease and shamanism (as the heathen cult)

Such diversity of opinions would make the works of Sigmund Freud a puzzling phenomenon, if do not take into consideration that the difference in opinions is based on the different knowledge frameworks within which the minds of critics of Freud’s assertions and followers of Freud’s “metapsychology” operate.

4. If to consider the Western civilization as a normal human establishment built to accommodate evolution and to achieve prosperity of human beings within some time–space settings, and if to employ the terms from Freud’s “psychic reality,” the very idea that Freud’s assertions–ideas–doctrine–analysis–whatever either could ever be a part of the norm or by any means could refer to the normal human nature may be defined [[in Freud’s terms applied to psychology]] as disease – some kind of diarrhea or stomach flu or even lethal cholera – of the civilization.

5. Sigmund Freud proclaimed that his fate is “to agitate the sleep of mankind” [Freud qtd. in: Gay ix]; Sigmund Freud assumed the right to establish a norm for mankind; he attempted to exercise the self–ascrived authority of norm–making with the purpose to elevate perversion and insanity to the rank of the foundation for the Western civilization.

6. The Sigmund Freud’s legacy is psychoanalysis elevated at the rank of “metapsychology,” through which Freud propagated

a/ an identification of religion with illusion and identification of history of mankind with neuroses

b/ the peculiar discoveries, which Freud has made in his own mind and then, ascribed to the entire human race; for instance, such as

"the universal libido" and hidden lust for parricide and incest – Freud’s own “Oedipus” complex, which he identified as the starting point of the civilization

c/ discovery of infantile sexuality and unconventional [[defined also as “highly controversial” – Encyclopedia of World Biography 6:104]] view of development of a child

7. So, the preliminary questions are

a/ who was Sigmund Freud?

b/ what is the essence of the Freud’s assertions: what, in fact, does Sigmund Freud work offer for self–cognition → development/evolution of man and for the benefit of man’s establishments, such as society, sciences, culture?

c/ what are the reasons behind popularity of Freud’s psychoanalysis among the medical professionals in the twentieth century and its continuous application by the contemporary science?

d/ why some apparently normal people willingly accept the disgrace of “Oedipus” complex, perversion, and the obsession with “universal sexuality” as the very own features? Why they allow evaluation of own conscience and consciousness with the absurd and insanity, and, moreover, by seeking remedies for mental disorder and diseases, pay money for such insult and humiliation?

8. I wrote “Metapsychology” and Other Ideas of Sigmund Freud in August, 2006. Yet all these years (until May, 2014) I hesitated to publish it, because

a/ perversions, which Sigmund Freud ascribed to the human nature and especially to infant mentality and development of a child, are not a product of unbiased scientific study: they are fruit of Freud’s imagination – heathen myths covered with medical terminology
b/ the essence of the mind that is capable of Freud’s denial of the human nature is more appalling than ancient leprosy of a body ([ancient leprosy was a disease that caused visible putrefaction of human flesh of an apparently still living human being)).

However, the time to complete my studies of the collapsing systems came; the “metapsychology” of Sigmund Freud vividly illustrates the last stage of ultimate ruin – destruction of the morality16 [[morality is the human core that defines the meaning of humanity]] according to διασφάλων patterns17, which is initiated by apostasy; so there it is.

The sign \[\text{ precedes my inferences and opinions; my notes \{\text{if placed within the main text\} are in double brackets.}

Main Assertions of Sigmund Freud and Their Evaluation

Any creation of the mind discloses the features of the mind–creator, and the personal traits of man–creator foretell the essence, potential, and destiny of his creation. The personality of Sigmund (Schlomo) Freud (1856–1939), conditions of his life, and implications of his assertions should be the first things to consider with the purpose of understanding of essence and consequences of the Freud’s works – his message, with which he intended to “agitate” the sleeping mankind.

Freud’s friend and “disciple” Hanns Sachs and other authors provide some facts, which are also confirmed in Encyclopedia of World Biography, 6:103–105; International Dictionary of Psychoanalysis, and other works. These facts allow comprehension of the basis, which formed outlook of Sigmund Freud and determined his message to sleeping mankind.

Hanns Sachs begins his book with the high praises to the “fascinating” personality of Freud – his “friend and master”; he refers to Freud as to the “lonely star” of wisdom, which outshines all the other intellectual stars and constellations, and professes his own “lack of objectivity” and “idealization” of Freud. Nevertheless, Sachs – who apparently attempts to promote the highly positive image of Freud – conveys the facts [in: Sachs 7–9, 14–16, 18–19, 21, 35, 37–38, 127–128, 133, 135–137, 140, 142–143, 148–149, 151, 153, 158–159, 164, 171–181; Freud qtd. in: Sachs 35, 140], which might sustain unbiased evaluation [from 1 to 46].

1. Freud admired Nietzsche’s “philosophy”18; the “magnificent pride” of Freud made him benevolent without compassion, and left in him “little sympathy” for the weak.

There is also some information concerning Sigmund Freud’s positive opinion of Fascist movement. For instance, Freud, upon request of one of his Italian patients, dedicated one of his books to Mussolini; he wrote the following in selected book Warum Krieg?, Why War?: “To Benito Mussolini, with respectful greetings from an old man who recognizes in you the hero of a culture. Vienna, April 26, 1933” [Merendini 879]. Well, Freud was not alone in his acceptance of fascism: according to Roger Eatwell, many Italian Jews “joined or supported the Fascist party” [Eatwell 176] in the beginning of fascist movement.

Although Freud’s name was one of the first on the Nazi proscription list and his books were publicly burned in Berlin, Freud rejected an offer of asylum in another country; he decided to stay in Austria and “run the risk.” When Germany annexed Austria, Freud spent the time playing with his dogs as he “used to play with his ring” and translating in German a book Topsy written by his “disciple” and “bodyguard” – Maria Bonaparte, the princess of Greece. The book describes “compassion and growing tenderness” of the “disciple” to one of her chow dogs, which developed cancer in the mouth [[Freud also had carcinoma in his mouth; he died after 16 years of suffering from cancer and 33 surgeries [in: Encyclopedia of World Biography 6:104; Sachs 164]]].

Only because of international pressure on the German Nazi authorities, Freud received the exit visa, yet, for a price: all his books, which were previously sent to Switzerland with an intention to save them for the posterity, were returned to Vienna to be burned, his organization was dissolved, and his assets were confiscated.

There is no such a phenomenon as benevolence without compassion. Attachment to Nietzsche’s ideas and ruthless attitude toward the weak human beings, which (sometimes, along with sentimentalization and over–emphasized compassion to dogs or other animals) became the distinctive feature of Nazi “blond beasts,” might be considered as the logical continuation of Freud’s “magnificent pride.” The combination of “magnificent pride” with contempt to the others usually disguises two features: the feeble reasoning and readiness for self–deification, which might be rooted in mental disorder identified as superiority complex.

With all his pride, lack of compassion, and pretenses to superiority, Freud was capable neither of discerning the essence of the Nietzsche’s philosophy, which Adolf Hitler later embodied into the reality of concentration camps where three Freud’s sisters died, nor understanding of its consequences.

Freud’s withdrawal from the reality discloses an inability to identify a/ the danger of situation and b/ the grave risk to his family; in general, his personal behavior illustrates the consequence of self–delusion of superiority: decay of reasoning. Theologians, who formed the Western civilization, define pride as a perverse imitation of God, and as an attempt to substitute own rules for the laws of God and to impose own rules on a society [e.g., Augustine The City of God Against the Pagans XIX.xii, vol. VI:171]. Therefore, it would be logically to assume that Freud’s behavior should comply with the pattern typical for the mental disorder, which initiates self–deification.

For instance, according to such pattern, Freud would attempt

\[
\text{a/ to elevate own ideas to the rank of religious dogma}
\]

\[
\text{b/ to establish himself as a model for the entire mankind, for instance, to impose on the entire human race own personal features}
\]

\[
\text{c/ to denigrate all other religious/philosophical/professional doctrines, which do not coincide with his assertions}
\]

2. Although Freud admitted that “psychoanalysis brings forth the worst in human nature,” he complains that the educated circles of Vienna met his psychoanalysis with “the hostile indifference” and denied any participation in his psychoanalysis. Freud ascribes the negative “bias” against his concept of libido to Antisemitism, in particular, to the common opinion that the Jewish mind is “abnormally occupied” with the sexual matters.

Consequently, Sachs asserts that the majority of the Viennese “had few and narrow intellectual interests”: they were concerned mostly with “physiological pleasures.”

In general, the Sachs’ description of the Viennese is closer to the methods of Bolshevik propaganda, which arrogantly disregards truth and disseminates lies, than to an unbiased scientific discussion. In fact, all Freud’s “psychology” is about sexuality and physiology, therefore, would the Viennese’s actual features coincide with the Sachs’ description, the Viennese would not hesitate to praise Freud similarly to Sachs. The Viennese’s aversion to Freud’s psychoanalysis seems to be a normal rejection of a
false doctrine insulting for a normal human being. Furthermore, the writings of Freud confirm that the assumption of “the psychological universality” of sexuality is indeed the foundation of his speculations. Carl Gustav Jung – the “crown prince” of psychoanalysis [in: Gay xvii] – also pointed out the Freud’s assumption of “the psychological universality” of sexuality [Jung 45].

For instance, with an assertion that sexuality has the same comprehensive sense as love, Freud coined a new term: “psychosexuality” [also, ref. and qtd. in: Wallwork 243–244].

As the matter of fact, Freud offers new interpretation of the human psychic: according to Freud, only sexuality is the foundation of the human mentality – not love, not faith, not knowledge; thus, he elevates sexuality at the place of the universal law of God – the law of love according to which the world was created and exist.

Therefore, Freud unjustifies classifies the Viennese’s aversion to his ideas as Antisemitism: his mind indeed is abnormally occupied with sexual matters to which he refers to in his works as to the “universal libido,” “psychosexuality,” etc.

So, sometimes, a play with the race issues, national pride, or Antisemitism under the slogan of fight for the scientific or other kind of common good might disguise personal ambitions, wounded “magnificent pride,” lust for the power, false doctrines, and perhaps, even the mental disorder, e.g., such as inferiority or superiority complex.

3. According to Hanns Sachs, the “homage” of Freud’s “disciples” had to be “implicit and wordless.” In another source, there is information that the meetings of the small group of Freud’s followers dubbed Wednesday Psychological Society, with which promotion of the psychoanalysis began, were conducted in “the atmosphere of the foundation of a religion... Freud himself was its new prophet” [Sigmund Freud @ Wikipedia. Biography].

Freud had “a peculiar tenderness” for his followers, who promoted psychoanalysis when it had no wide recognition, and Freud maintained the “coldly skeptical” attitude toward those who attempted to adjust psychoanalysis; those who broke away from psychoanalysis also lost Freud’s friendship. At the same time, Freud changed his assertions concerning the fundamental problems; for instance, from the assertion that repression causes anxiety to the assertion that anxiety causes repression, and from the statement that libido is transformed in neurotic anxiety to the statement that in some cases, libido is not a source of anxiety [in: Sachs 15, 129, 149–150, 152–153; Gay xvii, xxiii, xxix].

There are also other inconsistencies in his texts; for example, Freud classifies anxiety generated by fear of sexual function as hysteria; then, he asserts that fear of the loss of love should cause the same consequence in hysteria as the fear of castration causes in phobias. In the same work, he mentions danger as the source of anxiety and identifies the fear of castration as the cause of infantile animal phobia; therefore, he traces the cause of hysteria to the fear of the loss of love, not to the fear of sex as he noted before [Freud Inhibitions, Symptoms and Anxiety 4, 51, 74, 76].

According to the biographical note, after Freud withdrew his earlier statements on infantile sexuality, he “demonstrated his scientific genius when he rejected neither the data nor the theory but reformulated both” [Encyclopedia of World Biography 6:104]. This genius’ reformulating of data – does it mean that Freud’s data, on which his original assertion was founded, allow any interpretation depending on the way of structuring—organizing—composition?

Freud attributed the “great weight” to personal loyalty; he appreciated that Sachs called himself his “disciple” and preferred loyalty to “freedom of science” – in this context, Sachs linked the freedom of science with the cover for “petty ambition.”

Freud accepted his “superiority” as the established fact. To one of his “disciple,” who, according to Sachs, demonstrated “the brilliant gift of intuitive understanding,” he referred to as to those “pigs,” which are used for finding truffles, yet, which “are not allowed to touch them with their snouts.” Freud imagined himself to be a being “not in the roll of common man”; he lived in strict isolation and eventually “became practically invisible.” According to Sachs, Freud was different from “the average variety of humanity”: he was not made of “the same clay” as the others; he had “some special substance” infused into him.

With the referred in previous paragraph information provided by Sachs the Freud’s disciple, it might be concluded that Freud attempted to establish psychoanalysis as the dogma, which only he – its producer – can change. Yet, the dogma is not the feature of science – it is the feature of religion. Besides, Freud’s inconsistencies and modifications of fundamental assertions are the first sign of unsubstantiated speculations, which may have their place in dream worlds of false religions, not in science.

Usually, the symptoms of psychological disorder or mental illness include a combination of self–isolation, belief that the person is different from the rest of mankind, and pretense on invisibility accompanied with superiority complex.

Then, in theory, there is no such a phenomenon as science without freedom: any restriction of freedom of thinking and freedom to profess results of investigations and inferences culminates in stagnation and consequent degeneration of scientific communities – they become just a part of the establishments, which control the herded societies, and instead of progress, lead them to degradation inseparable from slavery.

In such a case, the term “science” describes the means of self–destruction of establishment, which is based upon slavery of the mind. Socrates is right in one thing: slavery is death of the reason, thus, the society of slaves is the society of animated corpses incapable of development.

However, without development, there is degeneration and death; there is no evolution. The scientific minds, which restricted their freedom with the matrices of thinking imposed by atheism, inheritance of the heathens, cults of teachers or other political/religious/etc. leaders and their establishments, became incapable to perceive and to comprehend God. Consequently, deprived of their source of existence, they degenerated into makers of the sciences of death, as the main products – WMD, drugs, which instead of healing bring more suffering and death, pollution of the world [e.g., Chernobyl, Fukushima], and other plagues of mankind confirm.

4. The following Freud’s expression discloses his attitude to psychoanalysis: “Psychoanalysis, unfortunately, has scarcely anything to say about beauty either” [Civilization and Its Discontents 69].

Although psychoanalysis is his own brain–child, Freud refers to it as it is some kind of a living thing, which has authority to utter opinions; in general, such a sentiment reminds respect of the ancient pagans to the Delphi oracle rather than a report of a physician concerning results of a scientific inquiry.

Another example: after an assertion that there is such a phenomenon as “an infantile sexuality” and a statement that this assertion can assure the public’s “astonishment,” Freud defines psychoanalysis as “a continued education for the overcoming of childhood–remnants” [The Origin and Development of Psychoanalysis 264, 266]. Therefore, the referred above Alain de Mijolla’s comparison of his experience of making International Dictionary of Psychoanalysis with education of children indicates acceptance of Freud’s dream world as the means of education; however, did figments of corrupted imagination ever educate – for instance, compose new knowledge, which would facilitated life of either societies or anyone?

The manner of making assertions provides an additional insight on Freud’s pattern of actions:
In general, Freud's pattern is typical for diviners that invent new religions—figments of own imagination, and furthermore, begin to follow them. Freud absorbed the practices, which the pagan priests, false prophets, and propagandists employed to disseminate their cults and to attract new believers: a/ they impress people with "revelation of divine truth"—create psychological tension and discomfort through suggestion that there is a problem—vital, yet, unknown and unanswered by people's thoughts and deeds, therefore, dangerous b/ they suggest a reaction [e.g., "astonishment"], which the public should experience and demonstrate in response to his revelation c/ they offer his psychoanalysis as the means of enlightenment ("continued education"), which would lead to some improvements or advantages, which he implies by using word "overcoming"

5. According to Sachs, the "discoverer of Oedipus complex" desired to have "powerful and successful father": Freud was disappointed with his father who was poor, who made living by trade and who shared with his son his experience to be humiliated because of being a Jew. When Freud was seven or eight years old, his father wounded him with a remark that he would never amount to anything." Freud classified these words as "a terrific mortification" to his ambitions, which hunted his dreams [in: Sachs 143–144]. Later, developing his "Oedipus' complex," Freud analyzed his conflict with his father along with the "guilt over sexual feelings that, as a boy, he'd experienced toward his own mother" [Note to Freud's Totem and Taboo in Dover edition, p. v].

Professor Janet Lieberman Jacobs — a Jewish feminist scholar, as she refers to herself—argues that the Freud's phenomenon cannot be understood without his "Jewishness" and his Antisemitism. She points out that, in his youth, Freud "reacted with disdain" and expressed "disregard" for the "Eastern European Jewry" (including his parents and grandparents) and "contempt for his Eastern Jewish roots": she ascribes to him "internalized Antisemitism." Professor Jacobs also provides an insight into Freud's own "unconscious:" Freud not only connects castration with ritual circumcision [which God established for the Jews as the sign of the covenant, and which in the beginning was performed by a father [in: Genesis 17:9–14, 23]]; he perceives the shame of own mutilation in "the "horrid" image of the inferior female body." At the same time, Freud defines the castration complex as "the deepest root of Antisemitism" [Freud qtd: in: Jacobs 174; Jacobs 170–176] again, ascribing own personal feelings to the entire society.

The details of Freud's upbringing and youth disclose the effect of Antisemitism directed at him in Vienna as well as perception of the ritual circumcision, which was performed on his body according to the Jewish covenant with God and by the authority of his biological father.

Freud's self-analysis and his writings reveal manicai obsession with hatred: he hates his father—poor, humble, and humiliated Jew whom his "assimilated" son with his self-ascribed superiority and "internalized Antisemitism" would better murder than accept, and who nevertheless, had exercised the ultimate authority over his son, which is bestowed on a father by God.

Such enormous hatred obviously would not be satisfied only with murder of one man that is only with establishment of the "Oedipus' complex" as the foundation of Freud's personal core-values; it had to be directed against God and against the human nature—creation of God.

Hence, the details provided by Sachs and Jacobs allow comprehension of Freud's convictions, which are behind the following Freud's statements:

1/ "the common man" imagines the Providence as "an enormously exalted father"

2/ "God is a father—substitute" [Freud Civilization and Its Discontent 62; A Demonological Neurosis 46].

With the referred above assertions, Freud opens for himself a possibility to transfer on God his hatred to his biological father and at the same time, demonstrates contempt of the religious part of mankind ("common man"). The hatred toward own father and toward God along with disdain of mankind defined the overall development of Freud's own "psychic reality," which includes quite revealing features:

a/ symbolism and secret conspiracy of "The Seven Rings"

b/ "magnificent pride" with the belief in own superiority

c/ intolerance to any modification of psychoanalysis

d/public—"pigs" who with their "implicit and wordless" homage worship the new aspiring idol—would—be have to carry to the sleeping mankind the "messianic message" of the "Oedipus" complex, universal libido, and satisfaction of the "economics of libido" or the pleasure principle as the only purpose of life.

6. The Freud's "messianic message" is the fruit of the murky depth of Freud's "psychic reality":

- at first, he imposed his own "Oedipus" complex on the entire human race; this imposition led him to representation of murder of the father as the beginning of "social order, moral laws and religion" [e.g., in: Freud Moses and Monotheism 78]

- then, he became his war with religion, to which he refers to as to "illusion." In his "psychoanalytic investigations," he classifies religious feelings as neurosis or other mental disorder [e.g., in: Freud The Future of Illusion 56–57; Obsessive Actions and Religious Practices 17–24].

Although Freud invented the term "Oedipus" complex for own specific kind of perversion, which includes the desire to kill his own father and to have sexual intercourse with his own mother, and although he asserts that psychoanalysis finds "the nucleus of all neuroses" in the "Oedipus" complex [Freud Totem and Taboo 134], almost all his works contain references to a father. He mentions a mother mostly as a possessor of the womb, into which neurotics desire to return, so, he would find refuge from the hostile worlds and protection from own fears. Consequently, Freud defines the man's reproductive organ as "a guarantee" that its owner "in the act of copulation" can be "once more united to his mother:" In his interpretation of the fantasies of an impotent man (affected by the fear of castration), returning of a "whole person" into his mother's womb becomes a substitute for copulation [Freud Inhibitions, Symptoms and Anxiety 69].
If to take into consideration two things: the opinion of Professor Jacobs that Freud's mother was a “typical Galician woman” who represented “the vilified Jewish order” for her son [in: Jacobs 172], and the Freud's "internalized Antisemitism," it is possible to conclude that Freud's mother definitely was not a subject of particular significance or an attraction for her son. Although Freud's mental disorders (e.g., fear of castration, acute depression, and infantilism inseparable from hatred) could originate his own desire to find refuge in his mother womb, it should be another reason – not just his lust for the mother's body – behind the Freud's decision to classify own perversion as the “Oedipus” complex, with which Freud refers to his lust for parricide and incest.

The Law of Moses forbids man to “uncover the nakedness” of any kindred (father, mother, a wife of his father, and all the others connected as blood relatives or by marriage): it is abomination and iniquity, which defiles the nation and the land; those who violate the law, shall be put to death; they are cursed. To “open nakedness” and “to lie with” a woman are the Bible's definitions for fornication. When fornication is committed with a female relative, it becomes incest. Any Jew should be cursed and cast out if he defiled himself likewise, because of incest and other abominations, with which men defile themselves, the surrounding Israel nations were exterminated (Leviticus 18:1–10; 20:11–24; Deuteronomy 27:16–26).

The story of Absalom – a son of King David who began his short-time reign with sleeping with his father's concubines (in: 2 Kings 16:21–22) – provides some insight into a particular meaning, which such abomination could have for Freud: coming into possession of woman–property of another man was the most convincing sign of irreconcilable alienation with and the father over the previous owner, which usually was accompanied either with his assassination or with his dishonorable escape. As soon as Freud's father could not afford possession with many wives, for Freud, possession of own mother could become a confirmation of triumph over his father.

7. It should be noticed that Freud misinterpreted the ancient Greek myth of Oedipus [e.g., in: Graves 1:196, 2:9–12; The Sunset Knowledge].

According to the original Greek myth, Oedipus mother locaste (the priestess of Hera and then, of Sphinx – monster sent by Hera to punish the city, which the locaste's husband ruled) was a daughter of the Sown Man.

The Sown Men or the Sparti sprang out of the earth when Cadmus sowed the teeth of the serpent; five survived Sown Men became the servants of Cadmus. The teeth of the serpent were allegory of knowledge propagated by serpent–worshipers ([the Orphics, whom the ancient Greeks – creators of the myth – initially rejected]). The Sparti were non–humans; as it could be traced from different myths, they and their offspring committed crimes against the human nature and ultimately were exterminated.

The very presence of the Sown Man (the locaste's father) had brought the plague on the city; the plague ceased after the Sown Man committed suicide, yet, his grandson Oedipus was doomed to kill his father and to marry his mother.

When the Oedipus father learned the prediction about the destiny of his son, he left newborn Oedipus to die on the mountain. A shepherd found the child and brought him to childless king of neighboring city. When the Delphi oracle told Oedipus that he was destined to parricide and incest, Oedipus fled the city where he was brought up: he did not want any harm to his parents, yet, Oedipus did not know that he is an adopted child.

During his journey, Oedipus met the traveler who insulted and threatened him; Oedipus had to kill the man to protect himself: Oedipus did not know that this man was his father. After Oedipus solved the riddle of Sphinx and freed the people from a monster, Sphinx killed herself as it was determined by the Fate. The grateful Thebeans, whose previous king, Oedipus' father, was murdered by an unknown stranger, made Oedipus their king. According to the local custom, Oedipus has to marry the king's widow locaste, who was a queen of Thebes – and Oedipus' mother.

Again, Oedipus did not know that he was born in Thebes, as well as he did not know that locaste is his mother; then, the myth is silent concerning Oedipus' sexual attraction to the older woman. According to all known versions of the myth, Oedipus committed parricide and incest unintentionally and against his own will: even a descendant of a non–human being did not wish to commit crimes against own parents, against his own – as he believed – nature.

For the ancient Greeks, the myth of Oedipus had the very deep meaning:

− at first, it asseverated fruitlessness of attempts of the mortals to avoid their destiny
− at second, it taught that only non–humans commit crimes against the human nature.

The myth of Oedipus became the part of the sacred doctrine of the ancient clan of priests–assassins who executed those whom they found guilty of a crime against gods and against the human nature and, thus, judged to be non–humans – descendants of the Sown Men or other monsters [The Sunset Knowledge].

Consequently, the term “Oedipus complex” could be applied for a definition of the unintentional crimes against humanity committed by the non–humans, not for a definition of lust for parricide and incest as the foundation of human mentality.

The Freud's misuse of the name of Oedipus with an intention to disguise the Freud's own perversion could become possible

either because of illiteracy in the Greek mythology

or intentional misinterpretation of the myth, because Freud intended to embellish and justify his perversion by ascribing it to the honored Antiquity

Whatever the actual reason is, the usage of a name of Oedipus – descendant of a non–human being – does not elevate Freud's own perversion at the rank of the ancient legacy; it discloses the abnormality of the mind, which identifies incest and parricide as the part of own nature, ascribes the same abomination to entire mankind, and covers own assertions by lies – intentional misinterpretation of the referred source, in this case, commonly known Greek myth.

8. Initially, the Freud's “Oedipus” complex became his primary fixation – abnormality, which reveals deep mental disorder: whatever the subject of his writings is, the interpretation inevitably is based on his Oedipus complex – that is on the lust for parricide and incest, which he ascribes to all and discovers in everything.

For instance, Freud asserts that the most of all what is “the highest in man,” even the civilization itself, becomes possible only because of the Oedipus complex and actual murder of the “primal father” in “the glacial epoch” [Freud Totem and Taboo 133–134; The Ego and the Id 706–707; Note to Freud's Totem and Taboo in Dover edition, p. 37].

Moreover, Freud evaluates religious art "more favorably" than religion, because arts reflect “the son's triumph over the father” while religion propagates submission to the father [in: Capps 11].

Eventually, Freud's fixation on the “Oedipus” complex became a domineering obsession; for instance, according to Dr. Jung, Freud was not able to accept the ideas concerning incest, which differ from his own: the divergence of view with Freud cost Jung "Freud's friendship" [Jung 58; also in: Gay xvii].

One of the Freud's works provides the comprehensive illustration of the influence of the “Oedipus” obsession on his thinking; it also reveals indiscretion inappropriate for any researcher: a researcher should not fabricate the story in attempt to make own assertions persuasive.

An American physician, who tried to influence Freud's conviction concerning the after–life (Freud was an atheist), wrote him a letter, in which he
described his compassion to “a sweet–faced dear old woman” in the dissecting room. The destiny of the old woman brought him to the point of rejection his faith; he mentions his spiritual conversation with “a voice,” which spoke to “his soul” and advised him to consider his intention to discontinue visiting the church.

Freud responded with an article, in which he publishes the results of an unsolicited psychoanalytic “investigation” [Freud A Religious Experience 58–61].

The summary of Freud’s article:
1/ the dead woman’s face roused in the American physician memory of his mother [[although Freud admitted that in the letter there is no indication concerning any connection of the dead woman with the American physician’s mother – Freud fabricates the story]]
2/ the dead woman’s “naked or on the point of being stripped” body not only reminded the physician’s mother; it “roused in him longing for his mother” caused by the “Oedipus” complex [[again, there is no indication that the physician paid attention to nakedness of the dead old woman, and there is no indication that the corpse invoked in memory of his mother – Freud fabricates the story]]
3/ the physician had the feeling of “indignation against his father”; his “desire to destroy his father” turned against God and invoked religious doubts [[again, there is neither indication that the dead woman is connected with the physician’s father nor indication that the physician ever experienced negative feelings toward his father – Freud fabricates the story]]
4/ this reaction – the feeling of indignation and desire of parricide, which Freud ascribes to the physician [[again, without any justification that the physician indeed has experienced them – Freud fabricates the story]] – is typical for a child who interprets as “ill–treatment” that what “his father does to his mother in sexual intercourse”
5/ Freud makes inference that physician experienced a hallucinatory psychosis, which resulted in a religious experience and conversion.

In particular, Freud imposes his own personality on the American physician, interprets the natural human compassion as abnormality [[It could be also because, according to Hanns Sachs, Freud had no compassion]], and without any justification ascribes to the innocent person criminal lust for parricide and incest, blasphemy, and serious mental illnesses, such as necrophilia and a hallucinatory psychosis.

The article provides evidence that allows understanding of the reasons behind the Freud’s unsolicited and free service (there is no mention that Freud received money for his “investigation”); the American physician referred to himself as “a brother physician” of Freud, begged Freud to consider his attitude toward religion “with an open mind,” shared with Freud the religious experience, and prayed God to grant Freud “faith to believe” [Freud A Religious Experience 59].

Thus, it is possible to conclude that compassion expressed by the American physician and his attempt to remind Freud of the faith wounded Freud’s “magnificent pride” and triggered the flow of dirt poured on a compassionate “brother.”

This particular case presented by Freud himself discloses not only the pattern of Freud’s thinking and his personal features; it reveals the mythical nature of Freud’s psychoanalysis, groundlessness of his “psychoanalytic investigation,” unreliability of his psychoanalytical “discoveries” and “techniques,” and danger to the society, which Freud “psychoanalysis” might inflict.

9. The works of Freud expose the actual source of Freud psycho–discoveries: Freud’s own imagination. In particular, to justify his assertions, Sigmund Freud attempts to speak in the term of different realities: he invents his own space, within which he attempts to re–create the actuality according to his perception, and then, to impose figments of own imagination onto the actual world.

In particular, Freud postulates [Totem and Taboo 134–138; Moses and Monotheism 79] that neurotics create their own psychic realities and consider them as the actual world: the reaction of neurotics toward their psychic realities is similar to the reaction of normal people towards the actual world. The psychic reality accommodates all repressed impulses, feelings, and thoughts as well as their actualization. However, that what is a psychic reality of a contemporary man, for the ancestors, was the actual world in which civilization began with the particular actual deed: “In the beginning was the deed” – “a horrible crime” of parricide; the impulse/desire/intention to kill own father (parricide) and to copulate with own mother (incest) constitute the “Oedipus” complex in which “the beginning of religion, ethics, society, and art meet” [[as soon as Freud defines parricide as “a horrible crime” and then, describes his “Oedipus” complex to entire mankind and makes it the source of religion, ethics, society, and art – the components of civilization, it means that for Freud all human beings are criminals whose civilization is built on perversion and crime]].

Alain de Mijolla (in [2001] compares his experience of making International Dictionary of Psychoanalysis with education of children. Although [[in de Mijolla’s opinion]] Freud’s concepts “endured almost unchanged,” most of “Freudian” notions (post– or para–) “are like so many living organisms,” which are “prone to modification,” and are “subject of divergent interpretations.” He mentions co–existence of contradicting ideas as confirmation that they are “provisional conceptual tools” with “ephemeral quality,” which indicate that “in psychoanalysis... everything always remains to be discovered” [de Mijolla vii].

9 Co–existence of contradicting ideas based on the same doctrine/set of assumptions is possible only if this doctrine/set of assumptions is based on figments of imagination, not on the actuality and not on truth.

10. The Alain de Mijolla’s description reveals perception of Freud’s psychoanalysis as the symbolic dream world, which might be populated with figments of imagination, or as some kind of the “open source” domain with the terms, which the participants interpret according own wishes or abilities.
The possibility of such irrational interpretation of the mental disorder with the means of lines and symbols might be explained only with the overall framework of knowledge, within which Lacan's mind operates.

An underlying assumption of these assertions conforms to the occult belief, which sustains magic: the matter (deed) is capable of creating the spirit (psyche–mind–thought), or an actual physical act of one might produce the psychic or even physical reality of the others.

For instance, medieval Catholic theologian Roger Bacon (1210~12157 ~ 1294) writes of mathematics as of the discovery of the saints in the beginning of the world and as of one of the Aristotle's essential modes of philosophy [Bacon The Opus Majus 40, 42, 45, 52, 54, 56–57, 59]. He presumes a great value of mathematics for "the divine science," which investigates "high properties" of God, places "the roots of wisdom" into the power of mathematics, and concludes with recognition of mathematics as the prior science without which "nothing magnificent" might be known in other sciences. In particular, he argues that no knowledge of heavenly things could exist without geometry, that knowledge of "things below" is impossible without knowledge of those above, and therefore, no knowledge exists without mathematics.

Lacan's ideas fueled devotion to mathematics allotted to him the place within the same "psychic reality" that accommodates thoughts of Plato, Aristotle, Roger Bacon who, with his attachment to geometry and mathematics, follows Plato and Aristotle, Friedrich Nietzsche[13], as well as Sigmund Freud himself, who according to Hanns Sachs, was the Nietzsche's admirer.

So, Freud, as heathen diviners and creators of new cults and inventors of new idolss[14], builds the imaginary worlds, which he classifies as "psychic realities" derived from the Past when, according to his understanding, the civilization began. To explain transformation of the actual world of the Past into the imaginary world – "psychic reality" of the Present, he invents "mass psyche" as "a continuity of the emotional life of mankind" and classifies the "content of the unconscious" as "a collective, universal property of mankind." He argues that the primeval phylogenetic psychic reality became the inherited property, which awaits awakening in "each fresh generation" and asserts existence of a "fundamentally established" analogy between

1. contemporary neurotics who act within their psychic realities and substitute a thought for a deed [[that is who act only by their thoughts, through the work of own imagination]]

   b/ the "primitive men" who acted within the actual world and "directly converted" their thoughts into their deeds, therefore whose "psychic realities" coincided with the actual world.

   An underlying assumption of these assertions conforms to the occult belief, which sustains magic: the matter (deed) is capable of creating the spirit (psyche–mind–thought), or an actual physical act of one might produce the psychic or even physical reality of the others.

   Freud's belief in existence of "mass psyche" and the unconscious as the collective inherited property of mankind instantly denigrates psychoanalysis to the level of a primitive heathen myth.

   Besides, Freud's analogy is "fundamentally established" only in Freud's mind: an analogy between the contemporary neurotics and primitive men does not fit elementary logic – which kind of analogy could exist between the one who acts within the actual world and the one who acts within the imaginary world of his own mind? Such analogy might be possible only if the imaginary world of neurotics did become the actual world for the entire society. Therefore, with his analogy, Freud substitutes the imaginary "psychic realities" of the persons with mental disorder for the actuality of "primitive men" – the ancestors of the present population.

   11. Freud referred to _The Interpretation of Dreams_ as to his greatest work [from the cover of Freud's _On Dreams_ by Dover]. The "personal content" of _The Interpretation of Dreams_ includes the analysis of Freud's own dreams, in particular, the dream named "Irm"s injection" [Gay xii; Sachs 142]. Self-investigation has led Freud to the following conclusions: dreams are formed by "repressed infantile sex desires" and perversions; "all persons have such ideas," because almost all have dreams and "nearly every civilized person" preserves "the infantile type of sex life." Dreams transfer an idea from the realm of possibility into "a vision of its accomplishment"; dream thoughts are the foundation for "psychological construction of the highest order" [Freud On Dreams 41, 44].

   In plain language, it means that, according to Freud,

   a/ his own personal features describe the general/universal foundation of mentality of entire mankind

   b/ the mentality of all men [[the mentality to which Freud refers to as to a "psychological construction of the highest order"] is defined by the infantile sexuality and perversion, which find accomplishment in dreams because there is no place for them when men are awake

   c/ the civilized society consists from the perverts obsessed with infantile sex desires; their infantile sexual life and the mentality are based on dreams of lust, crimes, and perversion, which they accomplish [[make their "psychic reality"] in the realm of dreams

   d/ the imaginary world of neurotics has become the actual world/reality of daily life for the entire society. This assumption might be very helpful for designers of globalization, which transforms entire mankind unified in one global entity into the impotent dreamers who live in their imagined dream world and therefore, can be easily manipulated and controlled by those with access to real – physical/material power of coercion.

   Although Freud assumes that self-investigation provides a sufficient basis for the general inferences concerning entire mankind, for an unbiased observer, assertions of a researcher who considers his own analysis of his own dreams as his greatest achievement have nothing in common with science; such assertions disclose abnormal or perverted thinking. The term "perversion" embraces all manifestations of abnormality: perversion of conscience, perversion of reasoning, perversion of imagination, sexual perversion, as well as of all the others. A pervert might not manifest sexual or other kind perversion, yet, even the hidden obsession – when a particular abnormality becomes the domineering theme of thinking and imagination – signifies self-annihilation triggered by perversion [[for instance, through incurable cancer, such as a malignant tumor in the mouth which propagates the false and...]

---

For instance [in: *International Dictionary of Psychoanalysis* 927–931],

– the article Lacan, Jaques–Marie Emilie (1901–1981) conveys information that Lacan (Lacan was French psychiatrist and psychoanalyst of Catholic upbringning, whose brother became a Benedictine monk and contributed into Lacan’s “theological knowledge”) defined Freud's "teaching" as “a refusal of any system... most commonly open to revision”; then, he published article, which "was reworking of Freudian theory," founded SFP – French Psychoanalytic Society (1953), entered new phase of his thought, in which language and symbolic prevailed over the imaginary, and began to differentiate "between (symbolic) castration, imaginary (frustration), and (real) privation, as well as symbolic father, the imaginary father, and the real father." Eventually, he developed "graph of sexuation" (1972), because for him, “an algebraic mode of writing allowed for the transmission of psychoanalysis," and presented the symbolic, imaginary and real "topologically," by the Borromean knot, in which each of three rings held two others in a circular reciprocity

– the article L and R Schemas, describes Lacan's geometrical drawings, with which he expresses his understanding of "Oedipus" complex through relations of symbolic (castration), imaginary (frustration), and (real) privation, and depicts psychosis as complete distortion of "the phallic and paternal symbolic poles... in favor of imaginary relation.”
Freud's inclination to diagnose his own "Oedipus" complex and "repressed infantile sex desires" in the entire human race illustrates such a perversion.

12. So, what in fact, is it – Freud's psychoanalysis and how Freud composed his doctrine?

According to David Bakan psychoanalysis was devised, because Freud was in despair over Antisemitism, struggled with poverty, and suffered from "acute depressions"; Freud's psychoanalysis was an attempt to heal Freud's own depression [Bakan 92].

If so, Freud attempted to heal himself by ascribing own disease to entire mankind; however, there is no possibility to heal an individual by spreading his disease over the entire world. The essence of the process of mental healing is the ascent toward optimization, not descent to degeneration; otherwise, the patient would be led into the worst condition. So, it is understandable that in the Freud's case, the method of self–healing was destined to be unsuccessful as any other endeavor based on false assumptions and miscalculation.

As soon as since his childhood Freud possessed the great ambitions, thirst for recognition of his self–ascribed superiority, and "magnificent pride," acceptance of the actuality was not possible: by all the means he had to change the actuality and to reconcile the actual world with own – as he called it – "psychic reality." Plainly speaking, as soon as Freud was not able to heal own sickness, the entire world had to become sick. Thus, Freud has to employ imagination, misinterpretation, deceptions, and lies in order to prove for himself his own success and effectiveness of his "healing" for the others: he has no choice but to elevate own obsession to the rank of absolute dogma and to conceal inefficiency of his "psychoanalytic techniques."

13. Freud's psychoanalysis has a peculiar feature. According to Freud, psychoanalysis "has taught us" that every individual possesses an unconscious apparatus, which allows interpretation of reactions and feelings of the others in spite of distortions [obviously, Freud means individual's attempts to conceal own feelings, which a psychoanalysis nevertheless, is able to decipher].

Not deeds, only impulses and feelings, which "sought evil but which were restrained from carrying it out" can be found, and only in "psychic realities," which are above of the reality for a contemporary man. "Primitive men," with their "narcissistic organization" and "mere impulses of hostility toward the father" and desire to kill him, serve as the prototype of neurosis of the contemporary patients: the analogy between the contemporary neurotics and "primitive men" is "fundamentally established." The only difference among "primitive men" of the Past and the contemporary neurotics is that actions of neurotics are inhibited, although "a piece of historic reality is also involved" – childhood with the childish impotence to convert the impulse into the action. The primitive man "is not inhibited: "the thought is directly converted into the deed" [murder of the father]; this deed [murder] began the civilization [Freud Totem and Taboo 136–138].

For justification of own assumption, Freud invents two things: general framework and methods to work within it –

1/ a "narcissistic organization" ["autoerotism"] of a "primitive man" – a criminal who actually committed parricide and incest, which Freud presents as the beginning of civilization. All contemporary men carry the primitive man's crime in the depth of the unconscious: only their "childish impotence" prevents physical parricide and incest

Although these imaginary constructions are confirmed only with Freud's own dreams and interpretation of behavior and confessions of his patients, Freud arranges them into a new version of the original sin\footnote{2} inherited by the entire human race. It means that although Freud the atheist rejects God and therefore, logically, should reject all concepts and bodies of knowledge connected with or based upon theology, he still,

a/ keeps notion of the original sin placing it into some mythical reality of the primitive glacier epoch family

b/ "fundamentally" establishes analogy between the primitive man and contemporary neurotic

c/ asserts his version of the original sin as foundation of the contemporary society

2/ "an unconscious apparatus" for deciphering and interpretation of reactions and feelings of the others. With this "apparatus," an adequately trained psychoanalyst can discern any impulse/feeling/evil thought, which he is trained–persuaded to discern. As soon as no action/deed actually exists – that is all insinuations cannot be disproved, any thought/impulse can be ascribed to man and without any confirmation, because all these thoughts and impulses exist somewhere in "psychic realities," in which they become the actuality.

Firstly, it should be noticed that according to Aristotle, the assumptions, which cannot be proved with certainty, should not be made: the observed facts must serve as evidence for the rational argument, and the plain objects of senses must illustrate the obscure objects of the intellect [Aristotle Eudemian Ethics i. v.1, 6; i.viii.15; VIII i.7; Magna Moralia i.i.21]

It means that, according to Freud, either the psychoanalyst unconsciously deciphers unconsciousness of his patients and the psychoanalyst, in fact, works with his own "psychic reality," which he imposes on the duped patient

or Freud attempts to re–invent telepathy for covering impotency of his "scientific" analysis, yet, again, phenomenon of telepathy in the time of Freud, was not recognized by the official science; so Freud works within his own "psychic reality," which is not consistent with the actuality of human existence, and definitely, does not have any similarity to science

As soon as unconsciousness cannot be identified with any material evidence, Freud's psychoanalysis does not fit definition of science, which since Aristotle's definition of scientific evidence, has been sustaining all assertions, assumptions, doctrines, theories, etc. made within the knowledge framework officially recognized as scientific knowledge and rules of its creations.

Seemingly, the psychoanalysis has the unconscious mental activity as its main subject [in theological terms, such unconscious mental activity can take place only within human soul; so, it looks like Freud is after the human soul].

The very fact of existence of the co–called "unconscious" mental activity was recognized long before Freud, yet, as of today, for the many, it remains mystery: the atheistic science is unable

a/ to confirm own assumptions concerning life of the mind, for instance, where thoughts come from, why mental disorders hunt mankind, what is the reason of insanity

b/ to offer comprehensive and convincing concept of the mind
c/ to explain its nature and functioning, to influence its development, to correct its disorders, and to heal its diseases.

In general, atheistic–materialistic psychology was and still is an imaginary construction built with unsubstantiated speculations. Freud's assertions reveal how he attempted to fill this void.
At first, Freud elevated his assertions into the rank of dogma, at the level of divine revelation; to make own assertion scientific-like verisimilitude, he covered it with the medical terms and definitions and ascribed to own presumptions the status of universal truth.

At second, Freud offered the technique of interpretation of any traceable function of the mind or evidence of the mind’s activity – thought, word, dream, and mental disorder – in accordance with his own assertions.

As the matter of fact, Freud’s “psychoanalytic techniques” do not pursue the purpose of interpretation at all: they are designed to impose Freud’s pattern of thinking onto the mental activity of any other human being and to re–fashion the patient’s mental activity after the Freud’s image. In a particular sense, Freud’s “psychoanalytic techniques” reiterate the practices of the pagan priests and diviners who created own imaginary deity, asserted this new idol–figment of their imagination as the source or at least as the center of the universe, and then, re–interpreted the entire universe to make everything compliant with their new idol.

For instance, Freud provides the following specifications of his psychoanalysis:

1/ psychoanalysis includes

   a/ “technical means” for “the widening of consciousness”

   b/ the interpretation of dreams

   c/ the evaluation of unintentional acts.

2/ the “manifest dream–content” is a “disguised surrogate for” the “latent dream–thoughts,” which – as “we [[Freud]] must assume” – are present in the unconscious. The unconscious uses symbolism, part of which is typical and identical with symbolism, which is “behind our myths and legends.” The unintentional acts express “repressed wishes and complexes,” which are hidden from the consciousness. Psychoanalysis brings the repressed from the unconscious into the consciousness and discovers that mental diseases have “sexual etiology.” The patient escapes from the actual world, in which he cannot satisfy “the erotic needs,” into mental disease – “satisfying world of fancy,” in which he finds “individual gain in pleasure” due to “regression” or return to “infantile condition of sexual life” experienced in childhood [Freud The Origin and Development of Psychoanalysis 260–263, 266–267; italic in the original].

The only problem with all these assumptions is the status, which is ascribed to them: all they must be assumed to be the truth, yet, no confirmation is given. For instance, if the consciousness deals with the “disguised surrogate” and repressed and hidden wishes and complexes, who is able to prove that

1/ all this repressed and hidden exists as the actuality of the normal mind

2/ the interpretation of all this repressed and hidden is adequate to its true meaning

3/ there is such a phenomenon as a sexual life of a child

4/ the results of “psychoanalytic investigation” is not a fantasy, figments of imagination, or lies and deceit with the purpose to extort money from patient?

Another implication: Freud portrays mental disease not only as a consequence of unsatisfied “erotic needs”; as soon as the patient finds pleasure in his mental condition, mental disease becomes the desirable substitute for normal life.

If so, what is the reason or what are the stimuli, which could sustain the normal life of societies, continued development of the current civilization, and treatment of mental disorders and insanity, if the society consisting of Freud’s patients simply can slide into own “psychic reality,” in which mental disease becomes a desirable life?

Next, if psychoanalysis is destined to educate the public concerning childhood, what is the meaning of Freud’s revelations concerning mental development of a child?

According to Freud, the act of birth is “the first great anxiety–state”; then, the natural development of a child includes the neuroses and the neuroses can be detected in “all adult neurotics without exception.” Some of fears might be modified; for instance, the fear of castration might manifest itself as a “syphilodphobia” [sic]. The first phase of development of “infantile sexuality” and “sexual life of a child” is autoeroticism, when a child finds sexual satisfaction in own body, for instance, “thumb–sucking” supplemented later by masturbation; then, the libido demands the second person “as an object.” At this stage, a child has two groups of impulses: active (sadism, or the pleasure in inflicting pain, which later finds expression in “the curiosity of knowledge”) and passive (masochism, or the pleasure in experience of pain, which later finds expression in artistic life). The sex of the object has no significant role: it is possible to “attribute to every child, without wronging him, a bit of the homosexual disposition.” The “Oedipus” complex (Freud refers to the myth of Oedipus “who kills his father and wins his mother as a wife” as to “the slightly altered presentation of the infantile wish”) defines the next phase: “It is unavoidable and quite normal” that the child makes parents “his first object–choice.” In puberty, the impulses, which define the sexual life of a child, undergo repression that makes impossible “to revivify” them; “the most important of these repressed impulses are kophrophilism [[the usual term defining this kind of insanity is coprophilia: attachment to and consuming own excrement]]], that is the pleasure in children connected with the excrements” [Freud Inhibitions, Symptoms and Anxiety 80; The Origin and Development of Psychoanalysis 264–266; also, Freud qtd. and ref. in: Strachey xxxvi; italic in the original].

The Freud’s inventory of perversions/mental illnesses, which includes autoeroticism, masturbation, sadism, masochism, homosexuality, coprophilia, and lust for parricide and incest, is not only the intimidating demonstration of degeneration of the mind capable to identify them as the “unavoidable and quite normal” development of every child. Besides, Freud obviously had no possibility to observe “all adult neurotics without exception”: his speculations are based on a handful of cases (including self–observation), and the “evidence,” which he collected from the “analyzands” and described in his works, does not corroborate his assertions.

Again, there is neither evidence nor confirmation that
1/ the Freud’s inventory of perversion defines the mandatory stages of development of a normal human being

2/ the “repression” without a possibility to “revivify” the repressed does not mask deceit – the Freud’s own perversion, which he, as usual, ascribes to entire mankind.

If to take into consideration that Freud’s norm is an impotent neurotic living by dreams, in which he actualizes his criminal and perverted desires [[e.g., parricide and incest]], the observer could infer that the social and cultural establishments, in which Freud’s “metapsychology” and analytic techniques are considered as science, have no potential of survival. “The mass insanity at the irreversible stage of self-annihilation” seems to be an adequate classification of the society, which accepts Freud’ ideas and uses the service of the medical “professionals” who consider mental disorder and perversion as the normal development of a human being, therefore, make insanity and perversion the natural features of the human race.

17. In other works, Freud elaborates the application of his “Oedipus” complex to every child and supplements his inventory of the “unavoidable and normal” with constitutional bisexuality and cannibalism. In particular, he asserts that the interplay of “constitutional bisexuality of each individual” with “Oedipus” complex and the “relative strength” of the masculine and feminine disposition result in self-identification of a boy with his mother or with his father; such self-identification determines the sexual disposition of a child. The child’s super-ego preserves the character of a father and determines development of the child and of the human race. “The bisexuality originally present in children” culminates in identification with a father: a boy develops “straightforward sexual object-cathexis toward his mother.” Then, the boy notices that father “stands in his way with his mother” and begins to experience the hostile wish to replace his father. Originally, his libido has the first – oral phase, in which cannibals exist. The developed “ego-ideal” is “the heir” of “Oedipus” complex and “the expression” of the internal impulses and changes ofthe libido; each individual has “the phylogenetic endowment” that is “his archaic heritage”: to go through the process of formation of the ego-ideal. The conflict between “the ego-ideal” and “the ego” is the reflection of the contrast between the reality and the mentality [Freud Beyond the Pleasure Principle 657; The Ego and the Id 705–707; Group Psychology and Analysis of the Ego 679].

The referred above text has three implications.

1) Concerning “constitutional bisexuality of each individual” – some philosophical and religious doctrines are focused on psychic androgyny and achievement of the ‘wholeness’ without sexual orientation.

For instance, Sudhir Kakar has found similarity among Buddhism, Vedanta, devotional theism, and Tantra: although with different practices, the followers of these doctrines “seek to overcome” sexual self-consciousness and to achieve “a non-sexual identity” similar to their androgynous deities. The Tantrics achieve this goal through identification with “the mother goddess” and realization of their unconscious femininity through its “active integration” into their psyche [Kakar 163–166; italic in the original]. Such a goal might explain the reasoning behind Tantric ritual sexual act with a woman in her three roles: mother, daughter, and sister. As the matter of fact, Tantric rituals reflect the outlook of a male who serves female deity–death, yet, attempts to preserve own manhood (contrary to “kuebos” in cults of “great goddess”). However, a notion of “a non–sexual identity” logically does not suppose existence of two or any of sexes. If “a non–sexual identity” of man is assumed to be similar to androgynous deities (e.g., Indra, Prajapati, and Shiva portrayed with the symbols of both sexes), which are able to be either “alternative androgyny” (man among men and woman among women) or “half–man, half–woman” [in: Kakar 166], it means that both logical constructions – man and his deity – still have a sexual nature/function.

Therefore, that what Sudhir Kakar identifies as “a non-sexual identity” achieved through the referred doctrines, in fact, is non–achievable as any illogical assumption is. Freud concentrates the struggle for bisexuality only on a mother as a possessor of the womb with which man seeks unification through a sexual intercourse. In Freud’s own “psychic reality,” man degenerates into an embryo without a possibility to fashion himself into an androgynous deity–like being: the Freud’s concepts reveal the last stages of degeneration at which the mind even does not have a chance to survive and to begin the process of development.

2) Freud asserts that the first stage of his “Oedipus” complex is the oral phase or cannibalism. So it looks like in Freud’s “psychic reality”

a/ the civilization begins with murder of a father, r
ape of a mother, and then, consumption of flesh of dead parents

b/ these acts constitute psychic inheritance of each child
and have to be reenacted in a process of development of each human being.

[Unfortunately, Freud did not leave the elaborate instructions for his followers:
who would be eaten first
during development of the child’s ego–ideal – a rival–father
or a sexual object–mother]]

3) Freud’s assertions and “psychic reality”
ascribed to every child disclose the mental abnormality:
Freud attempts to impose own insanity onto entire mankind

Indeed, expressing the mutual concerns of those who believe that science without unbiased and independent evidence, which proves and justifies assumptions, inferences, and hypotheses, does not exist, Ludwig Wittgenstein defines psychoanalysis as the technique of imposing interpretation, which is not a science; psychoanalysis is a mythology, a kind of persuasion, or – in Donald Levy’s interpretation – “a kind of crude religion.” As soon as psychoanalysis leads a patient to acceptance of a suggested motive as a reality, “this is not a matter of discovery, but of persuasion,” and there is no possibility to ascertain that the results of psychoanalysis are not “delusion” [Wittgenstein ref. and qtd in: Levy 2, 10–11, 18, 44; Levy 2].

Freud answers the referred above concerns simply, by identification of his critics with his mentally sick patients. He proclaimed that those who know nothing about psychoanalysis, yet, demand “scornfully” to prove correctness of results have the same “impairment of intelligence produced by emotivity,” which he – Freud – daily observes in his patients. Concerning the rejection of psychoanalytic interpretation by some patients who have no indication to parricide, incest and perversion, Freud remarks: when patients become convinced that they “may disregard the conventional restraints, they lay aside this veil of lies”; then only psychoanalyst is allowed “to formulate judgment” [Freud The Origin and Development of Psychoanalysis 262–263].
Therefore,

1/ a Freudian psychoanalyst begins with an identification of a patient as a liar with impaired intelligence whose mental disease is a consequence of sexual problems, especially, the repressed infantile sexual life.

The next task is to convince the patient that the “Oedipus” complex, sexual and other perversions along with the “universal libido” are the natural features of human nature, which every child develops as “unavoidable and quite normal.”

Consequently, the patient must be assured that there is no need to be ashamed with discovery all of them in his own unconscious; moreover, such recognition would heal the disease. After the patient succumbs to the psychoanalyst’s persuasion and confesses everything he had been offered to confess, the psychoanalyst is free to make any allegations, diagnose any perversion, and prescribe any treatment.

However, if in reality, there is no “the repressed;” and the disease is not connected with imaginary problems of infantile sexuality/Oedipus complex/constitutional bisexuality/etc. – what would be the outcome of such treatment?

Perhaps, the domination of Freud’s figments of imagination in the field of psychology contributed to the overall picture of the mental health of the population and issuing problems, such as epidemic spread of mental disorders, corruption, and crimes, which plague the contemporary societies

2/ the mankind should awake from the sleep and comprehend that it has the only grim choice

   either

   to convert into Freudism – which in fact, is a contemporary version of the heathenism,
   in particular, the cult of death accompanied with cannibalism and sodomite rites –
   and recognize perversion and neuroses as the normal development of every human being

   or

   to admit that it consists from liars with impaired development and mental disorders,
   which are consequences of the unsatisfied infantile sexuality,
   and repressed sadism/masochism spiced up with coprophilia

It seems to be a problem not only with the logical justification of Freud’s insinuations; practical implementation of the Freud’s “science” also is not complete.

For instance, if the referred above Freud’s inventory of perversions defines the sexual life and “unavoidable and quite normal” development of all children, and if all mental disorders have their origin in unsatisfied and repressed infantile sexuality and “universal libido,”

– why the Western civilization still does not recognize the Freud’s inventory of perversions as the natural manner of living and why it so stubbornly continues to identify parricide, incest and other Freud’s features [[which he does not hesitate to impose on the entire human race]] as the crimes, abnormality, abomination, and mental disorders?

– why civilized societies in the Western countries struggle to protect – at least by all the laws and morals – children from sexual life, and why pedophiles – those, for instance, who have sex with children under 16 – are tried as criminals?

It could be only one answer to these questions: in spite of all attempt to propagate Freud’s “science” and to impose Freud’s mental perversion onto human race, still there are normal people who equate Freud’s “science” with figments of delusional, perverted, and sick imagination.

18. The translator of Freud’s work [Brill] provides additional insights into Freud’s psychoanalysis:

a/ there is no “definite dividing line between normal and abnormal”

b/ certain environment might transform a normal person into neurotic

c/ an individual constantly struggles with an environment and attempts to adjust “own primitive feelings to the demands of civilization” [Freud ref. in: Brill ix].

The referred interpretation reveals some practical consequences of Freud’s theoretical speculations. For instance,

   a/ as soon as there is no fixed boundary between normal and abnormal,
   and as soon as an environment influences psychic life of an individual,

   the needs/personal features of those who possess the authority over the individual might become the meaning of norm

   b/ the authority over individuals is justified and is necessary,
   because the individuals are potential criminals with primitive feelings and repressed infantilism

   c/ the individuals whose mentality cannot be adjusted according to the demands of environment
   might be classified as “neurotics,” therefore, they should be treated as the mentally ill patients

In general, the referred assertions are consistent with Darwinism, especially, with the myth of survival of the fittest. Consciously or “unconsciously,” yet, the totalitarian states have implemented Freud’s notions into the reality: for instance, the opponents of the communist regime in the Soviet Union – so called different-minded or “dissidents” – often were diagnosed with psychiatric diseases and confined in mental institutions.

19. Freud presented his devoted “disciples” (who later composed “The Seven Rings” group) with a symbolical gift: rings with engraved semiprecious stones from Greco–Roman collection. The rings were similar to Freud’s favorite ring with a carved head of Jupiter, which Freud constantly wore; they were intended to remind to Freud’s “disciples” that they have the same “center of gravity.”
The symbolic gift of the rings discloses not only the inclination to symbolism, which usually provides a necessary framework for invention and dissemination of man-made religions, cults, and sects. Probably, in his dreams, Freud identified himself with Jupiter. Jupiter was the Roman main deity analogous to the Greek main deity – Zeus.

According to the ancient Greek myths, Zeus violated his mother Rhea and dethroned his father Chronos. The Zeus’ father Chronos castrated his father Uranus and swallowed his own new-born children to protect himself from the destiny of his father Uranus [in: Xenophanes of Colophon Fragment 12 83; Graves 1:37–39, 53, 76–79]. In some versions of the myth, Chronos and Uranus share the same fate. Therefore, self-identification with Jupiter could provide Freud with some degree of psychological comfort: at least, he was not alone in his deviancy; moreover, he imitated ancient heathen deity. It might be also probable that the term “Oedipus” complex is a substitute for the actual meaning, which parricide and incest had in Freud’s “psychic reality.”

For instance, if Freud identifies man with his reproductive organ, deprivation of the authority (e.g., through incest) and castration could be the more appropriate name for murder, and the fate of Chronos/Uranus would be more appropriate for Freud’s father as the revenge for the ritual of circumcision performed on Freud’s body. Freud could convince himself that he has something in common with Zeus–Jupiter and as a new deity, has the right to bestow on mankind a new religion – psychoanalysis/metapsychology.”

It looks like any perversion either emanates from the heathenism or uses the heathenism as the disguise.

Freud asserted psychoanalysis as a part of Western culture and as the cure for social discontent during the historical period, which in Freud's interpretation was a transition of mankind from its childhood to its maturity.

Western culture. Romain Rolland was a university professor, a Noble prize winner in literature who was brought up as Catholic, yet, denounced his religion, married a Jew, and followed “unchurched mysticism” with a particular inclination to Hindu mystics. His personal religious beliefs also suffice the Freud’s expectations: Rolland denied immortality of soul and existence of “a personal God.” Rolland’s desire to create “a dialectical ‘mystical psychoanalysis’” [in: Parsons 79–99; Kripal 214] definitely could not avert Freud as long as Rolland would serve the Freud’s purposes.

The most interesting point of the Freud–Rolland story is development of the Freud’s manifest attitude toward mysticism. If originally Freud defined mysticism as “essentially regressive, defensive, childish, and escapist,” in 1933, referring to “certain mystical practices” he proclaimed that “the therapeutic efforts of psychoanalysis have chosen a similar line of approach” [Freud New Introductory Lectures on Psychoanalysis; also qtd. in: Parsons 79, 89].

Thus, it looks like Freud fashioned his psychoanalysis in a manner of all-inclusive mixture: in the beginning he disdained mysticism as childish; in the end, when he needed to attract potential allies (e.g. Romain Rolland the mystic), he admitted similarity of his psychoanalysis—cure— for—mankind—passing—from—its—childhood—to—maturity and childish—escapist—regressive mysticism.

Many false doctrines and man—made religions and ideologies [e.g., the Orphism, heathenism, Plato–Aristotle social–political—religious utopia, atheism, Marxism, Bolshevism, Darwinism, Communism, Freudism, Nazism, Socialism, gender ideology] were produced by the corrupted and evil imagination. All of them are based upon rejection of the Only One True God the Creator; all of them attempt to prove the main fundamental for them assertion: a human being is an animal, beast of pray, just one of many animals, a piece of the soulless matter – creature of flesh, an imperfect beast that exists for the sake of reproduction of own kind and consuming of other kinds of beasts and animals, and which therefore, must be formed into the easily programmable and manageable herd and kept in strict obedience under total surveillance and control. From such an angle of consideration, Marxism, Communism, Nazism, and Freudism look especially similar, as the messages from the same department of the Inferno, which is charged with the task of annihilation of humanity.
However, devotees of false religions and false teachings come from different social and cultural layers of the societies. It means that the destiny of the mind – would it either become an apostate (or the apostate's follower) or accomplishes the purposes of evolution and ascends to God – does not depend on the outer (material) conditions of life.

For instance, there were and still are many communists, Marxists, left radicals, and offspring of wealthy groups of the society, including Jewish intelligentsia, Catholics, bankers, politicians, etc. among followers, practitioners, propagators, and supporters of Freud's ideas, and, especially among members of the open and clandestine Freudian societies. They promoted and continue to promote, applied and continue to apply the Freud's psychoanalysis, they established and maintain Freudian institutes, museums, libraries, centers – all these with the zeal of founders of a new religion sustained with the considerable grants and payments, some part of which is extracted from the mentally sick people for their psychoanalysis-based “healing service” [e.g., see articles concerning participants and supporters of Freud and Freudian movement in: International Dictionary of Psychoanalysis].

22. A human soul is expected to be the traditional domain/property of a deity in majority of the religions – heathen and monotheistic alike. If so, what is the essence of the Freud's concept of human soul, to which he refers to as to “the unconscious”?

Freud asserts that the unconscious is “made up of repressed infantile material” [Freud ref. in: Brill x] [that is according to Freud, from perversion and lust for parricide and incest accompanied with the inventory mental perversion, which Freud describes to “all” children and “all” human beings]. The content of the unconscious might be compared with “a primitive population”; its “nucleus” consists from the inherited mental formations similar to “instinct in animals,” and it accommodates “phantasy-redictions,” which originate dreams as well as the symptoms of neurological disorder [Freud The Unconscious 438–439].

In another work, Freud describes the unconscious as “the repressed” – all that is repressed is the unconscious, and admits that the source of the concept of the unconscious is the theory of repression. He defines ego as the source of repression: the ego also “can be unconscious,” and founds a new source of neuroses: “the antithesis between the organized ego” and all what has been repressed and dissociated from the ego [Freud The Ego and the Id 699; italic in the original]. In another work, Freud refers to the content of unconsciousness as to “a collective, universal property of mankind” [Freud Moses and Monotheism 79].

Freud makes the unconscious some kind of storage for the discarded and forbidden fantasies, criminal desires, and animal instincts: according to Carl Jung, Freud represents the unconscious “in a thoroughly negative light,” as “a demoniacal monster” [Jung 180–181].

The Dr. Jung's definition discloses the essence of the Freudian “metapsychology” as the meta–denigration of the human nature although Freud has no comprehensive knowledge what this nature is (e.g., see Freud's incomplete and inconsistent definitions of the “unconscious”).

That what Freud defines as “the unconscious” is a part of the human being, which determines the mind/mentality or psyche; theologians and philosophers identified it as the soul–heart–mind – the reality in which the divine energy of creation becomes thoughts of man.17

Although the portrayal of the unconscious as the collective universal property of mankind [It looks like Freud have found new definition for the world–soul18 interpreted from Freud the atheist's point of view]] is not consistent with Freud's manifest atheism, this new angle of consideration opens additional space for accommodation of his “Oedipus” complex as a “collective, universal property” of the entire mankind.

The Freud's “Oedipus” complex along with the inventory of perversions, which Freud ascribes to any child and thus, imposes on any human being, can be a “natural” part of only–human monstrous mentality: Freud's psychoanalysis is the technique of misinterpretation of human mentality and the means to besmirch and belittle the nature of man.

The unconscious is not a warehouse: there is neither “the repressed” nor a place for “the repressed” in the unconscious, which sustains the consciousness. The Freud's unconscious can be explained only as the energy entity, which sustains existence of the consciousness and creation of the thought; thus it may be atheistic definition of the human soul, which cannot have a place in official science: science works with the matter and its arrangements; soul/spirit is the energy energy non–perceivable and non-identifiable with material parameters; hence, for the atheistic–materialistic science, recognition of existence of human soul/spirit created by God may be equated with suicide.

From such – although incomplete and inconsistent with theology – point of view, the mind might be envisioned as the reality sustained by the unity of the unconscious and the conscious processes: the unity–wholeness, which define existence of the human intelligence and maintain the very existence of a human being as the living unity–wholeness of the energy, energy–information, and energy–information–matter.

From the practical/operational point of view, the mind may be seen as the threesome unity:

1/ the act of creation – origin of thoughts ↓

2/ the act of judgment of the created –
either it is in compliance with the universal law of perfection or it is not consistent with the universal law ↓

3/ either the act of embodiment of the created thought into the energy–information–matter or the act of dissolution (discarding, forgetting) of the created energy form–thought

At the very moment of creation of thought, the level of complexity–development of the mind is modified, and the mind “moves” through the next process of creation of a new thought. Hence, the mind might be described as the constantly developing supercomplex reality that contains the network of the energy fields where new energy entities–thoughts are either assimilated or dissolved. The unity–wholeness defines the nature – therefore, health – of the mind (as well as of the human intelligence); not a conflict, which is the property of the dissipating/dissolving matter.

Therefore, the Freud's assumptions concerning the divided unto fighting–repressing each other parts mind would be more suitable for description of the constant conflict of adverse physical entities in the state of constant war.

For instance, Freud asserts that [Freud The Ego and the Id 705–707; Inhibitions, Symptoms, and Anxiety 42–43; 71–72] the ego, which is in a constant conflict with the ego–ideal/super–ego, has to suppress constantly dark impulses and instincts arising from the id (the unconscious); the ego–ideal expresses all experiences of “libido in the id.” Bisexuality and the “Oedipus” complex fashion the ego. The super–ego is creation of two factors: biological and historical; the super–ego is also personification of the father. As such, the super–ego insists on suppression of sexuality, yet, regression of the libido aggravates the obsessional neuroses. Yet, behavior of the super–ego, with its “tormenting criticism” of the ego, is “perfectly intelligible”: by the means of repression, it “shuts out” the id. In a case of sexual abstinence, the ego becomes helpless because of unfulfilled sexual desire; “the surplus of unutilized libido” is commensurate with generated anxiety.

23. As soon as Freud recognizes the intelligence of the super–ego, he cannot find the proper place for the precious for him foundation of his mentality – the “Oedipus” complex. Consequently, he makes the “Oedipus” complex “the repressed,” and as such, the source of super–ego and the cause of the imaginary conflict among the structures of the mind (ego, super–ego, and id). Now, the desires of parricide and incest are banished from the
conscious—ego and trapped in the unconscious—super—ego, yet, they constantly send into the ego anxiety and fear, which become the cause of neuroses, phobias, and other mental disorders. In the Freud’s psychic reality, the ego—ideal as the highest part of the human mentality, expresses “all experiences of libido,” while the ego is helpless before sexual desires. Therefore, sexuality, indeed, becomes the universal foundation of the Freud’s mentality and sustains his belief into the sexual nature of neuroses.

The summary of Freud’s assertions referred above does not allow the slightest expectations of any intelligence in a creature, whose behavior is managed by the mind depicted as a stage for constant struggle of the conflicting parts (id, ego, super—ego), which produce—suppress the creature’s “natural universal sexuality” and at the same time, attempt to master the creature’s “natural longing” for incest and parricide.

24. Then, Freud identifies the ego as “an organization,” or the organized part of the disorganized mind—id, which intends to unify all parts of the mind. The ego has “deseexualized energy”; it is “identical with id” [Freud Inhibitions, Symptoms and Anxiety 17, 19]. In another work, Freud refers to the ego as to “reason and sanity” while the id contains the passions [The Ego and the Id 702].

If the ego is identical with the id, there is no sense to divide the mind into identical structures and make them to fight each other. Then, if the ego has “deseualized energy,” there is no logic in the constant conflict between the ego—ideal, which expresses all experiences of “libido in the id,” and the ego, which exists under the super—ego’s “tormenting criticism” because of its – the ego’s – unsuppressed sexuality. Logically, unsuppressed universal sexuality cannot have desexualized energy as well as the reason and sanity cannot be identical with passions. Therefore, the Freud’s concept of the mind is contradictory and illogical: his own mind is fixed on his own perversion, which makes him capable of seeing only libido in each mental process, and which restricts his reasoning within the imaginary world animated and governed by universal sexuality and populated with perverted and criminal desires.

25. Speaking of the purposes of human existence, Freud makes an observation concerning “human presumptuousness” in connection with the purpose of human life: “Nobody talks about the purpose of the life of animals”; the “idea of life having a purpose” belongs to religion. “As we see” the purpose of life is “the program of the pleasure principle” (that in his definition, is “an unrestricted satisfaction of every need”), which “dominates the operation of the mental apparatus from the start.”

Yet, the entire universe is against the pleasure of man: “the plan of ‘Creation” does not include the happiness of man, which (happiness) “in the reduced sense” (possible to achieve) is a problem of “the economics of the individual’s libido” [Freud Civilization and Its Discontents 63–65, 70].

Another Freud’s psychoanalytic discovery reveals that primitive races are in the stage of autoerotism or narcissism, in which “the ego impulses and the libidinous wishes cannot yet be separated from each other,” and the evolutionary stages of conception of the universe might be compared with “the stages of the libidinous evolution of the individual” [Freud Totem and Taboo 76–77].

26. The writings of Freud disclose his perception of religion of “ordinary individuals” or “all believers”: all religious doctrines are “in their psychological nature, illusions”; religion depresses the value of life, distorts “the picture of the real world,” intimidates the intelligence, and – although prevents individual neurosis – “forcibly” fixes people in “a state of psychical infantilism.” There is a hidden similarity of obsessive actions performed by people with mental disorders to the religious ceremonies performed by believers. Then, “as a rule an ordinary pious individual” performs religious ceremonies without knowledge of their meaning, and “all believers” either do not know the true reasons why they perform religious practices or other reasons, which conceal the true reasons, move into their consciousness. Religion is “universal obsessional neurosis” and only with “help” or “thanks to” psychoanalysis the meaning of obsessive actions becomes clear and their difference from religious ceremonies disappears [Freud The Future of an Illusion 56–57, Civilization and Its Discontents 71; Obsessive Actions and Religious Practices 17–24].

At first, as soon as Freud did not have a possibility to analyze “all believers” and to learn their motives, he has no foundation for his universal assertions, and for the “rule” to which he refers. Freud unjustifiably imposes on “all believers” (that is all religious population of the Earth) his own convictions and presents figments of own imagination as the universal truth discovered with his “investigation.”

At second, there is an obvious contradiction: Freud evaluates religion as an “illusion” and as “universal obsessional neurosis,” which intimidates the reasoning and distorts the reality; at the same time, he ascribes to a religion a preventive role in forming of individual neurosis. Although Freud – with all his “superiority” and an assumed role of a new benefactor of mankind – offers his psychoanalysis for enlightenment of mentally disturbed “believers” and as healing for their illusions—religious beliefs—obsessional neurosis, his inconsistent statements and obscure language flourishing with negative assertions lead to the conclusion that Freud himself has no clear picture of the phenomenon he tries to analyze and make understandable for the others.

27. Maniacal obsession with hatred to father and hatred to God became the foundation of the Freud’s outlook and, consequently, defined his purposes: denigration of the nature of man and desperate attempts to spoil and eventually eradicate traditional religion. Freud asserts: there are the “powerful deflections,” or “substitute satisfactions,” which although are illusions, prevent people from suffering; among them is “intoxicating media,” which people use “in the economics of their libido”: a toxic side of mental processes, a pathological state or mania, characterized with a condition “similar to intoxication” [Freud Civilization and Its Discontents 63–66].

Although Freud does not openly label religious beliefs as “intoxication,” he attempts to establish an implicit connection between religion and intoxication. Among the slogans, with which Bolshevik commissars covered their “red terror” and executed priests and believers in post–1917 Russia, was...
“Religion is an opiate of the masses.” If the Bolsheviks’ main advantage was not illiteracy of the masses – Russian peasants, industrial workers, and soldiers – they definitely would use Freud’s psychoanalysis as the main tool of their propaganda.

28. Specifying own religious convictions, Freud refers to himself as “an infidel Jew” [A Religious Experience 59].

If so, what is the foundation for Freud’s system of values and outlook besides atheism? Hanns Sachs portrays the center of Freud’s outlook as “fundamental dualism” and the concept of struggle and unity of the opposites [which is the central point of Marxist dialectics adopted from the Orphic doctrine and its derivative – Manichaeism]. Freud interprets the world and everything in the world as the struggle of the life-instinct and the death-instinct – “Eros and Thanatos” [in Greek mythology, Eros is a god of erotic love, Thanatos is a personification of death]. and recognizes the impulse of destruction as the innate to the civilization. Sachs also acknowledges that he prefers to use term “dualism” instead of Hegel and Marx’ “dialectics” [Sachs 135].

For original Judaism and Orthodox Christianity, dualism is unacceptable heresy. Only the heathen is able to imagine that dualism (therefore, the constant conflict) can be the core of human psychic. Freud not only imagined, he imposed own imaginary construction on entire mankind: he described a human being as an imaginary monster, a disfigured perverted creature, which has dualism as the core of its mentality, religion as delusion and mental disorder, and the only purpose of life is the pleasure to satisfy “the economics of the libido.”

Then, quite illogically, Freud pretends to heal mental disorders, which, he in his psychoanalytic fantasies already are described as the “unavoidable and quite normal” for the “psychic reality” of his version of humans: would any rationally thinking mind accept that the “unavoidable and quite normal” should be healed?

If Freud ascribes the beginning of civilization to own “Oedipus” complex, he must ascribe to such a civilization only death and destruction, which humans attempt to defeat by universal sexuality, probably, sometimes, with such results as reproduction following the return into “the mother’s womb.”

However, Hanns Sachs’ preference is understandable: after Adolf Hitler identified Marxism–Bolshevism–communism with Jewish nation and used participation of Jewish Bolshevik commissars in the bloody destruction of pre–1917 Russia in his antisemitic propaganda, Marxism began to sound as the bad language not the respectable basis for thinking of any scientist.

Regarding the Sachs’ definition of Freud’s outlook: dualism and Marxist dialectics are not the interchangeable terms. The heathenism originated dualism as well as many other false assumptions concerning the nature of the world and the nature of man. Dualism recognizes the evil as the power equal to the good; its philosophical derivative is the concept of struggle and unity of the opposites. Hegel and then, Marx perceived the struggle of the opposites as the main source of development of human societies. In spite of the numerous attempts to elevate Marxism to the rank of universal philosophy (similarly to the Freud’s “universal libido”), this doctrine, as any assertion created with/base upon Aristotelian logic – the logic of simplification provides only a narrow interpretation of the history of particular social establishments in a process of annihilation.

The Marx’ philosophical, economical, and social assumptions reflect the logic of dissipating religions, consequently, Marxist dialectics might be defined as a based on dualism method or technique of embodiment the logic of death into a particular kind of social establishments.

Freud’s dualistic outlook facilitates understanding of his obsession with universal sexuality→death and his vision of the world as the stage for the permanent struggle of life (which Freud identifies with erotism) and death. With Marxist dialectics, Freud described “psychic realities,” which appeared as the result of extermination of religion and consequent disintegration of human conscience and decay of human reasoning.

Freud’s psychoanalysis signifies the last stage of the war against humanity, which extends now to all levels of mankind universe

1/ against the human soul – false religions, ideologies and cults of death
2/ against the mind – psychoanalysis, which Freud promotes into a rank of a new religion under the name of “metapsychology,” and similar means of denigration of human mind, culture of death and perversion
3/ against man as a physical being – the societies, states, and other creations of man, which transform human beings into the beasts – products of the Darwinian evolution and then, slaughter the products of transformation with wars, concentration camps, atheistic pseudoscience, and public education, which disseminates false knowledge, therefore, death

29. Although official Marxism (in Soviet Union), as well as Nazism (in Nazi Germany), distanced themselves from Freud’s doctrine, made it forbidden, closed Freudian societies, banished Freudian books, and persecuted their followers, some practitioners and researchers attempted to establish the link between Marxism and Freudism; some even invented “Freudian Marxism.” Freud’s own attitude toward Marxism might be inferred from his statement in New Introductory Lectures on Psycho–Analysis (1933): he “did not dispute the fundamental validity of the theory, he merely considered it incomplete” [International Dictionary of Psychoanalysis 1017].

The reasons for negative position of the official Marxism toward Freudianism might be specified with example of life and works of Wilhelm Reich (born to lower-middle class Jewish family, in Vienna), communist and propagator of both doctrines – Communism and Freudism, who explained social tensions with sexuality and in fact, reduced the main Marxist concept of struggle of the working class with capitalists to a necessity of sexual revolution.

For instance, Reich, published The Function of the Orgasm, in which he describes “sexual economy focused on the power of the orgasm and genitality.” In 1928, he became a member of a communist party, and then, established the “Socialist Society of Sexual Advice and Sexual Research.” In 1929 he traveled to the USSR, where he studied the work of Vera Schmidt, a Russian teacher who applied psychoanalysis (later forbidden) to children. In his book [Reich Dialectical Materialism and Psychoanalysis, 1929], Reich argued that if the instincts are biologically conditioned, they are also susceptible to change through changes of environment and social order. In 1933, communist Reich fled Nazi Germany and settled in Sweden, which he left after the campaign of defamation, which labeled him “Jewish pornographer.” In 1939, he arrived in the USA, where he continues to publish his books. Eventually (19567 – 1957?), “nearly all” his books were burned (in incinerator, in New York) according to the court decision [Dadoun 1461–1462]. One of his wives, Anna Reich (née Pink) practiced psychoanalysis; after divorce with Reich, eventually, she also immigrated in the USA, became a member of New York psychoanalytic Society, and published works concerning pedagogical aspects of sexuality [e.g., “Zur Frage der Sexualaufklärung” (On the question of sexual enlightenment), 1929; in: Gast 1460–1461].

Therefore, Freudism deprives Marxism of its main weapon – necessity of struggle of the working class with capitalists, and therefore, foundation for pretense on the world-wide domination, asserting instead the necessity of sexual revolution as the means of pacification of the human herd.

Freud’s doctrine did not fit to Nazism, because Freudism is centered on impotent neurotic who is incapable to actualize his lust for parricide and incest and who substitutes thought for a deed and pushes his wish–fulfillment, desires, and actions into the imaginary world of own “psychic reality,” while the official ideal of Nazism is the Übermensch – superman, the symbol of the power, with which Nazi Germany planned to conquer the real world.
Furthermore, Freud populated the unconscious with “repressed infantile material,” “repressed wishes and complexes,” own “Oedipus” complex, sexual and other perversions along with the “universal libido,” which, in the antisemitic Nazi Germany were classified as exceptional corruption innate for the Jewish mentality.

Moreover, with his discoveries in the contents of the unconscious, Freud unhappily intervened with the state politics.

In the beginning of the twentieth century, it was accepted that the unconscious determines behavior. The flow of physical energy (identified with the will to power) was considered as “sexual in character” [MacIntyre 29, 32].

Then,

1/ Nietzsche asserted the meaning of the state as the deity, which is free from the morality, acts according to instincts and impulses that sprang from the unconscious, pursues own will over rights, freedom, morals, and conscience of its subjects, and develops and expands own boundaries through conflicts and wars with the surrounding nations.

2/ the Nazi ideal citizen was a clone of “splendid blond beast” who is purified from the intellect and who acts according to instincts and impulses arising from the unconscious stimulated by the new deity--state/party leader -- the Fuehrer.

Thus, the Freud's version of the unconscious was unacceptable for the official Nazi ideology, which worked on creation of the powerful army consisting of men with the unconscious, which the Fuehrer can ignite to actions [war]: Freud's impotent neurotics with infantile sexual life did not fit for the Fuehrer's purposes.

Besides, Adolf Hitler in his book Mein Kampf, speeches at Nazi party meetings, laws, and state policies already expressed his particular vision of the Jews. So, Freud's "universal" ideas became an additional argument, which was incorporated into propaganda campaign unleashed to convince the German nation, as well as all normal population of European countries, that utmost moral corruption is the property of the entire Jewry.

However, Hitler's propaganda center did not take into consideration that Nazism is not able to exist without those who are its opposite, whom it needs to consume for own survival. It means that Nazi Übermensch prepared for conquest of the world and Freud's impotent neurotic who lives and acts -- commits parricide and incest -- in his dreams are the opposite sides of the same coin, with which mankind pays for apotasy.

30. The normal human imagination has no limits; the sick imagination is confined within own imaginary world sustained with the logic of absurd -- the infernal world into which insanity attempts to imprison normal beings.

As a logical inference from the concept of all-inclusive mental disease and perversion, Freud

\[
\text{describes own "constitutional bisexuality" and own "Oedipus" complex as the natural stages of mental development of each individual} \\
\text{identifies the natural act of birth and development of a child as the stages of mental disorder} \\
\text{portrays mental disorder, criminal intentions, and perversions as the normal development of each individual} \\
\text{asserts cannibalism as the first phase of the libido} \\
\text{invents "the universal libido," which -- in accordance with Freud's dualistic outlook --} \\
\text{underlies cannibalism, parricide, incest, bisexuality,} \\
\text{and at the same time, sustains life of all beings}
\]

Freud's thinking is based on the following assumptions: eros--libido sustains life; the task of discontinuation of life is allotted to the Eros' counterpart that is to the instinct of death--Thanatos, and the world is just a stage for the constant struggle between death--Thanatos and libido--Eros [in: Sachs 136–137].

Therefore, cannibalism should be classified as the natural attribute of death--Thanatos, not as the part of libido--Eros. Probably, Freud attempts to establish some kind of fundamental principles for his “metapsychology” by unifying libido--Eros--reproduction with death--Thanatos--consumption. However, such unification erases the difference between life and death as between two struggling opposites, therefore, makes the struggle of these two opposites meaningless or impossible.

31. Another Freud's psychoanalytic discovery is that the man's reproductive organ has “the high degree of narcissistic value” and it is “a guarantee” that its owner "in the act of copulation" can be “once more united to his mother” [Freud Inhibitions, Symptoms and Anxiety 69].

The neuroses illustrates the history of the mental development of mankind; regressions to anxiety hysteria, conversion hysteria, and obsessional neuroses are regressions to the phases of human history, through which “the whole human race” went through during the Ice Age: “What are now neuroses were once phases in human condition” [Freud A Phylogenetic Fantasy: Overview of Transference Neuroses 11, 13; Letter to Ferenczi of July 12, 1915, qtd. in: Grubrich–Simitis 79].

The referred above texts confirm that for Freud, the analogy between a “primitive men” and contemporary neurotics, absence of the fixed boundary between normal and abnormal, and dependence of the human mentality on the environment are the established facts. The Freud's assertion of similarity of conception of the universe and sexual development of primitive men indeed elevates sexuality into the rank of "universal concepts," which presumably should define the mentality of the contemporary men. These statements supplement the Freud’s assertion that his Oedipus complex is the beginning of this that Freud named “civilization,” yet that, if fact, is the imaginary reality of insanity and perversion: as soon as man began the civilization with parricide and incest, and as soon as man regards his reproductive organ as a guarantee for incest, his further "development," logically, must lead to insanity.

Freud misses the only thing needed to convince mankind in its criminal origin and the neurotic and criminal Present: he cannot prove existence of Freudian psychoanalyst in the Ice Age who witnessed the incest and parricide, who then, evaluated the mental health of the whole human race, and who
then, through all the centuries, which separate the Ice Age and the Freud’s Present, transferred the results of the analysis to Freud.

Obviously, Freud would benefit from the status of a prophet capable to embrace by one thought the Past, the Present, and the Future, yet, he already defined religion as mythological view of the world. As the result, he has nothing to substantiate his vision of the Past: contrary to the Sachs’ depiction of Freud as the “lonely star” of wisdom, and despite pretense on superiority, Freud did not receive the status of new idol.

32. The danger of dissemination of the Freud’s assertions through contemporary education cannot be underestimated.

For instance, a contemporary professor of religious studies at the Santa Clara University (in Northern California) with Catholic and Jesuit orientation refers to Freud’s cannibalistic fantasies as to the “all-embracing theory of primordial murderous and cannibalistic act at the origins of culture and religion.” She notes that this act is repeated in “a ritualized “totem meal.” She describes her “pedagogical goal” as development of critical thinking of her students through defending Freud “against his detractors.” However, eventually she makes her students “to speak Freud” and finishes the course with their students “testing Freud” (despite their initial dislike and distasting of his assertions) through participation in a “Symbolic feast,” at which the students consume such “symbolic” food as “Freudian phallic pretzel sticks,” “gingerbread primal fathers ready to be consumed cannibalistically,” etc. (Jonte–Pace 21, 24, 30). Freud himself defined the ceremonial of “totem meal” as “the ceremonial repetition of the killing of the father,” from which “no one might absent himself” [Moses and Monotheism 78].

Whatever the apparent purpose is, in fact, professor Jonte–Pace reintroduces the “ritualized “totem meal” and inveigles her students into the Freudian mythical rituals.

Any participation in the rituals with cannibalistic, therefore, sacrilegious context should be repugnant for any normal human being, and especially for those who at least apparently identify themselves as Christians. Critical thinking should be developed through exercising of the faculty of deliberation, for instance, such as comparison of the observed phenomena with the purpose, ideals, norms, or other criteria significant for the mind, not through the physical participation resulting in development of tolerance and eventual acceptance – even apparently symbolical – of perversion. Such “education” unnoticeably transforms the initial normal aversion to absurd assumptions of Freud’s pseudoscience, which denigrate the human nature, into tolerance and then, acceptance: participation in the Jonte–Pace’s “symbolic feast” signifies acceptance.

I Historically, participation in a shared symbolical meal identified the members of a group, which through the symbolic rituals expressed the shared beliefs. Such common “feasts” with the shared symbolic food always manifest the shared beliefs.]

Furthermore, Jonte–Pace’s “symbolic feast,” (although it is apparently intended to express humorous perception of Freudian assertions) discloses disregard of the Apostle’s advice to avoid any participation in idol–worshiping rituals (e.g., in: 1 Corinthians 8:1–13). Even with entertainment purposes, and even an educator at the Catholic faculty should not involve students into questionable practices.

33. Dr. Carl Gustav Jung, whom Freud initially regarded as his own “son” and “crown–prince” [in: Gay xvii] and whom Freud endowed with a privilege to continue propagation of Freud’s ideas, has exercised his own “independent judgment.” The result was Dr. Jung’s rejection of “unqualified submission” to Freud; furthermore, Dr. Jung attempted to disprove the following distinctive features of Freud’s theory [Jung 45, 53–57, 138–139, 180; Freud qtd in: Jung 55]:

- a description of the unconscious “in a thoroughly negative light”
- the “assumption of sovereignty” of a body over the psyche
- recognition of bodily instinctual processes as the main factor, which determines the psychic processes
- assumption of “the psychological universality” of sexuality
- insufficiency of the original concept of libido, which Freud defines as “interest from erotic sources,” for an explanation of mental diseases
- impossibility to confirm “perverted sexual fantasies” of a child as the primary source of neurosis
- impossibility to recognize “the sexualism of neurotic fantasy” as the primary source or “aetiological significance” of psychological disorders (these fantasies signify the failure of adaptation)

Therefore, according to Dr. Jung, who initially was associated with Freud, all the basic assumptions, on which Freud built his psychoanalysis, are false:

1/ the perverted sexual fantasies are the symptom, not the primary source of psychological disorders

2/ psychology is not determined by sexuality

3/ life of the mind cannot be explained by sexuality

34. According to Dr. Jung, eventually, Freud “was forced to admit” that his concept of libido is not sufficient for an explanation of all mental diseases; psychoanalysis is only one of all possible methods, which also might not satisfy the expectations [Jung 45, 54–57].

In his work published in 1926, Freud acknowledges that after all the years of his “psychoanalytic labours,” he cannot solve the riddle “whence does neurosis come,” and what is its reason: he still is “in the dark” as he was at the beginning of his studies; in his evaluation, his own difficulty to understand “the most fundamental facts” is “almost humiliating” [Freud Inhibitions, Symptoms and Anxiety 52, 81].

The Freud’s own recognition of impotency of his reasoning and infertility of 30 years of his “psychoanalytic labours” (the first time when psychoanalysis was mentioned was the spring of 1896 [in: Gay xiii]) discloses the actual worth of his psychoanalysis/metapsychology as well as his
professional incompetence.

No one medical professional who has conscience and the sense of responsibility would dare to heal the disease he knows nothing about: “Do not cause any harm to your patient” is the main law for the medical professionals since Hippocrates (fifth century B.C.).

Then, the Freud's state of being “in the dark” could be the logical consequence of two things: absence of the sound logical concept of the nature of man, and the insufficient database for the analysis and inferences.

For instance, Freud assembled the foundation for psychoanalysis with the following cases [in: Gay xii–xiii, xv, xix, xx, xxi; Sachs 187]:

1/ “Anna O.” – woman who suffered from the mental disorder, which Freud identified with hysteria, became “the founding patient of psychoanalysis” (1895)

2/ Freud’s own dream named “Irmia's injection” became a “model” of psychoanalysis (1895)

3/ death of Freud’s father (1896) triggered self–analysis, during which Freud discovered his perversion and named it “Oedipus” complex

4/ in ten years (1905–1914), technique of psychoanalysis was developed with three cases, including five–year boy's animal phobia

5/ some authors suggest the connection between death of his daughter (1920) and the theory of death drive, which reflects the struggle between Eros and Thanatos

6/ Freud analyzed his daughter Anna [Freud also invented the “Electra complex” – the female version of his own “Oedipus” complex] who joined the Vienna Psychoanalytic society (1922) and later devoted herself to psychoanalysis of children.

Besides, all that, what Freud names “evidence” gathered through his practices, does not corroborate his “map” of the human mind.

It looks like all Freud's assertions, which he attempts to elevate into the rank of the meta–science, are based on a handful of cases, not on the representative studies.

At the same time, Freud admitted his own state of being “in the dark” and insufficiency of his concept of the libido, he nevertheless, defines his psychoanalysis as “a metapsychological presentation.” He decrees the “mythological view of the world,” or psychology imposed on “the external world” to be the basis of modern religion that transforms “metaphysics into metapsychology”; as such, “metapsychology” formulates statements with the “highest degree of generalization” [Freud ref. and qtd. in: Grubrich–Simitis 85, 104; italic in the original].

Freud asserts that his psychoanalysis can produce “a complete and finished body of doctrine, like a philosophical system” and along with abnormalities can analyze the higher nature or “the ego–ideal.” Consequently, this higher nature is defined as “the heir of Oedipus complex” and identified with father [The Ego and the Id 707].

So, if psychoanalysis is built on the “evidence” collected from a handful of cases, where Freud did obtain the facts and inferences needed for “the highest degree of generalization”?

To substantiate his fantasies, Freud invented the Ice Age/glacial epoch primitive family with the authoritative, jealous, strong, wise, and brutal “primal father” who castrated some of his sons – “robs them of their manhood” – and forced other sons to autoeroticism and homosexuality. Some of the sons avoided castration and formed the brotherhood, which eventually triumphed over the father and killed him. According to Freud, this “great event of human history” not only originated narcissistic disorder; it began “the social stage of civilization”: religion, morality, and “social sense” – all of the “highest in man” began with “mastering” of the “Oedipus” complex [Freud A Phylogenetic Fantasy: Overview of the Transference Neuroses 15–20; Totem and Taboo 133–134; The Ego and the id 706–707; Freud ref. in: Grubrich–Simitis 89].

So, all that Freud is able to offer as the foundation of his “metapsychology,” which generates statements with the “highest degree of generalization,” is figment of Freud's imagination – myth.

In his last work, Freud attempts to convince his readers to “finally make up” their minds and to accept his hypothesis that “the psychical precipitates of the primeval period became inherited property,” which since exists only for “awakening,” and does not need to be repeated “in each fresh generation” [Freud Moses and Monotheism 79].

Logically, to “finally make up” the mind and to accept Freud's hypothesis demands recognition of existence of the Creator who imprinted the one–time action and its consequences into the minds of all following generations and therefore made this action the part of the entire nature.

In fact, Freud asks his readers to recognize existence of some deity for the time needed to adopt his hypothesis, and then, to discard religion, yet, to keep the acquired religious belief – the Freud's myth about the brutal “primal father” of glacial epoch family – as a new version of the original sin embedded into the nature of man.

Freud had six children, thus, his father did not castrate him – the Freud's father did not “rob” his son “of his manhood.” In accordance with his own portrayal of classical neuroses, Freud substituted own psychic reality for the actual world, and in Freud's psychic reality, castration actually had happened. Psychologically – yet, for Freud, actual – castration fashioned his “psychic reality” focused on “universal libido” and became another Freud's idee fixe, along with “Oedipus” complex and “universal libido.”

For instance, Freud describes the fear of castration as the foundation of “undefined social or moral anxiety,” as the sole reason for neurosis, as the reason of agoraphobia, animal phobias, and as an analog to the fear of death; he discerns the similarity of castration in “the daily experience of the faeces being separated from the body” [sic!] and compares the act of birth to castration of the mother “by equating the child” with a man’s reproductive organ. In the same work, he refers to the fetus as to “a completely narcissistic creature” and asserts that an impotent man (Freud considers impotency as an inhibition because of the fear of castration) fantasizes about returning into his mother’s womb and identifies his “whole person” with “his genital organ” [Inhibitions, Symptoms and Anxiety 51, 53–56, 58–59, 68–69, 73].

The meaning of the ancient ritual of circumcision could facilitate comprehension of Freud's fear of castration and a degree of its influence on his psychic reality.

Circumcision was the sign of the covenant between God and Israel: it was established for the people who have to develop into the holy nation of priests–keepers of the Law and to prepare themselves for the Messiah. Although performed on a body, it has a deep spiritual meaning: it signified superiority of the spirit over the flesh and acceptance of the authority of the Law of God by the mind, which beforehand knew neither God nor His Law. It was the "seal of righteousness," the act of faith, the matter of heart, "spiritual and not literal": the heart of man had to be "circumcised" to comprehend the Law, to cognize the love and to actualize the will of God.

After crucifixion of Lord Jesus Christ, the ritual of physical circumcision lost its meaning as the sign of the covenant between God and man: the Spirit and faith provide the hope of righteousness for those who are the temple of living God [in: Romans 2:11–29, 4:11–13; Galatians 5:1–6; 1 Corinthians 3:16].

The Freud's atheistic mind perceives circumcision as the act of violence, as a symbolic act of castration, as the act of the rejected authority, which
nevertheless, threatens the most important function of the matter – reproduction. In the heathen antiquity, reproduction was likened to the divine power of creation: many pagan religions and cults are openly focused on phallus or at least have some phallic components.

Atheism combined with materialism222 compose the most dangerous religion, which defies the matte while rejects the Only One True God, therefore, exposes the mind to the heathen beliefs and superstitions, especially to those, which reflect or provide for the functions of the matter, for instance, such as sexual activity.

In this sense, Freud, is not an exception: circumcision, as well as castration, affects his deepest core values and undermines his most valuable life–sustaining beliefs “universal libido” that originated his psycho–sexuality → “metapsychology”.

In particular, if Freud finds analogy between castration and death, and between birth of a child and castration of a mother, it means that he identifies life as well as the “whole person” with – as he names it – “the one’s genitals.” The analogy between the birth of a child and castration of the mother also reveals that, for Freud, “constitutional bisexuality of each individual” is the natural phenomenon [Freud The Ego and the Id 705; Inhibitions, Symptoms and Anxiety 58–59, 69].

The ground for the assertion of “constitutional bisexuality of each individual” might be found in deification of sexual reproduction as the only power, which the atheistic–materialistic mind identifies with immortality: for the atheistic–materialistic mind, the notion of bisexuality provides the guarantee for the continuous reproduction, therefore, for the eternal existence.

No mind is capable of existence without explicit or implicit yet life–sustaining belief into own immortality. Whatever face this belief accepts – would it be the collective soul, the unconscious as the mutual property of mankind, the world soul, or any other phantom – the truth behind is the same: a human being was created immortal, and without knowledge of own immortality, it cannot survive.

So, with all his “magnificent pride” hatred to God and manifest atheism, Freud is not an exception.

The referred above texts allow the conclusion: for Freud, a human being is the sum of equations

\[
\text{man's reproductive organ} = \text{man's life} = \text{man's excrements}
\]

\[
\downarrow
\]

\[
\text{man's life} = \text{man's death}
\]

\[
\downarrow
\]

\[
\text{man's libido} = \text{man's death}
\]

Insanity has some physical manifestations, among which is coprophilia – abnormal attraction to and consumption of one’s own excrements. [for instance, Guy de Maupassant, who was confined in the mental institution due to insanity triggered by advanced syphilis, “ate his own excrements” [in: Laurysens 164]]. Without such an attraction, it could not be possible to identify the one’s excrements with the one’s “whole person” and to elevate these assertions into the rank of meta–science intended to describe the foundations of the human mentality.

Coprophilia is the plague of the mind obsessed with aggravated materialism, which defies the matter and the wholeness of a particular material structure–body until such a degree that attempts to preserve/reunite the products of metabolism rejected during the natural act of defecation. Generally speaking, coprophilia might be considered as the logical completion – last stage of the aggravated materialism, which also signifies the last stage of degeneration of the collapsed reasoning: insanity.

39. Freud began his career with disparagement and denigration of the nature of man – he bestowed own “Oedipus” complex onto the entire mankind and attributed the beginning of civilization to parricide and incest; he finished his life with an attempt to vilify Judaism – the religion, with which evolution of the human mind and civilization of reason began. In the work published before his death, Freud argues that Moses was an Egyptian. With the reference to a “discovery” allegedly made in the books of Hebrew Prophets, he asserts that “the Egyptian Moses was killed by the Jews and the religion he instituted abandoned”: the Moses’ “father–religion” did not accommodate “a direct expression of the murderous hatred of the father. Yet, the Levites [who were the Moses’ escort and servants he took with him from Egypt] survived [Freud Moses and Monotheism 72–74, 80]. In his last letter to Hanns Sachs (March 1939) Freud refers to publication of Moses and Monotheism as to “Quite a worthy exit” [Freud qtdn in: Sachs 183–184].

— For any unbiased mind, the absurdity of this Freud’s assertions is self–evident: he falsified and misinterpreted the Old Testament’s texts with the same easiness, with which he imposed his own criminal fantasies and his own perversity on entire mankind and misinterpreted the words and dreams of his patients.

40. Although psychoanalysis has found recognition in some professional and cultural circles of the society, Freud’s book Moses and Monotheism was met with quite definite reactions.

For instance, the opinions communicated in works of only one researcher – Peter Gay – can be arranged at the scale from a softest definition such as “disturb of peace” [Gay xxii] to terrifying by their hateful contents reference of an Anonymous Bostonian who criticizes the Freud “statement that Moses was not a Jew” and expresses his disappointment that a “renegade like” Freud could not die “without disgracing” himself and that “the Gangsters in Germany” did not put him “into a concentration camp” [Anonymous Bostonian cited in Gay’s work (qtd. in: Delaney 181)].

According to Professor Carol Delaney who perceives Freud’s Moses and Monotheism as the “key to his entire corpus,” Freud “projected” his myth of origin “from Totem and Taboo onto a bibilical canvas”; he dismissed and distorted “Jewish tradition” and “elaborated” the idea of Ernst Sellin “to fit the Oedipal schema” [Delaney 180, 187, 190, 193].

The only point of interest in this story is the motive: why Freud allowed himself to falsify the Bible’s text so openly, although he definitely could foretell the reaction of his readers: he began to write Moses and Monotheism in the beginning of 1930s, yet, kept it in secret until he reached safe–haven in London in 1938, where it was published in German, before his death [Freud died in 1939, according to his wishes – “asking his physician for a lethal dose of morphine” [in: Delaney 181; Gay xxii]].

As the matter of fact, Freud himself discloses one of the reasons: he refers to Judaism as to “father–religion,” in which there is no place for “a direct expression of the murderous hatred of the father” [Freud Moses and Monotheism 80].

Obviously, Freud would attempt to overthrow any religion, which does not accommodate his maniacal hatred to his father.

Furthermore, Professor Jacobs, who diagnosed Freud’s “internalized Antisemitism” and “explicit contempt for his Eastern Jewish roots,” argues that Freud’s “ethnic self–contempt ultimately found expression in the Oedipal drama of castration.” She also cites Freud’s description of his traveling companions – father and son who were discussing religion: Freud refers to them as to “typical” and remarks “I have enough of this rabble”; he portrays the boy as “cunning, mendacious,” yet, “kept by his adoring relatives in the belief that he is a great talent” [in: Jacobs 172–173].

Freud’s description of the boy might resemble the self–portrayal, if to take into consideration

a/ Freud’s unsubstantiated psychoanalytic “discoveries”
organized by Freud and his followers international conspiracy to promote Freud’s unsubstantiated assumptions, including his “abnormal occupation with the psychological universality” of sexuality or in Freud’s definition – “psychosexuality,” although he knew that they are not complete as the scientific doctrine should be [e.g., in: Freud Inhibitions, Symptoms and Anxiety 52, 81; Jung 45, 53–58, 138–139, 180; Freud ref. and qtd. in: Wallwork 243–244]

c/ Freud’s attempts to elevate the misconception called “psychoanalysis” into the rank of meta-science

d/ Freud’s contempt to the others along with the “magnificent pride” and belief in own superiority

e/ all other controversies surrounding Freud’s life and works [e.g., Delaney; Gay; Jacobs; Sachs].

Two inferences from the referred above:

1. Freud developed contempt and hatred to his own nation as well as toward his own family and – especially – his father; therefore, he could not reconcile himself with the special destiny of the Jews as the nation chosen by God to receive the Law and to become the holy nation – the nation of priests, which has to become the model of evolution and to define the pattern of evolution for entire mankind

2. with his “magnificent pride,” perversion, and maniacal obsession, Freud was not able to satisfy own hatred with “Oedipus” complex and murder of a father only: the entire Jewish nation and then, entire mankind have to be held responsible for Freud’s imagined and actual humiliations.

As soon as Freud had no possibilities to inflict harm physically, he – consciously or unconsciously (he knows) – contemplated psychological destruction of religion, legalization of crimes against nature (incest and parricide as a part of human mentality and as a beginning of civilization) as the common feature of entire mankind, and consequent re-shaping of the human nature according to Freud’s new religion.

Historically, the heathen perversion and abomination of the heathen religions always led to extermination of sinners and perverts (e.g., the Flood, Sodom and Gomorrah, extermination of the heathen native nations of the Promised Land).

Hence, it should be evident that the perversion, which Freud aspired to make the property of entire human race, already has become the Freud’s psychic reality – in his mind, Freud committed the most hideous crimes forbidden by the Law of God given through Moses (Exodus; Leviticus; Numbers; Deuteronomy):

he developed hatred to God
he dishonored his parents
he wanted to kill own father
he wanted to “open nakedness” of his father
and “to lie with” his father's wife – his own mother

Freud’s “magnificent pride” would not allow recognition of the authority of the Law, therefore, acceptance of his death-sentence according to the Law (e.g., in: Deuteronomy 30:15–18): entire mankind should accompany him by developing the same kind of perversion.

The summary of Freud’s writings leads to a conclusion that Freud attempts

to overthrow The Ten Commandments,
which define the normal nature of man and condition of survival of mankind
[[especially, “Honor your father and your mother,” and “you shall not kill” (Exodus 20:1–17)]]

to portray the mentality of man as the battlefield for the dreams of sexual perversion and parricide
with the reality represented by own impotence and restrictions of the environment
[[these restrictions are the laws, religious and social norms]]

to besmirch and denigrate the nature of man
by substituting the figments of Freud’s own insane imagination for the image of God

to establish own perversion as the norm and to depict own Oedipus complex as the normal way of
the mental growth and development of a human being and entire mankind
through elevating his psychoanalysis into the rank of a new “teacher,”
to assert himself as a new idol for the herd of the universally sexualized neurotics
obsessed with lust for parricide and incest and fixed at the stage of autoerotism

41. In his struggle for the world-wide recognition of his “metapsychology,” Freud identified the Law of God as the main obstacle.

Then, as soon as Sigmund Freud rose up against Moses, only original Judaism as revelation of God given through Moses might provide basis for understanding of the reasons behind Freud’s actions.

Two commandments of love – love to God and love to a neighbor (Matthew 22:36–40; Mark 12:29–34; Luke 10:25–37) – summarize the essence of the original Judaism: love is the “psychological universality” in the world defined by the Law of God.

Therefore,

1) Freud’s doctrine is incompatible with original Judaism, because
it propagates existence of the “psychological universality” of sexuality, universal libido, parricide, and incest as the foundation of human mentality

it asserts bisexuality, cannibalism, homosexuality, coprophilia, and other perversions as “unavoidable and quite normal” development of a child

it identifies man with his “genitals” and “faeces” [e.g., in: The Ego and the Id 705; Inhibitions, Symptoms and Anxiety 51–59, 69, 73]

Freud indeed attempted to establish a new religion: psychoanalysis might be classified as the imaginary construction built in likeness of the primitive heathen religions focused on death and perversion. If to compare Freudism, for instance, with the Minoan and Phoenician sodomitic rites and Orphic doctrine, the peculiar similarity can be found.

The main difference, however, is that Freudism is more advanced in a process of disparagement of a human being. For instance, if the ancient pagans aspired for the unity with the beasts and during their rites attempted achieve identification with animals, Freud identifies man with his “genitals” and “faeces.”

Therefore, the source of Sigmund Freud’s works cannot be found in Judaism, and his works have no positive connection with the religion of his ancestors. Judaism is the religion granted by God and centered on God. Freud committed double apostasy: he rejected religion and developed contempt to his own national roots; his purpose was destruction of Judaism. Hence (if, to apply the Freud’s method – to use language of physiology for description of the work of the mind), the connection of Freud’s “metapsychology” with Judaism and with his tribesmen is similar to connection of virus with the being that the virus attempts to destroy.

42. So, personal rejection of the Law of God is the first step; denigration of the Law, so it should be rejected by the others, is the second phase of the Freud’s work. The irreverent perversion of the human nature could be successful only after vilification of the Law, which stipulates the normal human nature. If the Law, which defines the nature of man and stipulates his status as one of the chosen people, becomes a myth, nothing prevents the criminal and pervert from becoming a new model for mankind. The dethronement of Moses (therefore, subsequent dethronement of God–Lawgiver and His Law) would serve the means of Freud’s self-defense, justification, and advancement.

For instance, recognition that the foundation of Judaism is a myth would facilitate recognition of his “Oedipus” complex as the common norm – who, indeed, would give the Law to insane perverts and criminals with the lust for parricide and incest?

To denigrate the Law, Freud presents Moses as an Egyptian who eventually was killed by the Jews, the Moses’ religion – as the religion of Egyptian pharaoh Amenhotep IV ([worship to sun-god]). Moses’ servants–Egyptians – as the priests loyal to their murdered master – Moses, thus attempts to undermine the importance of the act of giving the Law to the chosen nation and then, to assert the ancient Egyptian religion (heathenism, idol–worship founded on the derivatives of the Orphic doctrine and abomination to God (Deuteronomy 29:16–18))] as the source of Judaism.

From the beginning, Egypt was associated with slavery and death of the first–born sons; only by the hand of God the Exodus was accomplished and it might be interesting to recall that before the departure, the Jews “despoiled” their Egyptian masters by “borrowing” their gold and other things (Exodus 12:35–36). The association of Egypt with slavery, idol–worship, death, and dishonesty cannot be erased from the ancestral memory, conscience, and self–consciousness of any Jew. Then, if the Law of Moses is the law of the Egyptians, Judaism with its concept of the chosen nation and the guardians of the Law of God becomes nothing but a myth created by those who could not free themselves from the unbearable memories of the actual Past, thus had no choice but to create the legend, which would supplant the actuality, justify the shame of the fathers, and provide the sons with expectations of the exalted Future.

Freud “metapsychology” is subversion of The Ten Commandments and the laws of Moses, especially those, which demanded extermination of perverts and therefore, guarded survival and preservation of the normal human nature. Freud attempted to vilify Judaism for the following reasons:

1/ the foundation of Judaism, the first of two main and the greatest commandments, is love to God the Father Who loves and teaches His creation–man as father loves and teaches his son

2/ Judaism is the father–religion, which demands to love and to honor father and mother; and Judaism is the religion that demand virtue: there must not be fornicators, adulterers, and whores among the people; thus, there were no place for Freud’s psychosexuality or universal libido as the essence of human mentality

3/ if the Law given through Moses is applied for evaluation of Freud’s speculations, the Law would throw Freud’s “metapsychology” at the level of heathen insanity and identify him as an apostate who should be cast out of the chosen nation

4/ Freud’s very own “internalized Antisemitsm” and contempt to the Eastern Jews who did not accept assimilation and remain loyal to their tradition and customs.

It might be concluded that the overall life–long “progress” of Freud’s thought is consistent with the typical pattern of total ruin→complete eradication: he begins with denigration of a creation and finishes with denigration of the foundation on which life and development→evolution of a creation is possible and upon which the human civilization has evolved – religion given through Moses:

Freud began his career with disparagement and denigration of the nature of man – he bestowed own “Oedipus” complex onto mankind and attributed the beginning of civilization to parricide and incest

Freud finished his life with an attempt to vilify the religion – Judaism, with which evolution of the human mind and civilization of reason began

Freud’s “metapsychology” not only embodies the ultimate materialistic–atheistic perception of the human nature; by ascribing to the human nature cannibalism and by identifying a human being with his excrement, Freud’s reasoning illustrates how
43. Propagation of Freud’s “metapsychology” triggered the terrible consequences. Freud’s definition of human mentality as the inventory of perversions, identification of man with his reproductive organ and excrement as “the source of pleasure” [in: Freud Inhibitions, Symptoms and Anxiety, esp. 58–59, 69, 80; The Origin and Development of Psychoanalysis 264–266; Freud qtd. and ref. in: Strachey xxxvi], as well as his conspiracy to promote the fruits of his imagination all over the world through the Freud’s “strictly anonymous” group of the Seven Rings organized in 1920, in Hague, for international propagation of psychoanalysis [Sachs 153–173], became known long before Adolf Hitler’s “final solution.”

These Freud's assertions invoked the definite response of the Nazi authorities in Germany: Freud’s books were publicly burned in Berlin, and his name was one of the first in the proscription list of the Austrians. In Nazi Germany, the main fact, which has the prevalent significance, was that Freud is a Jew; therefore, Freud's own “Oedipus” complex, inclinations, and insane dreams of parricide and incest, which Freud ascribed to entire mankind, were identified as typical for the entire Jewry.

Consequently, it could not be any expectation of any compassion or mercy to the Jews, if, in the definitely antisemitic environment of the Nazi state intentionally centered on the cult of the state and personality of the Fuhrer, a Jewish scientist and internationally promoted authority in “metapsychology”

a/ asserts that all religious doctrines [obviously, including the Nazi cult of state and of the Fuhrer] are “in their psychological nature, illusions”; that religion “forcibly” fixes people in “a state of psychical infantilism,” and that religion is “universal obsessional neurosis” [Freud The Future of an Illusion 56–57; Civilization and Its Discontents 71; Obsessive Actions and Religious Practices 17–24]

b/ declares that the neuroses illustrates the history of the mental development of mankind; regressions to anxiety hysteria, conversion hysteria, and obsessional neuroses are regressions to the phases of human history through which “the whole human race” went through during the Ice Age: “What are now neuroses were once phases in human condition” [Freud A Phylogenetic Fantasy: Overview of Transference Neurones 11, 13; Letter to Fenchel of July 12, 1915, qtd. in: Grubrich–Simitis 79]

c/ in contradiction to the Nazi–promoted virtues of the blond beast/superman, portrays man as impotent neurotic living in dreams, propagates that the most of all the traits of the “the highest in man,” even the civilization itself, becomes possible only because of the “Oedipus” complex and actual murder of the “primal father” in “the glacial epoch” [Freud Totem and Taboo 133–134; The Ego and the Id 706–707; Note to Freud's Totem and Taboo in Dover edition, p. v], and ascribes to man an entire inventory of perversion starting with two main features of Freud's “Oedipus” complex – parricide and incest [e.g., in: Freud Inhibitions, Symptoms and Anxiety 80; The Origin and Development of Psychoanalysis 260–267; Beyond the Pleasure Principle 657; The Ego and the Id 705–707; Group Psychology and Analysis of the Ego 679; Freud qtd. and ref. in: Strachey xxxvi]

44. Although Freud would be the last one willing to recognize any spiritual connection of his psychoanalysis with Judaism, his followers attempt to establish Freud's connections with Jewish mysticism. So, it looks like not only the Nazis identified Freud's “metapsychology” with Jewish national features.

For instance,
- Donald Capps mentions that Freud was acquainted with Chassidic mysticism and suggests that psychoanalysis is “deeply imbedded in the Jewish mystical tradition” [Capps 9, 85]
- David Bakan refers to psychoanalysis as to a “secularized” form of Jewish mysticism and asserts that Freud had no intention to establish new religion, yet, he used existing religion for his “scientific project.” He also attempts to find similarity between Freud and Chassidic healers and ascribes origin of psychoanalytic techniques to the methods employed in Jewish mystical literature [Capps 85, 87; Bakan 92–93].

If to assume that psychoanalysis as any imaginary construction might have a connection with mysticism, the connection could be found only among the traditions, which are incompatible with Judaism, perhaps, such as Tantrism and other heathen religions.

45. There is an opinion [in: Kakar 153–156] that among many “mystical spiritual cults,” Tantra is “the most congenial to a psychoanalyst”; hence, the following similarities between Tantra and Freud's psychoanalysis are asserted:
- assumption of the “sensuous nature” of man
- similar analysis of disease
- assumption of human bisexuality
- universal sexuality, and “elemental fantasies around incest.”

In summary [in: Kripal 226], Freud’s psychoanalysis overcomes the “bonds of shame, disgust, and fear” similarly to “true Tantric fashion.”

However, practically [concerning physical rituals, which decipher/interpret symbolic contents], Tantra is more advanced than psychoanalysis [in: Kakar 159, 163, 171, 179, 183–186].

In particular,

a/ according to the Buddhist text of the fourth century, achievement of the highest perfection in the Mahayana is possible for “the adept who has sexual intercourse with his mother, his sister, and his daughter.”

The contemporary Tantrics have the choice between two traditions: the Tantric following the “right–handed” tradition performs ritual sexual intercourse only with his wife: physical incest is replaced by mental act; the left–handed tradition does not follow the rules, which permit “ritual sexual intercourse only with one’s wife” [although Freud invented the female version of his Oedipus complex (Electra complex) and accordingly analyzed mentality of his daughter Anna, he did not leave explicit instructions concerning comprehensiveness of incest in the “true Tantric fashion”]

b/ during the rituals, which are observed by those who intend to achieve the occult power quickly and to obtain the prophetic abilities, the Tantrics following the left–hand tradition cover themselves with open feces and eat them as food [Freud only identifies man with his excrements; again, he did not leave the explicit instructions, perhaps because the Western medical tradition identifies such behavior with a symptom of insanity].
c/ Tantrics consider psychic bisexuality of adults as “possible and even desirable” for achievement of “the wholeness” of the adults. [[Freud asserts bisexuality as a normal stage of child development]]

d/ Tantrics learn to create illusions and influence psychic realities of other men through manifestations of the occult power – spells and rituals causing death, immobilization, etc. [[Freud only recognizes existence of psychic realities and illusions; he left no explicit description of rituals which would confirm conversion into Freudism]]

e/ Tantrics bake bread with embers from a funeral pyre, drink from human skulls, and use human bones in their “healing” [[Freud only mentions cannibalism as the phase of the mental development]].

Although Siddur Kakar refers to Freud’s psychoanalysis to as a “very much a child of Western culture,” and some differences among the Western and Tantric traditions still do exist, it could be inferred that in a “mystical” sense, Freudism and Tantra have similarities.

For instance, both of them — Freudism and Tantra

a/ re-direct the mind toward creation of own imaginary world — psychic reality — where the mental processes might be experienced as the actual deeds

b/ recognize the psychosexuality or universal libido as the essence of human mentality, therefore, transplant the bodily function into the mind and actualize substitution of the temporal dissipating matter for the immortal spirit

c/ assume existence of psychic bisexuality of the mind, thus, propagate false assumptions concerning the human nature

d/ consider as the norm the abnormalities and perversions, which — if committed physically, by a person — are crimes and abomination in the actual world, therefore, both of them accommodate advanced stages of mental degeneration and self-annihilation of the reason

e/ classify psychological degeneration as healing; they identify the moment in which a patient surrenders his mind to the imminent insanity—degeneration as the moment of cognition of the truth of their assertions and the moment of reconciliation with the actuality.

Two key assumptions constitute the core of the human mentality in Tantra and Freudism: bisexuality and universal psychosexuality (Freud’s “universal libido”).

However, the implications of these assumptions are different:
− Freud asserts psychic bisexuality as a stage of development of human mentality, which is repressed [[therefore, although repressed, still exists]] in the adult psychic;
− Tantrics strive to achieve bisexuality of the adults as “the wholeness” similar to their androgynous deities, which possess both sexes; for instance, Indra, Prajapati, and Shiva are either “alternative androgyny,” which can be man among men and woman among women, or “half–man, half–woman”; the iconic images contain the symbols of both sexes [in: Kakar 166].

If to assume that the Western civilization is founded upon Judaism and Christianity, the assumptions of bisexuality and psychosexuality allow classification of Freudism and Tantra as the heathen doctrines incompatible with the philosophical and theological thought of the Western civilization.

For instance, man was created into the image and after likeness of God—Spirit; man was created alone and placed in the Garden of Eden to cultivate and guard it. Only after man did not find the adequate assistant among all the living creatures of the Earth, God created woman by taking the part of man’s body – woman was taken out of man. Then, man and woman were blessed and received the commandment to be fruitful, to fill the Earth, to possess the Earth, and to dominate over all the creatures (Genesis 1:26–30; 2:15–24). Hence, man could be created asexual; gender and sexual function (as the modification of the original design) could be invented to serve the procreation of a particular kind of the matter (a human body–carrier of the Spirit of its Creator) and within the particular world of the matter. If woman was created from the man’s body as the assistant of man [[flesh of man’s flesh and bone of man’s bones [in: Genesis 2:23]]] destined to accommodate the needs of procreation, normal man cannot have the mentality of woman. For man, achievement of the feminine mentality signifies degeneration (descent from the level of the whole/actualization to the level of a part/supporting foundation) inconsistent with his normal nature: the difference between man and woman at the stage of existence within the world of the matter never can be erased. After physical death, the soul [[which is immortal]]24 because it was created in the image and after likeness of God and lives by the Spirit given by God] — as the child of God — has no gender. Lord God Jesus Christ explained to Sadducees who do not believe in resurrection: those who would be resurrected after death would neither marry nor would be given in marriage; they would not be able to die because they are “equal to Angels” and “the sons of God, being sons of resurrection” (Luke 20:34–36).

Therefore,

a/ while sexuality is the normal attribute of the mortal body, sexuality cannot be the essence/core of the human mentality

b/ man’s bisexuality is the figure of imagination – phantom from an imaginary world, which is not compatible with the actuality

c/ the purpose of man is achievement of the perfection [[therefore, the wholeness and self-actualization]] by imitating God the Creator [Matthew 5:48], not by assuming femininity, which normal man is not supposed to develop.

46. The Freud’s description of the glacial epoch primitive family provides the ultimate disclosure of the source/foundation of Freud’s “meta-science”: mythological imagination. The Freud’s mythological imagination and Freud’s obvious disregard of the dignity of scientific research explain why Freud did not hesitate to organize conspiracy for worldwide propagation and recognition of his “metapsychology,” which in fact, might be equated to the primitive myth intended to take the place of religion for the herd of mentally sick criminals and perverts.

However, there is some positive legacy of Freud, although not in the same sense he could wish.

The writings and biography of Freud provide the ample data for analysis of perversion and its influence on thinking and behavior: Freud ascribes own deviancy to mankind and then, asserts his own perversion as the norm for the entire mankind. He re-interprets the history according to own vision and depicts mankind as the herd of neurotics obsessed with the lust for parricide and incest. To ascertain his delusions as the attributes of the original human nature, he inverts the myth of a glacier epoch family and ascribes to its members own fantasies, sexual desires, crimes, and fears: all his speculations are the figments of his own imagination.
At the same time, Freud institutes his psychoanalysis/“metapsychology” (unconfirmed by the generally accepted methods of scientific inquiry) as new religion or at least a new cult intended to provide the articles of faith, which cannot be doubted, and establishes his brain–child – psychoanalysis – as the utter truth similar to the divine revelation, not as a scientific assertion or theory, which can be altered or discarded if it is not adequate to the actuality. Even his closest friends and “disciples” are not allowed skepticism or disagreement: he claims his superiority and asserts himself as some kind of super–being “not in the roll of common men.”

In general, the history of psychoanalysis is typical: its pattern does not deviate from the standard pattern of invention of new religions/cults and idolization of their authors or beneficiaries.

However, there is a new element, which differentiates Freud from similar inventors, who at least, attempted to cover their delusions with a phantom of common good: Freud not only ascribes to the human nature the innate lust for parricide and incest, which transform man into a non–human without any faculty of deliberation, he portrays the referred perversity as the common norm and as the natural foundation of human psychology.

Therefore, the opinion of the researcher who identified Freud’s psychoanalysis as the mental disease, which it pretends to cure [Karl Kraus qtd. in: Levy 31], might be accepted as the most comprehensive evaluation of the Freud’s work. Freud’s case provides invaluable information for those who study perversion of human mind with the purpose to prevent their destructive influence on the mental health of the others, societies, and human establishments.

**Conclusion**

In conclusion, four facts already referred above should be taken in consideration before the final evaluation of the significance of Freud’s works, which began with his “Oedipus” complex and were completed with “Moses—the–Egyptian” assertion.

1. Freud “was forced to admit” that his concept of libido is not sufficient for an explanation of all mental diseases; psychoanalysis is only one of all possible methods, which also might not satisfy the expectations [Jung 45, 54–57]. Similarly, in his work published in 1926, Freud admits that after all the years of his “psychoanalytic labours” he cannot solve the riddle “whence does neurosis come,” and what is its reason: he still is “in the dark” as he was at the beginning of his studies. In his own words: his difficulty to understand “the most fundamental facts” is “almost humiliating” [Inhibitions, Symptoms and Anxiety 52, 81].

The Freud’s own recognition of impotency of his reasoning and infertility of 30 years of his “psychoanalytic labours” (the first time when psychoanalysis was mentioned was the spring of 1896 [Gay xiii]) discloses the actual worth of his psychoanalysis along with his “metapsychology” as well as his professional incompetence. No one medical professional who has conscience and the sense of responsibility would dare to heal the disease he knows nothing about: “Do not cause any harm to your patient” is the main law for the medical professionals since Hippocrates (fifth century B.C.).

Therefore, the observer can conclude that

“metapsychology” is developed and imposed onto patients without any consideration of the good of the patients and without any ethical values and dignity that are the inseparable properties of the normal researchers and scientists

2. Although Freud has admitted his own state of being “in the dark,” difficulty to understand “the most fundamental facts,” and insufficiency of his central concept of the libido, he nevertheless, defines his psychoanalysis as “metapsychological presentation.” He propagates the “mythological view of the world,” or psychoanalysis imposed on “the external world” as the basis of modern religion that transforms “metaphysics into metapsychology”; as such, “metapsychology” formulates statements with the “highest degree of generalization” [Freud ref. and qtd. in: Grubrich–Simitis 85, 104]. Freud asserts that his psychoanalysis can produce “a complete and finished body of doctrine, like a philosophical system” and along with abnormalities can analyze the higher nature or “the ego–ideal.” Consequently, this higher nature is defined as “the heir of Oedipus complex” and identified with father [Freud The Ego and the Id 707].

Therefore, “metapsychology” is the false man–besmearing and denigrating human nature doctrine, which is developed with mythical thinking similar to pattern of creating false man–made religions; as such, “metapsychology” is the myth similar to myths of the ancient heathens.

3. Freud misinterpreted (in fact, falsified) the ancient Greek myth of Oedipus [e.g., in: Graves 1:196, 2:9–12].

The misuse of the name of Oedipus with an intention to disguise the Freud’s own perversion could become possible either because of illiteracy in the Greek mythology or intentional misinterpretation of the myth intended to embellish and justify perversion by ascribing it to the honored Antiquity. Whatever the actual reason is, the usage of a name of Oedipus – descendant of non–human being that sprung from the teeth of serpent – does not elevate Freud’s own perversion at the rank of the ancient legacy; it discloses the abnormality of the mind, which

identifies non–human actions – incest and parricide
[[committed by a descendant of non–human against his own will]]

as the part of own nature

ascribes the same abomination to entire mankind, attributing non–humanity to human nature

Therefore, “metapsychology” signifies the advanced stage of intentional denigration of the human nature, which precedes atrocities of those who treat and slaughter human beings as humans treat and slaughter animals.

4. Freud’s speculations are based on a handful of cases (including self–observation and analysis of his offspring), and the “evidence,” which he collected from the “analyzands” and described in his works, does not corroborate his assertions. For instance, the entire body of Freud’s psychoanalysis/“metapsychology” is built on his self–observation, analysis of his daughter Anna, death of his father and daughter, and four cases – observation of the people with mental disorders cases [in: Gay xii–xiii, xv, xix, xx, xxi; Sachs 187].

Therefore, no rational foundation can be allotted to the Freud’s “metapsychology”: it cannot be recognized as a science created by an unbiased and trustworthy researcher.

In conclusion, creations of two minds – the one that ascribed to Moses use of the Egyptian “wisdom” (Philo of Alexandria226) and another that propagated “Moses–the–Egyptian” concept (Sigmund Freud) – illustrate the consequences of the false assumptions born by imagination and reasoning...
debilitated with the heathen myths and heathen philosophy. The pollution of Judaism with the Egyptian symbolism and the Greek heathen philosophy, which Philo of Alexandria revealed with his “Hellenistic Judaism,” matured into the false inconsistent and irrational doctrine, which denigrates and smears the human nature and ascribes to entire mankind insanity and non-human perversion.

The Freud’s phenomenon is the logical conclusion of the process, which Philo of Alexandria began with alteration → Hellenization/heathenization of Judaism. The writings of both (Philo and Freud) have the negative consequences for the contemporary civilization, and it is not the mere coincidence that they both attack the legacy and personality of Moses – the greatest of the Prophets through whom the Law of God was revealed to mankind:

1/ Philo of Alexandria, the philosophizing Pharisee, referred to the Books of Moses as to the collection of myths, adopted symbolism from the Egyptian priests, invented philosophical interpretation of the Holy Scriptures, and described Moses as a cosmopolitan and adept of Egyptian philosophy. Eventually, Philo established a precedent of application of human imagination to the revelations of God, and for the many, corrupted the original Judaism–religion established by God

2/ Sigmund Freud, the convinced atheist with medical training, slandered the human nature by ascribing own perversion to entire mankind and attempted to substitute his own self-image (impotent neurotic – criminal and pervert obsessed with non-human lust for parricide and incest, who lives and fulfills his wishes within own “psychic reality”/dream world) for the being created into the image and after likeness of the Perfect Almighty God.

If Philo established a precedent of application of human imagination to the revelations of God and referred to the Books of Moses as to the collection of myths, Freud expanded Philo’s love to the Egyptian symbolism until such a degree that he transformed Moses into an Egyptian, Judaism (along with its foundation – The Ten Commandments) into Egyptian religion, and Levites (priests and chief–priests) into Egyptian servants of Moses “the Egyptian.”

Instead of Judaism, Freud offered his “psychoanalysis” and the myth of glacier family with the father whose hostile actions toward his sons (including castration) resulted in homosexuality and the “Oedipus” complex. Eventually, he conspired to propagate his false science of perversion (pseudo-scientific psychoanalysis and “metapsychology”) and elevate it at the rank of the worldwide religion through the group of “The Seven Rings” and cunning plays with the members of “intellectual elite,” for instance, such as Romain Rolland.

They both – Philo of Alexandria and Sigmund Freud – attempted to denigrate the core values of mankind and undermine the faith of many, although in different aspects:
– Philo with his imagination, attempted to contaminate → subvert the theological truths of Judaism, which define the nature of man, therefore, sustain the existence of mankind
– Freud continued with elevating delusion of the perverted mind to the rank of the norm and attempted to disprove the divine nature and original good of man created in image of God and likeness.

Philo used the words of God as the myths, which can be modified by human imagination and interpreted according to the needs of man; with application of his imagination to the words of God, Philo began the process of disintegration of religion. Such disintegration would eventually lead to transformation of man into the social animal/beast – subject of manipulation and slave of the ruling elite devised after the Plato–Aristotle’s social–political–religious utopia [e.g., in: Plato Republic; Laws; Statesmen; Aristotle Politics; The Eudemian Ethics; The Economica; The Eudemian Ethics].

This process was completed by Freud with his new version of “ancestral myth” of primitive glacier epoch family and pseudoscience intended to take the place of worldwide religion for the beasts masqueraded in human bodies.

Freud attempted
1/ to placed his scheme – the cult, which propagates the perversion and insanity as the norm, and the at the place of the traditional religions based on the concept of the Absolute Good
2/ to elevate the figments of his imagination at the place of religion and to substitute an image of an impotent criminal and pervert, for whom cannibalism, parricide, and incest are the norm, for a being created in image of the Omnipotent and Perfect God and conspired to propagate his “metapsychology” world-wide.

If Philo planted a seed, from which a possibility of acceptance of Freudian insane pseudoscience sprang, by making religion accessible for human imagination, and therefore, transforming it into the realm of dreams opened for human imagination as any heathen religion–cult–doctrine is, Freud completed the process:
– firstly, by asserting own dream world – “psychic reality” and perversion as the “meta–science”
– secondly, by attempts to elevate it to the rank of religion accepted worldwide.

The overall life–long progress of Freud’s thought is consistent with the typical pattern of annihilation: he proceeds from denigration of a creation to denigration of the foundation on which the creation is able to exist.

Even if all other arguments against perversion and atheism disappear, only the Freud’s “Oedipus” complex with Freud’s psychoanalysis would compellingly demonstrate the essence of man without God:
– an impotent creature with “primitive feelings,” cannibalism, and coprophilia as a pleasure of children, dreams of parricide and incest, which he inherited from his ancestor – “primitive man” who had murdered his father, raped his mother, and with these crimes founded the civilization
– a creature, which identifies own “whole person” with own reproductive organ and with own excrement, and whose happiness is measured by “economics of the libido.”

Hence, Freud’s psychoanalysis propagates perversion and defilement inconsistent with the normal human nature. However, if Freud discovered own perversion and criminal intents, it does not mean that all other human beings and the human nature itself should be libeled and disparaged. The confession of one pervert does not mean that researchers and physicians should obediently recognize the Freud’s “Oedipus” complex and inventory of perversion as the normal stage of development of a child or detect them in the adult mentality as the residue of childhood. Although some insects and animals mate with their biological parents and the contemporary Darwinian–Marxist–atheist ethics–free natural sciences have the peculiar tradition to conduct observation of man at the same level of complexity as insects, rodents, and other Earth’s creatures, any researcher or physician before he diagnoses Freud’s perversion in the mind of the other should himself

a/ achieve self–identification with the all–mating insects and animals

b/ discover own desire to kill own father and copulate with own mother

c/ reconcile own conscience with own lust for parricide and incest, which in many cultures, traditionally are considered as the crimes punishable by death

Such reconciliation, in general, signifies eradication of human conscience that is the completion of mutation resulting in transformation of a human being into the animal/beast after the image of Orphic “absolute” deity, the arch–evil. Only after own mentality underwent all these modifications of the
original human nature, such Freud—following researcher or physician could become capable of ascribing Freud’s “Oedipus” complex to a being with similar mutations, which reduced both of them—the physician and his patient—to the level of all-mating insects.

In general, Freud’s psychoanalysis/metapsychology

a/ illustrates the utter perversion of the collapsed and disintegrating mind, which attempted to elevate figments of own imagination to the rank of religion

b/ completeness of the knowledge of evil resulting from subversion of the Law of God and the dethronement of God

c/ provides an additional confirmation that dualism is the false assumption: where the completeness of evil is, there is only perversion and insanity, which are incompatible with life, good, and reason/intelligence.

Psychoanalysis/metapsychology of Freud not only has disclosed the potential of evil and perverted imagination of an individual with a position of scientific authority; Sigmund Freud’s case reveals the terrifying by its consequences problem: many apparently normal scientists and scientific societies of the world seemingly unconnected with Freud not only accepted Freudian pseudoscience, which in fact, is a primitive mythical cult; they recognized it as the basis of the contemporary culture and even current Western civilization.

Some contemporary inventions have roots in Freud’s ideas, for instance, such as

– propagated by UNESCO necessity to teach children masturbation [[228] [(which reveal UNESCO’s adherence to Freud assertions that autoerotism is the first stage of child’s development along with other perversions [in: Freud Inhibitions, Symptoms and Anxiety 80; The Origin and Development of Psychoanalysis 264–266; also, Freud qtd. and ref. in: Strachey xxxvi]]] and other means of sexualization

– gender ideology and “the right of a body”

– world–wide plague of sexualization [[229], which

a/ makes the sexual component of human nature the subject of frenzy and asserts it as the main feature of human being presenting, therefore, a human being as maddened animal in the state of sexual frenzy that lives only for the sake of copulation

b/ underlies the habitual sexual promiscuity that took the place of human – firstly woman’s – virtue and dignity

c/ is the main lesson, which children learn in public schools, colleges, and other educational institutions

Therefore, the observer might conclude that the contemporary ethics–free–materialistic sciences and societies, which harbor such sciences, have neither a logical foundation nor a protective structure, which would eliminate false assertions and figments of imagination unconfirmed with the actuality and with the sound reasoning, and therefore, would secure survival:

1/ as the result of the centuries of existence within the Aristotelian framework, the sciences have absorbed the herd mentality – the entire flock without the faculty of deliberation follows the leader and falls into the common pit.

2/ if medical science is allowed to operate under an assumption that the human mentality is defined by the Freud’s perversion, the society has degenerated into the mass asylum filled with the herd of perverts with the lust for parricide and incest who identify themselves with own reproductive organ and own excrement and whose life is defined by “economics of the libido” and constant fear of castration; such a science can give the society, which it serves, nothing but the means to accelerate decay, total collapse and annihilation

3/ the culture of a society defined or “sculptured” by Freud’s ideas can be only the culture of death, in which the cult of the “universal libido” became the main religion and at the same time the accelerator of collapse and self–annihilation. Furthermore, if the Freud’s imaginary world of neurotics becomes the actual world/reality of daily life, it might be very helpful for designers of globalization, which transforms entire mankind unified in one global entity into the impotent dreamers incapable of normal reasoning and therefore enslaved by propaganda, political correctness, gender ideology and other means of total sexualization, and therefore, as any herd of animals obsessed with “principle of pleasure” can be easily manipulated and controlled by those with access to real – physical/material – power of coercion

4/ the attachment of apparently normal people to their Freudian psychoanalysts has the same root as attachment to Nietzsche’s philosophy: the decomposition of reasoning and its consequence – perversion and insanity. At least, Nietzsche’s insanity was a consequence of advanced syphilis [in: Laurysens 93–94, 164]; in a case of people without STD, what is the reason of voluntary self–identification with the Freud’s perversion?

The attachment of some individuals within medical and other layers of the societies, especially those strata that define culture and politics, to the Freud’s “metapsychology,” willingness to accept it as the actual reality, and recognition of it as of some kind of the fundamentals of the Western civilizations has the terrifying reason: by asserting perversion, lust for inhumane crimes, mental disorders, cannibalism and bisexuality and sexual life ascribed by Freud to a child as the norm, the Freudian ideas prepare the basis for legalization of pedophilia and other crimes and perversions. The consequences already are seen, especially

a/ in public schools where the Holy Bible, mentions of God, and teachings of virtue, righteousness, and right judgment became almost forbidden, while Freud–inspired educators actualize sexualization of children [rooted in the Freud’s ideas of “psychosexuality,” “universal libido,” and “economics of libido” or the pleasure principle, as the foundation of life of mind and body] resulting in corruption and perversion of a body and debilitating the mind. With their efforts, sexual education, in fact, corruption of children, is asserted as the mandatory course, corruption and perversion became the norm sustained by “diversity” based upon “body right.” UNESCO attempts to impose sexualization inferred from Freudian “psychosexuality” and “universal libido” unto entire mankind, corrupting children world–wide and therefore, destroying the Future of humanity.

The question is what will happen when UNESCO decides that after complete sexualization [[229], it is the time to implement other Freud’s assertions, for instance, such as “Oedipus” complex – parricide and incest – is “unavoidable and normal” and “constitutional bisexuality and cannibalism” are the normal phase of development of children [Freud Beyond the Pleasure Principle 657; The Ego and the Id 705–707; Group Psychology and Analysis of the Ego 679].

Does it mean that, by UNESCO’s efforts, parricide, incest and cannibalism as a normal stages of children development [[Bisexuality already is propagated as norm[30]], would become socially acceptable and politically enforceable behavior?

b/ overall mental and physical health of the population
c/ epidemic crimes and suicides

d/ collapse of human reasoning, which makes possible the uninterrupted wars, conflicts, economical and other crises, impoverishment, hunger, plagues, pollution, depletion of reserves needed for survival, illiteracy and ignorance, which in spite of all “charitable” actions of the technically developed wealthy nations and philanthropists, transformed the world into the harvest fields of death.

“The mass insanity at the irreversible stage of self-annihilation” seems to be an adequate classification of the society, which accepts Freud’ ideas and uses the service of the medical “professionals” who consider mental disorder and perversion as the normal development of a human being, therefore, make insanity and perversion the natural features of the human race.

As the matter of fact, the acceptance of Freudian “metapsychology” and application of Freudian psychoanalysis could become possible only within the collapsing societies at the advanced stages of dehumanization and self-annihilation. The distinguishing feature of such disintegrating societies is deep perversion of the human nature, which is disclosed by loss of the meaning of humanity and rejection of the law of God and issuing norms, which define the human nature. The extermination of human beings as non–humans already has become the history of the twentieth century with its world wars, revolutions, concentration camps, unprecedented weapons of mass distraction, and sciences–assassins.

What would the next phase be?

Could it be genetic editing of human beings so they would become similar to the herded to animals, and therefore the Orphism – the mythical serpentine theology that underlies the cult of the arch–evil – would complete destruction of mankind?

The actual history of mankind connects everything into a logical conclusion: as one of the last links in the chain, the Freudian phenomenon becomes a part of the pattern of ultimate total ruin [[annihilation according to διαφθορών Σ pattern]] initiated by subversion of the Absolute → apostasy and sustained by the logic of death, which, in the Past, determined the destiny of the ancient heathen societies and destruction of the heathen nations, empires, civilizations, and, in the Present, does not sustain expectations of the Future.

The societies, in which Freud’s ideas fashion the culture, in which the Freudian pseudoscience is accepted and taught as the truth along with the Darwinism, Marxism, and other atheistic myths concerning the origin, nature, and way of living of a human being, have no future: they already began the preparation to the end, whatever the end would be –

– the next mass slaughter in the insanity of the next global war until complete annihilation of all participants
– the next pandemic triggered with genetic and other inhumane experiments with the living beings
– the multiple terrorist attacks with such consequences as destruction of the crucial life–maintaining centers – infrastructure, power plants, servers, etc., followed by enthronement of new masters of the world on the debris of the Western civilization
– the catastrophic wrath of the Nature...

The collapse of the societies, which have the Freud’s ideas as the meaning of their culture, would repeat the same deadly pattern of annihilation, which defined destruction of the Phoenician and other inhumane civilizations wiped out from the face of the Earth.

However, even if some researchers recognize the works of Sigmund Freud as a part of the foundation of the Western civilization, as the result of studying of works and life of Sigmund Freud, the observer could conclude that

A. Sigmund Freud’s ideas are the fruit of delusion

B. if to consider the Western civilization as a normal human establishment built to accommodate evolution and to achieve prosperity of human beings within some time–space settings, and if to employ the terms from Freud’s “psychic reality,” then, the very idea that Freud’s assertions–ideas–doctrine–analysis–whatever could ever either be a part of the norm or, by any means, refers to the normal human nature is seen as the lethal disease of the civilization

C. although establishment of Freud’s “metapsychology” as the new world–wide religion was not successful, it had some negative influence on the contemporary culture

D. the Freud’s pseudo–scientific “metapsychology” might serve as

1. an illustration for studies of mental disorders and insanity triggered by subversion of the Absolute Truth and completed with collapse → total ruin of the mind, which is not able to exist without the foundation: the knowledge of God and His Law given by God the Creator

2. an illustration of the actual value of contemporary sciences, which accept myths and figments of imagination as the science, and especially as the “meta–science” that might explain to them the human psychology


August 2006
Edited; Notes updated – February, 2017

=================================================================
**Notes**

As of May 5, 2014, article *Sigmund Freud*, subchapter *Cocaine*, @ Wikipedia [Sigmund Freud](http://en.wikipedia.org/wiki/Sigmund_Freud) contains the following information: “It has been suggested that much of Freud’s early psychoanalytical theory was a by–product of his cocaine use.[113]”


---

**Excerpt** from my book *The Logic of Complex Systems*:

“...The observer that operates with the systems logic creates the knowledge at two levels of complexity: logical realities and logical systems.

A **logical reality** is a summary of inferences regarding

a/ specifics of manifestation of the universal law and its derivatives at the particular time–space–complexity point(s); in this case, the observer seeks to identify possibilities of creation or destruction, activation or termination of a process/system/reality

b/ the consequences of such a manifestation, therefore, possible changes of complexity.

Creation (and deciphering) of the logical reality includes

1/ identification of the set of laws – derivatives of the universal law of perfection, which (the set of laws) controls the observed level of complexity. This set of laws determines the purposes, potency, essence, and correlation of the systems, realities, processes. The analysis of application of these laws by the mind provides the key to the knowledge of the destiny of the mind’s creations as well as the establishments, which embody these creations

2/ analysis of the assertions, concepts, speculations, etc., accepted as the truth

3/ evaluation of compatibility of the logical reality with the purposes of evolution (or anti–evolution), which might be achieved at the observed level of complexity

3/ deciphering of the probable futures of the systems, which might be created at the observed level of complexity.

A mind creates a logical reality when it seeks understanding of the objects/phenomena/events, which correspond with complexity of the mind.

When the mind operates with the lower level of complexity (e.g., the social and political establishments, business universe and its subsystems), it creates a logical system.

A **logical system** is a summary of inferences describing

a/ a mind’s creation – a system, which exists within the web of social, political, business and other hierarchies, correlations, links, channels of information composing the world, which accommodates existence of the mind.
b/ the consequences of particular processes, links, and correlations, which might influence survival, optimization, the range of existence, and disintegration of the considered system and the environment–super-system that accommodates its existence.

Each level of complexity has own range of logical realities; compatibility of the logical realities determines an ability of a system at one level of complexity to comprehend and apply the logic of a system at another level of complexity.

In general, any created logical reality–thought should assist the mind in achievement of the following purposes:

a/ comprehension of the world and own place, purposes, and path toward evolution as actualization of the maximal abilities and potential, which would result in achievement of the optimum

b/ advancement toward the state of optimum by understanding own nature, mission, possibilities, and restrictions, which the observer might encounter because of the nature of the matter, existing arrangements, availability of resources, and so on

c/ fulfillment of the universal law of perfection (including actualization of own maximal potency).

Such way of thinking had been found by the ancient sages, prophets, philosophers who described the foundation of survival and evolution – theology, which provides the mind with the knowledge of God.

In particular,

- if life is the state of being for the sake of cognition the truth
- if knowledge of the truth–life–being is the essence of mind’s existence
  at any time–space–complexity point of the time–space–complexity–matter–bounded Universe
  - if logic is the reasoning based upon the knowledge of the truth, –
  - then,
  - with the knowledge of an assumption accepted as a particular truth,
  - it is possible to infer the level of development, potency, and the range of probable futures of the mind,
  - which has accepted this assumption as the truth

Perhaps, the main worth of systems logic for the observer is in a possibility to create the conceptual realities that sustain cognition and optimization of evolving systems – the systems, which, for instance,

- a/ are in a process of accomplishment of their purposes and achievement of the state of optimum
- b/ have to surpass the power of logic and knowledge of all hierarchical levels, which are able to influence or change conditions and terms of their existence
- c/ which have to acquire abilities to detect own insufficiency and to activate own latent abilities and inner processes resulting in development and optimization...

...The logical reality, which describes the world of men or the mankind’s universe, includes definitions of the following phenomena and identifies the law that control their existence

- Time ⇔ Space
- ⇐ ⇐
- Complexity
- ↓
- Mind
- ↓ ↑
- Knowledge
- ↓ ↑

Abilities and Possibilities
to embody knowledge into the systems that would influence
(e.g., maintain, sustain development–evolution, or initiate collapse–destroy)
the systems and the realities, which compose the world where the mind exists/operates...”

End of Excerpt

The knowledge framework (and especially the pattern of creation of knowledge) stipulates the essence of any system/reality – civilization, state, empire.

For instance, to re–create the civilization [[see Concept of Civilization]] means to re–create its knowledge framework. The knowledge framework supports specific patterns of knowledge creation–transformation–consuming, which determine the cohesive power – the major system–maintaining factor. For a system, to superimpose/transfer own pattern of information– and knowledge–creating processes at new levels of complexity [[time–space–complexity settings]] means not only to re–create itself within a new setting: each new system expands the logical scheme of the Universe and opens new levels of complexity.

To survive, any systems needs to operate with complete knowledge of at least three interconnected realms that accommodate the time–space–complexity points, at which it was created/came into being, and at which it has to accomplish the purposes for the sake of which it came into being. These three realities are

- super–system(s) that creates, maintains, and accommodates the reality,
- within which the system may operate
- the reality in which the system is empowered to operate,
- from which it receives the reserves needed to sustain its existence,
- and which it sustains by the results of own existence
- the system itself
The essence of all these realities is the unity of law–main code according to which they exist, power with which they operate, and the energy by which they live. At the level of the mind, this power is knowledge.

In my works, knowledge is considered as the power to think, to speak, to act. Only if the mind comprehends the law that defines and controls the nature (the nature of man, the nature of the world that accommodates existence of man, and the nature of events and things that might be a subject of interest), the mind obtains the actual power to act and to achieve its purposes. Human knowledge is true if it gives the actual power to act purposefully, efficiently, and successfully, in full compliance with the law of God.

Hence, the main purpose of the Christian mind is to obtain the complete knowledge of the interconnected realms: God the Creator of the mind, the nature of the mind, and the nature of the world that accommodates existence of the mind [see Chart 1. The Mind – in The Mind]]).

The complete knowledge of God — επιγνώσεως (in: 2 Peter 1:3) — is the state of complete–abundant–carrying consequences cognition: the state of having been empowered to think, to speak, and to work according to the will of God that is with the knowledge of the Absolute Truth Who is the Word–God, Lord Jesus Christ the Redeemer and the Savior (2 Peter 1:2–11; in: John; esp. in: John 14; 15; 16; 17).

Thus, the essence of επιγνώσεως — complete knowledge of God, is manifestation of the Divine Power bestowing upon the one all of life and godliness (2 Peter 1:3–4; Colossians 1:10–23).

If the one’s mind obtained the complete knowledge—επιγνώσεως, επιγνώσεως reveals itself or might be identified as possession of the mental power to achieve the purposes, for the sake of which the one has been born:

to survive, that is to preserve life of reasoning–intelligence–mind
by protecting it from the false knowledge, deceit, and enslaving with false religions↓
to come to the complete knowledge of the Absolute Good↓to evolve for the next phase of existence in the eternity with God

The mind that has obtained επιγνώσεως or, in other words, entered the state of complete knowledge of God, receives from the Word–God – Λογος/Αγια Σοφια and from the Holy Spirit the special power: wisdom (John 14:1–27; 15:1–17; 26; 16:7–16; 17; Colossians 1; 2; Proverbs 2:3–12; Wisdom 3; 6; 7; 8; 9).

In general, wisdom is the power of reason/intelligence, with which a human being survives and evolves into the child of God.

This wisdom–power sustains new life of the mind — the life in God. This wisdom it is not “wisdom” of this world, such as philosophy of the heathens, on which the current civilizations are built, by which the people pride themselves, and upon which they build their establishments that collapse easily because of any problem, similarly to buildings, which collapse during flood because they are set upon sand or liquefied soil, without the solid stone foundation (in: Matthew 7:21–27; Luke 6:46–49; 1 Corinthians 3:18–23; 2 Corinthians 4; Colossians 2:8–9, 18–23).

In practical sense, wisdom of a human being is the state of empowerment, when a human being, who has been receiving the Divine Energy and knowing the Law of God, becomes the co–worker of God and creator of works that actualize the will of God within the world given into the dominion of man (John 14; 15; 16; 17; 1 Corinthians 3:9).

Wisdom might be also be defined as comprehension of the Law of God and the subsequent ability to observe the Law: to live according to the Law of God, to embody the Law of God into daily life — the reality of own existence. As such, wisdom initiates and sustains human evolution, which is the process of transformation into the immortal child of God destined for the eternity in the presence of God.

The evolution of the mind as preparedness for the next phase of existence — eternity with God, begins with knowledge given by Lord Jesus Christ, the Word–God, Λογος, and is crowned with wisdom given by the Holy Spirit to those who observe the law of God and live by faith and love of the Word–God (John 14; 15; 16; 17; James; 1 Peter; 2 Peter; 1 John; Ephesians; Galatians).

Wisdom is given by the Holy Spirit Who comes because of the Word–God, the Holy Wisdom of God – Λογος/Αγια Σοφια – to the one who has faith in Lord Jesus Christ, the Word–God, who loves God, who accepted the knowledge of God, and who proved his love to God with observance of His commandments and with the deeds of good (John 14:14–26; 15:10–17; 17; 1 John 3:4).

This wisdom–power received from the Holy Spirit sustains new life of the mind — the life in God. This wisdom it is not “wisdom” of this world, such as philosophy of the heathens, on which the current civilizations are built, by which the people pride themselves, and upon which they build their establishments that collapse easily because of any problem, similarly to buildings, which collapse during flood because they are set upon sand or liquefied soil, without the solid stone foundation (in: Matthew 7:21–27; Luke 6:46–49; 1 Corinthians 3:18–23; 2 Corinthians 4; Colossians 2:8–9, 18–23).

The companions of the wisdom given by God are comprehension of the words of the Creator, understanding of the meaning of virtues, righteousness, nature of man, nature of the world that accommodates life and evolution of men, and ultimately, the ability to comprehend the perfection of God, which the wise one is empowered to accept as the Absolute Good and evolution, imitate, so it would become his very own manner of life (John; 2 Peter 1:2–3; 1 John; Ephesians 5:1; Wisdom 7).

In other words, the wise one becomes the dwelling–temple of God, a new being in whom the words of God – the knowledge of Him — establish and maintain
– righteous life of the mind by giving it wisdom to know God, to live by the words of God, and to imitate Him according to His commandments

With knowledge of the perfection and righteousness of God the Creator and the Father comes freedom from sin [if sin is the failure to create the good through accomplishment of the purposes, with which the one, by own life, has to actualize the will of God]]).

Two general frameworks exist, which

1/ sustain work of two types of human mind: the evolving mind and the degenerating–collapsing mind
2/ define created knowledge and its consequences — thoughts, words, and actions of man.

One of them is based on the knowledge of God conveyed by the Holy Scriptures (The Books of The Old Testament and The New Testament) — it accommodates evolution of the human mind as preparation for the next phase of existence, the eternity with God

Another is heathenism; acceptance of the heathenism initiates anti–evolution — degeneration of the human mind, and triggers off collapse of the human reasoning.
**The main differences between these two frameworks:**

---

### 1/ contents of knowledge:

- **knowledge of God** is the Truth that initiates evolution of the mind and leads it into the eternity with God
- **knowledge of “other gods”** is false – lies, fruits of perverted imagination intently bent upon evil that separate the mind from the only One True God and lead it into the eternal darkness/death

### 2/ the attitude toward God and toward His creation – a human being:

- **love to God and love to the creations of God** is the essence of creations of the mind that operates upon the true knowledge
- **hatred to God and to the creations of God** is the actual essence of the creations of the mind that operates within the heathen knowledge framework

As soon as any concept, assertion, doctrine, religion is built upon a general core – the attitude toward God and attitude toward man, identification of the actual attitude behind slogans, philosophical doctrines, theories, assumptions, assertions, speeches, etc. provides the key for understanding of the framework of knowledge – its source–root, the potential of the good or the evil it carries, and the future of those who would accept concept, assertion, doctrine, religion as the truth

---

### 3/ results:

- **the mind that operates with true knowledge** is empowered to survive and to evolve for the next phase of existence – eternity with God
- **the mind that operates with false knowledge** is not empowered to survive and, along with own annihilation, it initiates collapse and ruin of all its creations/establishments that are in the sphere of its influence

For the Christian, there is only one religion of the only One True God and only one true knowledge framework derived from Christian theology. All other systems of religious–philosophical–political–etc. thoughts–beliefs–doctrines belong to the second framework – the heathenism.

---

**15** 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 [See The Complete Knowledge in Selections & Reprints, and Note 20 to this file]]. 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 general, evolution is cognition of the Absolute Good. The processes defining evolution of the human mind include

1/ cognition of evil and good
2/ development of the potency to distinguish and to choose the good
3/ becoming the embodiment of the Absolute Good – the temple of Living God. The Law given by God initiated the evolution of the human mind.

Cognition of the evil is process of degeneration → perversion → anti–evolution of the mind. Outcome of the anti–evolution is becoming embodiment of the ultimate evil – death.

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}

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; 31–36; 6:27–69; 13:1–17, 34–35; 14; 15; 16; 17; James 1:17–25; 1 Peter 1; 2; 1 John; Ephesians 1; 2; Deuteronomy 8:3):

1/ a human soul–heart–mind (the inner man or the essence of man) lives by the Word–God as a human body lives by bread
2/ the eternal life is in knowledge of God and the Word–God Whom God the Father has sent to save the world
3/ a human being must become imitation of the Absolute Good of God – His Love, His mercy, His Perfection
4/ a human being must become an image (imitation) of Lord Jesus Christ, the Word–God, for Whom the will of God the Father is the Absolute that must be accomplished above all
5/ the eternity with God is opened to the one who became the creation of Christ and in Christ.

In the terms of systems logic, evolution is the process resulting in increase of complexity, or ascent at the higher level of complexity [[potency of knowledge defines one of the meanings of complexity – see Notes 46, 272, 486, 495, 529 to Selections & Reprints, and Introduction to the Systems Logic]]. Consequently, the observer evaluates degree of system’s evolution by

1/ the development of the optimal potential (capacity, force, efficiency), which the system is intended to achieve according to the system’s design
2/ abilities or preparedness to achieve new purposes at new level(s) of complexity.

In general, the evolution is the breakthrough, the exit from the completed phase of existence, when the mind that has completed absorption of the entirety of knowledge, which sustains a particular reality, ascends at the higher level. Such ascent becomes possible because of the knowledge that transforms the mind into a being capable of existence within another reality, at the different level of complexity.

Concerning different aspects of evolution, see the following reprints

Reprints

1/ “...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 resultin...”

2/ “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 (αυξανοῦσατε και πλήθυνοσθαι και πληροσατε – Genesis 1:22). In addition to the blessing to evolve (to increase and multiply and fill the earth), man was given the purposes and katakouresousa authe – to subdue and to dominate the world filled with the all living creatures (Genesis 1:28).

The traditional translation of Greek text “αυξανοῦσατε και πλήθυνοσθαι και πληροσατε” – 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 αυξανοῦσατε – αυξανω (and modified ξη/ξε ) – is the root for words denoting development, growth, and evolution (lit. and fig.) as inαυξανω – to grow, enlarge, increase → εξελιξη – evolution
– the word πληροσατε is the derivative of primary verb πλεω – to fulfill, to accomplish, to make full, and then, πληρης – complete, full.

Therefore, God’s blessing – αυξανοῦσατε και πλήθυνοσθαι και πληροσατε – 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. 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 ouvevypoi (1 Corinthians 3:9) – co–workers of God.

With coming of the Word–God, a human being is re–created and the process of evolution as the imitation of God – the process, which would result in obtaining the eternal life in the presence of God – is initiated. It means that even within the limited temporal and collapsing world 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...”

Σ6

Thinkers of the antiquity defined morality as an expression of the normal human nature: godliness, virtue, goodness, truthfulness, honesty – all components of the norm, which also is referred to as righteousness.

Theology defines the morality as description of the normal human nature – as an attribute of a being created in the image of God and likeness Who is calling His chosen ones to Himself through glory and virtue helping to escape corruption by lust of this world [2 Peter 1:3–4].

As such, morality might be envisioned as knowledge of the good implemented into thoughts, words, and actions of man.

The morals might be seen as the logical continuation/derivative application of the morality at the levels of human establishments in/with which human beings interact; this continuation – derivative (a rule, norm, pattern of behavior, law of men) is stipulated with the particular parameters of the environment, religious, social, political, historical, and other settings:

16 Thinkers of the antiquity defined morality as an expression of the normal human nature: godliness, virtue, goodness, truthfulness, honesty – all components of the norm, which also is referred to as righteousness.

Theology defines the morality as description of the normal human nature – as an attribute of a being created in the image of God and likeness Who is calling His chosen ones to Himself through glory and virtue helping to escape corruption by lust of this world [2 Peter 1:3–4].

As such, morality might be envisioned as knowledge of the good implemented into thoughts, words, and actions of man.

The morals might be seen as the logical continuation/derivative application of the morality at the levels of human establishments in/with which human beings interact; this continuation – derivative (a rule, norm, pattern of behavior, law of men) is stipulated with the particular parameters of the environment, religious, social, political, historical, and other settings:

Theology – knowledge of the Absolute Good
that is the attribute of God opened for comprehension and imitation by man
  ↓
Morality or righteousness as an embodiment of the knowledge of God –
the knowledge of the Absolute Good –
into thoughts, words, and actions of man
  ↓
Morals/ethics is a practical application of the righteousness/morality
at the levels of human establishments:
a/ laws of human societies and the intra– and inter–state policies and laws
b/ the ethics of scientific and other inquiries
c/ the standards/rules of personal, social, and professional behavior

Morality, morals, and their derivatives might be seen as the practical inferences from the knowledge of God co–related with three levels–components of human essence [[see Chart 1. The Mind in The Mind]]:

Theology: knowledge of God and wisdom
↓
Intelect → morality
[[levels of Νους and Διανοια]]
↓
The mind/reason/intelligence → Philosophy, logic
↓
morals, ethics
[[Levels of Διανοια: Γνωση — Φρονημα— Λογισμος, or Consciousness–Thinking–Reasoning/Faculty if Deliberation]]
↓
Norms, laws, rules, standards/rules of personal, social, and professional behavior,
which define appropriateness of words, behavior, actions of a human being
[[a body/matter; sensory perception/parameters of the matter]]

17 The compound Greek word διαφθορων (Psalm 106[107]:20) denotes the totality of physical, moral, and religious ruin, the ultimate collapse and total destruction. The διαφθορων pattern is the common pattern of culmination of the evil → death: total–complete ruin of man and collapse–ruin–disintegrating of his creations–establishments, with which he expected to sustain life, to secure survival, and to evolve.

In particular, the διαφθορων pattern describes the utter collapse → ruin of any system, which allowed subversion of its absolute truth – the original knowledge upon which it has been built/arranged and in which, subsequently, the alien knowledge takes the place of the original meanings of truth that initially, in the time of the system’s creation/constructor, was embodied into

religious, social, political, moral, and other laws, norms, and values
↓
religious, social, political, educational, and other establishments created to maintain and to protect the system

behavior, interrelations, and other aspects of the daily life of the people

whose existence, prosperity, development, and survival the system is intended to sustain and to secure

The διαφθορων pattern can be always discerned within the totality of the events identified as revolution, war, defeat, impoverishment, assimilation by enemies (e.g., as it is in: Deuteronomy 28:47-48), and overall processes of disintegration of empires, states, and other establishments/systems.

Personal διαφθορων reveals itself through completed – total – corruption, apostasy, or crimes against God and His creations, when a human being

\( a/ \) is not able to achieve any one of good purposes [e.g., survival, improvement, optimization, development]

\( b/ \) is unsuccessful in his endeavors aimed to prosperity and increase of overall quality of life

\( c/ \) lives in ignorance, bewilderment, injustice, unrighteousness, hardship, and dissatisfaction with the fruits of his labor, even if he possesses riches, fame, and has access to the power of coercion.

The Old Testament prophets described conditions of spiritual and material neediness, which are the consequences of the collapse described by the διαφθορων pattern (e.g. in: Isaiah 59:1-15; Micah 6:11-15; Habakkuk 1:1-17; 2:15-17; Haggai 1:5).

In the New Testament, the self-ruined people of incurable devastation are referred to as to

\( a/ \) the ones who already have been judged (ηδη κηρυγματι – John 3:18–20), because they love darkness more than the Light, their works were evil, and they go into the darkness so their works may not be exposed

\( b/ \) the ones who are not of God, who are children of the arch–evil (in: John 8:42–47; 1 John 3:4, 8–10, 15)

\( c/ \) false prophets and false teachers, clouds driven by tempest, for whom the eternal darkness is kept (2 Peter 2:1–22)

\( d/ \) the dreaming ones defiling flesh, fruitless, uprooted, not having the Spirit (Jude).

The Books of the Prophets – Amos (e.g., Amos 7:8–17; 8:1–14; 9:1–10), Micah, Nahum, Zephaniah, Haggai, Malachi – convey the images of the nation in different stages of διαφθορων.

The one could identify similar processes of annihilation through analysis of problems and threats, which the contemporary states and nations encounter.

Conditionally, it might be said that the processes of the total ruin/collapse initiated by apostasy and described by the διαφθορων pattern proceed at three levels, or within three realms, which accommodate human existence and sustain the entire κοσμος – the world that is a human being:

his establishments, which he builds to protect own life and to secure survival

– own and his offspring –

within the world of the structured matter

↓ ↑

his mind that exists and creates its thoughts within a particular theological framework, which sustains a particular religion and a particular social, political, economic, agricultural, etc. order

↓ ↑

his essence, heart–mind: the core that defines human values, thoughts, words, and actions, and therefore, determines his destiny.

Hence, the διαφθορων pattern might be detected at three levels

1/ visible or material level/phase as collapse of the entire establishment, beginning, mainly, with its political and social structures

2/ corruption and disintegration of the entire framework of knowledge that sustained existence of the original system, which did not protect itself from apostasy; such disintegration begins with corruption of the theological foundation and is completed when another set of assumptions takes the place of the original knowledge that originally was accepted as the truth and served as the foundation on which the original system/establishment was built

3/ disintegration of the system of the inner values that defines humanity: morality, morals, ethics, righteousness, virtue, and justice degenerate into hypocrisy. Then, corruption, vice, perversion, ignorance, and lawlessness come transforming a human being into the human beast: the peace of flesh, which still continues to consume other living beings, in whom there is no place for the words of God, because the inner essence–core already disintegrated, and nothing human is left.

Destruction/annihilation of the ancient state of Israel illustrates the manifestation of the διαφθορων pattern at the level of the material world – visible material ruin of the social–political–judicial–religious system [see The Vineyard and Its Lessons].

The Philo’s works illustrate results of destruction of the original theological framework [see Philo of Alexandria], because of which the ancient state of Israel was eradicated.

Sigmund Freud’s “metapsychology” illustrates the last stage – the total collapse at the level of the human mind of an apostate – disintegration of human reasoning.

See also the following Excerpt:

“The Richness of Illusion, Note 2

In Psalm 106(107):20, the logical block — καὶ ἐρρυσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν — contains two compound words: ἐρρυσατο and διαφθορῶν. Their roots generate two clusters of words:

1/ with the meaning of power, rhythm, ability to empower and make rhythmical (ἐρρυσατο)
2/ with the meaning of disparity, deviation–perversion–malfunctioning–abnormality, corruption, and immorality (διαφθορῶν).

In connection with the first part of the sentence, which indicates that God sent His Word and healed the afflicted (Psalm 106(107):20), this logical block explains the meaning of healing: the Word of God empowered the normal rhythm of life of the supplicants and the divine energy of God restored them that is delivered from their deviation. In the text of the Psalm is a direct definition of the condition from which God delivered those who cried to Him: shadow of death (Psalm 106(107):14).

In summary, the violations of the Law of God are immorality, perversion, and other deviations from the original human nature defined as the image and likeness of God – (Genesis 1:26–27).
The violations of the Law of God make the heart — the vessel of the Law (Deuteronomy 30:11–14) silent, therefore, weaken the mind, because deviations from the original nature make the transgressor incapable of receiving the energy of life — the Daily Bread and the Living Water of the human being, that is the Word of God (John 6:48–51; 4:10–14). By sending His Word, God heals a sick and perverted human being: He restores the human nature and guides a human being to the path from the desolate wastes into a “city of habitation,” that is the place of comfort, prosperity, and happiness inseparable from the normal manner of life of a normal human being living according to the Law of God and in the world, which is maintained and protected by God...”

End of Excerpt

28 The potency of a person’s mind might be at least partially inferred through the person’s preferences, personalities and thoughts of those who he admires, and self–affiliations. If so, what Freud’s positive opinion (in Sachs’ definition — admiration) concerning Nietzsche, might reveal about Freud himself?

In his own words, Friedrich Nietzsche was “the last disciple and initiate of god Dionysus” and “the first tragic philosopher” of “the tragic wisdom” of a Dionysian philosophy, which rejects any concept of being and affirms annihilation and war [Nietzsche (1909) §193; (1997) §295 146].

See also the following Excerpt from The Invincible Empire, Chapter 8

Excerpt
“Works of Friedrich Nietzsche, Fascism, and Nazism

...The human mind seeks wisdom as the source of survival and prosperous life. The very correlation of wisdom with death, annihilation, and war signifies the non–human logic of thinking. This logic of the heathen cult of death became the foundation for the image of the superman and the politics of the Hitler’s state; in conformity with the “tragic wisdom” of Nietzsche, the logic of death resulted in annihilation of Nazi Germany. Until then, Nietzsche elaborated and supplemented the gathered notions and referred to the mixture as to his own "teaching," which would enlighten men with new pride and new ego defined as the possession of “the awakened” and “the discerning ones.” The following declarations [in: Nietzsche (1924) III, IV, XXII, LVI, LXXV 7, 9, 33–35, 53, 91, 245–246, 371] convey the essence of his “teaching” [1 through 4]:

1. “the awakened” and “godlike” one knows that he is “entirely, and nothing more” than body, believes in the body, although “it is sickly thing” and he would like to get out of his skin; so, he accepts “the preachers of death” and pursues “life of obedience and of war”; his distinction must be obedience because distinction of a slave is resistance

This statement contradicts to another Nietzsche’s assertions, e.g., concerning slave morality; besides, it makes his “teaching” apparently irrational foundation for any social or political — especially Nazi — establishment:

— at first, the notion of obedience as distinction repeats the Ignatius Loyola’s dictum concerning the Jesuit society [e.g., Ignatius of Loyola The Final Word on Obedience §2 in: Personal Writings 252], while Nietzsche apparently defies Catholicism

— at second, the belief in eternal presence of the soul as the foundation for religion and morality always has the great significance for any ruler or leader.

If man is only a body, ethics and morals lose any significance: he does not have any reasons to risk the only life he has, to live in obedience, and to follow the “high ideals” of his leaders. If man has no moral obligations before his neighbors, superiors, or society, he has no reason to accept any authority or maintain the social stability. At any convenient time, such an immoral atheist can kill or rob his neighbors, overthrow the ruler, and to take the ruler’s place along with all his possessions. Historically, the ability to influence the after–life and eternal destiny of a soul was intensively propagated as the foundation of official religion when the rulers attempted to exercise the absolute power over the subjects (e.g., Egypt pharaohs and the Roman popes).

Consequently, Hitler corrected the Nietzsche’s misconception: he provided his followers with new set of beliefs including the cult of Nordic blood and new version of the earthly deity — himself, the Fuehrer.

2. only those who robbed the wildest animals of their “virtues” — the “virtues of beast,” which are envied by men, can become men

Probably, this particular assertion became the root of the new “unconscious beast ethics,” for instance, the rat’s “morality,” which the inventors of the human cognitive maps constructed upon observation of behavior of the laboratory rats and applied to description of human thinking.

3 the good and the evil are illusions; all knowledge grows “beside the bad conscience

This assertion prepares the ground for the Max Weber’s concept of value–neutral social sciences and admission of the morally contaminated data as the basis for scientific concepts and recommendations.

4 with the death of all gods, the Superman lives

The “teaching” of Nietzsche—“Zarathustra” misrepresents the original Zoroastrianism and reveals primitive materialism and continuation of the attempts to downgrade a human being to the level of an animal and then, the beast of prey. All this had been done many times and with more convincing arguments than irrational and childish fantasies, which misrepresent the doctrine of the ancient magi — seekers of wisdom. Two assertions made the “teaching” of Nietzsche—“Zarathustra” especially valuable for Nazism: the direct link between a wild beast–predator and man [e.g., “the man of prey” — Nietzsche (1997) §197 63] and presentation of the good and the evil as illusions. With such an approach, design of the death camps, mass executions of population of the conquered cities, and enslaving of all non–Germans became an ordinary duty of the superman.

There is an old saying about perspicacity of insanity: with “cheerfulness,” Nietzsche forewarns his readers about death behind his speculations and foresees the consequences. From another angle of consideration, he simply embodies the essence of the cult of Dionysus into the recipe for the destructive state. For instance, Nietzsche [in: (1911a) 9; (1911b) 53; (1924) X–XI 53–55]

a/ explains that he loves his brethren from his “very heart”: he does not spare them.

In continuation of the von Hartmann’s perverted meaning of humanity, Nietzsche associates love with ruthlesslessness, thus elaborates the ground for the Dionysian state — the state–assassin: instead of the ability to protect existence and facilitate development of the civilized society, the main virtue of the state becomes the ability to terminate its subjects under the slogan of brotherly love.
b/ refers to the state as to the place where life is “the slow suicide of all,” and describes the state as the snare, false in everything, “new idol,” dying for many glorified as life (the concept of common good), “confusion of language of good and evil” that indicates the will to death, device for consuming of surplus of the population – “the superfuous ones”

c/ asserts that the “iron clamp” of the state makes possible existence of the society.

If to compare the Nietzsche’s image of the state with the offspring of his dreams – Nazi Germany, the actuality of description would become undisputable. The only Nietzsche’s mistake was the definition “slow suicide”: within the frame of time, which accommodates existence of humankind, the annihilation of Nazi Germany was almost instant.

Nietzsche’s abhorrence to the Catholicism increased gradually. For instance, in 1885, Nietzsche-“Zarathustra” addressed to the pope as just the “old pope”; then, in 1887, Nietzsche “the first tragic philosopher” referred to the priests as to “the most evil enemies” and declared that as the morality, religion must perish [Nietzsche (1998) §7, §27 16, 17; (1924) LXXVIII 384].

The last Nietzsche’s works, especially The Antichrist and On the Genealogy of Morality written during 1887–1888, immediately before manifest insanity (since January 3, 1889), convey overwhelming hatred to the papal faith, and the papal Church. With the declaration that only one Christian ever existed and He “died on the Cross,” Nietzsche defines the papal religion as “one enormous and innermost perversion... immoral blenheim of mankind” [e.g., in: Nietzsche (1911b) 178–179, 225–227, 230–231; (1998) §§8–10 17–19].

Consequently, it would be logical to expect that the papal hierarchy and its subjects would consider impossible any cooperation with Nazism, which absorbed the Nietzsche’s ideas: the Catholics are barred from any communication with the enemies of the papal faith. Therefore, either the ability to discern the evil must be completely missed before any Catholic Church could accept any possibility to support or bless Nazism, which flourished on the Nietzsche’s speculations, or there is some inconsistency in the papal articles of faith. This apparent inconsistency might be explained with the fact that the papal subjects are trained to discard easily all immaterial considerations in a search for the power and material wealth, as the following historical events confirm:

1/ the mandatory Jesuit training in blasphemies against Lord God Jesus Christ [e.g., Ignatius Loyola Spiritual Exercises 667 298], with which the papal hierarchy teaches the absolute obedience to the superior

2/ the historical affair of the Jesuits with the Confucianism.

However, after Nietzsche’s appeal to the “discerning ones” to break up the “old tables” (Nietzsche obviously refers to the tables of the Ten Commandments) and to discard the morality (which Nietzsche defines as the “instinct of degeneration” antagonistic to the nature) [in: Nietzsche (1911) 30–31; (1924) 244–245], the contemporary Catholic researcher compares Origen and Nietzsche [in: von Balthasar 3].

The Nietzsche’s self-identification as the disciple and the initiate of Dionysus [Nietzsche (1997) §295 146] and the condemnation by the Ecumenical Councils, that is by the Universal Christian Church, of the Origen’s writing as heretical, mythical, and worthless illustrate the true meaning of the asserted connection between Nietzsche and Origen. Although sixteen centuries separate Origen and Nietzsche, they indeed, have the common features:

a/ both possess “[for are possessed with] the particular “fire of spirit,” and this fire, which they share, is fueled with self-aggrandizement and imagination

b/ both have a similar self-image: the higher being that knows what is needed for all the others

c/ both constructed own imaginary worlds and attempted to impose onto the others the figments of own imagination:

– Origen borrowed from the Egypt priests and Greek pagan philosophers and poets the methods of allegorical-mythical interpretations and interactive theology – through the Origen’s heretical misrepresentations of the Scriptures, human imagination came to Aristotle–Aquinas’ political theology

– Nietzsche re-introduced the Dionysian cult of death and madness into the cultural and political life of European nations – with the Nietzsche’s “teaching” human imagination constructed the Nazi state

d/ rejection of God (Nietzsche) and misrepresentation of the word of God (Origen) culminated in the non-Christian imaginary worlds of political theology and Nazi neo-heathenism, which were embodied into the reality of existence and resulted in death and suffering of countless human beings.

Yet, there is a difference between Nietzsche and Origen:

1/ the wordings

– Origen covers his self-assessment with the terminology borrowed from the Scriptures; some of his writings could make an impression of the positive attitude toward the undeveloped souls of the lesser brothers

– Nietzsche openly rejects religion, does not disguise negative assessment of all the others – “inferior men,” and interprets brotherly love according to the von Hartmann’s definition

2/ the choice of methods

– Origen propagates feeding of undeveloped souls with the images invented by doctors of the Church and at least apparently supports the Christian dogma

– Nietzsche denies religion and appeals to pride and own reasoning as the means to discard “the slave morality” along with the morals based on religion and culture, which he blames for weakening of the German race and refers to as disguise for “impotence to power” [Nietzsche (1910) §721 186].

The meaning of the Nietzsche’s especial hostility to the morality might be more easily comprehended if to recall that since the beginning of civilization, the morality denotes the essence of the human nature. The Nietzsche supermen – “splendid blond beasts” have to clear up their minds from the very word “morality” because they have nothing human left and might exist only by consuming resources of the other nations and at the land freed from its original populations exterminated as the inferior race – “subhumans”...

...The destructive purposes of the Nietzsche’s speculations are obvious. However, what is the Nietzsche’s Future, which is expected to come after destruction of the morality, religion, compassion and after the reign of the splendid blond beasts; how Nietzsche envisions the post-destructive phase of existence? He concludes the remarks [from 1 to 3] about the society and the state with “a prodigious hope” of Dionysian tragic age [Nietzsche (1909) §25, §4 185, 194; (1910) §890, §895, §898 324–327; (1910) §859, 296; (1997) 126; (1911a) 9; italic in the original]:

1/ for a long time, the main purpose or “the impelling power” must be the beettlement of man because the “stronger species” arise on the broad base of “inferior people,” and the weak must be kept for “an enormous mass finicking works”; they must be held in delusion that they might exist. The practical question is the scale of sacrifice: how much freedom must be taken away, or to which degree of enslavement development of the “higher species” is possible. The “impelling power” obviously means the state [(because for Nietzsche, the will to power is the essence of life, and the embodiment of will is the Dionysian state)] whose “iron clamp” is capable of restraining the masses.

This assertion illustrates the Nietzsche’s understanding of the social Darwinism.

Jean Jacques Rousseau correlated freedom and humanity and inferred that without free will, the morality of actions does not exist [Rousseau 325]. This link might facilitate comprehension of the meaning and consequences of the Nietzsche’s development of social Darwinism as the part of the logical reality of anti-evolution.

For instance, whichever loud words have been employed for magnification of the Nietzsche’s Dionysian state embodied into the Hitler’s Reich/Nazi Germany, its essence is the perversion of human nature through deprivation of freedom. Deprivation of freedom transforms man into the ultimate version
of the Aristotelian social animal–property–slave of the community: the Nazi “splendid blond beast” who is purified from the intellect and who acts according to instincts and impulses arising from the unconscious stimulated by the new deity–state/Fuehrer

2/ the “new party of life” will accomplish the rise of humankind after “the relentless annihilation of all things degenerating and parasitic”

[Nietzsche’s] project of creation of the better species in fact, re–iterates the de Tracy’s assumption that the human nature might be modified with the political and social actions: the new party arranges a long period of humiliation, dehumanization, and enslavement of men during which the strongest species develop from the mass of men. After that, the new party clears the space for the strongest species by termination the wasted, weary, or unnecessary humans. Then, the party/state completes modification of the rest of mankind and produces the strongest species. Consequently, the state already defiled by Hegel assumes the role of von Hartmann’s unconscious idol and designs suffering and annihilation of own subjects as the evolution: the process of creation the strongest species.

Adolf Hitler translated the Nietzsche’s proclamations into the language of the state sterilization laws. He also asserted that the only disgrace is procreation of children that inherit deficiencies of their parents; therefore, the state must assume the role of “the guardian of a thousand years’ future”: six hundred years of prevention of procreation of “physically degenerated and mentally sick” beings along with promotion of “the fertility of the most healthy bearers of the nationality” would result in obtaining “a high–bred racial treasure.” In addition to control of a body, the state must mold the character of its subjects, and especially cultivate such personal features as “loyalty, willingness to sacrifice, and silence,” and knowledge of the racial foundation of the Nazi state — “the purity of blood.” The education for the state subjects must culminate in military service after which the subjects would be used according to their physical and mental abilities [in: Hitler 608–609, 621, 623, 636–637, 658–659; italic in the original].

3/ after “too–much of life” again will be accumulated, the Dionysian state would arise again: its destructive nature is “an instrument” of the economy of the Future.

[Nietzsche’s] assertions modify the Plato’s utopia:
– Nietzsche allows unlimited reproduction for the sake of the strongest species; moreover, the economy of the Dionysian state would be based upon the cycles of production–consuming–terminating–reproduction of the surplus of the weakest beings or the “matter in motion”
– Hitler accepts the notion of the state’s class of guardians of the perfect Republic and makes it the function of the Nazi state; his vision of the state education reveals also the influence of the ancient Spartan traditions. In addition, the ideal personal features fostered by the Nazi state obviously re–iterate the official values of the Jesuits and subjects of the papal hierarchy; besides, silence always is the main virtue of slaves in the slave–owning societies.

In summary, the actual essence of the Nazi state is the machine for breeding and producing of slaves – the human weapon ideally trained for the conquest of the world, and Hitler’s blueprint absorbed the worst concepts of the heathenism starting from ancient Greece and finishing with political theology...


1. The Nietzsche’s logical reality is the contemporary version of ancient materialism mixed with the theology of destruction usually identified with the cult of Dionysus; as any reality of anti–evolution, it accommodates the irreversible processes of disintegration:
   a/ disintegration of the mind – insanity; after the mind lost the image of God, thus perverted own nature, it enters the irreversible phase of disintegration or insanity: the knowledge created by such a mind conveys the patterns of own decay and attracts the minds, which are ready to undergo the similar processes
   b/ disintegration of the body – construction of the Dionysian or totalitarian state, which during self–destruction attempts to destroy all other states and nations.

Nietzsche’s hatred toward religion might be easily explained with the necessity to ultimately subdue the free independent human spirit that makes possible transformation of a human being into the matter living only by the world of the matter, with all aspirations focused on the material world. Such transformation and re–focusing would fashion free man into a manageable obedient slave – the matter in motion without faculty of deliberation, or the living dead. That is why the Nietzsche’s logical reality is based upon the idea of “death of gods”: the “dead gods” demand death of the free human spirit, and in its ultimate embodiment – the Nazi state – reflects the reality of death: termination of human beings.

2. The logical core within the Nietzsche’s vision of the Future includes the mixture of the remnants of Pythagorean, Stoic, and Plato–Aristotle’s philosophical–arithmetical–theological imaginary worlds. He assembled all these remnants into own “teaching,” which he – quite illogically – opposes to political theology, while they both have the same founding fathers and discernible differences between them include only
   a/ cover–up: political theology uses Christianity; Nietzsche applies the myths
   b/ wordings: political theology uses wordings borrowed from the Scriptures; Nietzsche applies the philosophical terms, language of myths, and pseudo–biblical style, which he ascribes to Zoroaster
   c/ names of the main deities: political theology uses the name of God and the pope, Nietzsche invented the Superman, “tragico–Dionysian state,” etc.
   d/ apparent duration: political theology had approximately eleven centuries to develop in the contemporary strategy of world dominion (starting with Origen through Augustine and finishing with Aquinas; the Vatican/papal councils only re–iterate the essence of main assertions); the Nietzsche’s doctrine was compiled [[from the ideas originated by Plato and Aristotle and their followers through the Nietzsche’s contemporaries]], consumed, and harvested within a half of a century

In general, the Nietzsche’s scheme is more business–oriented, straightforward, and rapid than the Aquinas’ design, because it does not take the time to corrupt and to unconsciously pervert the existing religious dogma and beliefs: it declares them all void and openly introduces the “new teaching.”

Although Nietzsche unifies Plato and religion into “the putrefaction” unacceptable by Dionysian man [Nietzsche (1909) §12; italic in the original], the Dionysian state has many similar features with the Plato’s perfect Republic: Nietzsche complemented the Plato’s dreams with the updated recommendations.

The logical reality of the Nietzsche’s Future prescribes improvement of humankind through the cycles, which include the following processes:

\[
\begin{align*}
\text{annihilation of the excessive population after it has produced the strongest species} \\
\downarrow \\
\text{restoration of surplus of population} \\
\downarrow \\
\text{destruction of the surplus by new Dionysian state, after this surplus has served the purposes of "the strongest species"} \\
\downarrow \\
\text{tragic life without suffering for those who were allowed to continue existence} \\
\downarrow \\
\text{restoration of the surplus of population} \\
\downarrow \\
\text{destruction of the surplus by new Dionysian state, after this surplus has served the purposes of "the strongest species"}
\end{align*}
\]
All this with music and tragic myths as the substitutes for traditional religion, morality, and morals obviously intended to provide the kind of narcosis (or a specific form of mental confinement), which would prevent constant fight among the splendid blond beasts — the strongest species higher than men — for the absolute power: this is the Future, which expects Nietzsche's mankind without God and without the morality.

Does Nietzsche's mankind without God and without the morality deserve any future at all?

3. Nietzsche's self-aggrandizement has the pathological nature: evidently, he envisions himself either as the deity or the prophet that has deep contempt of man; this deity/prophet envisions creation of new strongest species higher than man from the majority of inferior men who are only “piecemeal” and fragmentary examples of man allowed to believe in possibility of existence [Nietzsche (1910) §881, §895 317, 326].

Evidently, this self-aggrandizement was the Nietzsche's method to compensate humiliations of daily life and debilitating disease, which culminated in insanity, yet, mankind had paid too much for the Nietzsche's self—comforting delusion...

In general, the Nietzsche's pattern of self—evaluation does not differ from the Plato's concept of consummated divine philosopher. Both affirm the unity or at least, possibility of co—operation and co—existence of the opposites: the one and all the others, the superman and subhumans, the superior master—race and the inferior (barbarian) nations—sources of slaves and other resources. Even the division into two categories is similar:

— Plato admits the possibility of existence of two groups — the privileged elite of the slave—owners and their slaves acquired through wars under the leadership of the philosopher—warrior—king
— Nietzsche elevates the whole German nation into the rank compatible with the Plato's slave—owning elite and asserts the right of the German race of the masters to enslave all other nations

4. Nietzsche created own version of ideology based on the set of assumption and practical recommendations concerning modification of human nature; Nazism elaborated the Nietzsche's theoretical speculations and re—arranged Germany into the embodiment of Nietzsche's ideology.

In summary, all Nietzsche's declarations are within the same logical reality of anti—evolution:

if the truth is the being, the truth is not compatible with the cult of death and annihilation
↓
if there is no truth, there is no possibility to discern the good and the evil; thus indeed, everything is permitted
↓
if everything is permitted, the power becomes the only driving force, thus all the weak must be annihilated or enslaved to serve the needs of the power and must be periodically replaced with new “surplus”
↓
if compassion contradicts the needs of the power, it is unacceptable
↓
if everything is permitted, the spiritual freedom becomes the freedom to assassinate the others and apprehend their possessions.

Eventually, Nietzsche transforms man (and consequently, the German super—race), in a cannibal who freely, according to his nature (that is with unconscious impulses and instincts improved by the Dionysian state) feeds himself with the flesh of his counterparts and victims—inferior men. Such a transformation is the ultimate completion of the Aristotle's concept of man as a social animal—property of the perfect community and the triumph of death: the slaughterhouse, which humans invented for killing of animals, becomes ready to be used for annihilation of humans. This inference has the practical confirmation: the concentration camps in which Nazi Germany assassinated millions of human beings for their race, religion, and manner of thinking.

Each human soul has a special mission to accomplish during lifetime; sometimes, it is the mission of the optimization—evolution; sometimes it is the mission of destruction. From such a point of view, the Nietzsche's life and works serve two purposes by providing

1) the means of self—annihilation for those who accept the Nietzsche's concepts as the guidance for actions
2) one more alarming appeal to the human reason and the reminder that when a human being rejects God, a human being rejects also own dignity, sanity, and life and becomes ready for the slaughterhouses, death camps, the evil and the inferno of such singularities of void as the value—neutral and ethics—free sciences.

The history many times confirmed the danger of the perverted human imagination, which results in heresy, nihilism, or atheism. In such context, Nietzsche has achieved the most tragic purpose, which has the great significance for the history of humankind: his works vividly illustrate the unbreakable links between rejection of God and death, between the heathenism and inevitable self—annihilation, between perverted imagination of one and death of many, between the evil thoughts of one (e.g., “my old, beloved — evil thoughts” [Nietzsche (1997) §296 147; italic in the original]) and such global disaster, for instance, as World War II waged by Nazi Germany in a search for the world dominion.

However, the force of destruction unleashed by the “old, beloved — evil thoughts” came back to those who employed it: the world transformed World War II into destruction of Nazi Germany who finally had to taste the dish she prepared for the others — the loss of the state independence and dignity — while she during almost forty—five years (1945—1990) was divided between the Allies and her worst enemy — communist Russia.

Would the tragedy of the German nation always serve as the warning for the next candidates for the supermen, race of the masters, and world empire, or, as many other catastrophes, which compose the history of humankind, it would be forgotten soon?...

End of Excerpt

See The Law of God

Concerning Socrates, see Note 4 to Philo of Alexandria

See L'Aquila Earthquake, Fukushima Nuclear Catastrophe, Trial of Science, and Survival of Mankind — Supplement 1 to this file

See Divination in Ancient Civilizations: Legacy Overview, and Vanga’s Phenomenon. Comment on Predictions in Comments @ The Net

Plato argued that geometry originated philosophical thought and led mind to truth [Republic 527b]; so, even the mating time for re—production should be determined with the “geometrical number” that would prevent birth of ungifted and unfortunate children [Republic].
For Aristotle, physics and geometry were the means of description of deity and human virtues [{Magna Moralia} I.ix.1, 5–6; I.xxviii.1–2; {Physics} VIII.vi. 258b; VIII.x.267b]; he justified his understanding of voluntary actions of man as the description of a triangle's angles [{Eudemian Ethics} II.vi.1–11].

Friedrich Nietzsche asserted [{Nietzsche} (1909) 123; (1910) §794; §795; §799; II 239–241, 290–291] that “the Dionysiac capacity” of man is expressed in the inseparable unity of music and tragic myth; music is similar to geometrical figures and numbers, which carry the “universal forms of all possible objects of experience,” and as such, music is “an expression of the world” and “a universal language” capable to convey the universality of concepts.

Obviously, Nietzsche's perception of the power inspired Freud; for instance,

- Nietzsche writes of the power of art, which manifests itself as the force of nature, and especially in dreams, which give the power of vision, and in moment of intoxication, which gives the great power of passion. According to Nietzsche, sexuality and voluptuousness belong to the Dionysiac intoxication

- Sigmund Freud made experiments (on himself and on the others) with cocaine [{Encyclopedia of World Biography} 6:104; {Sigmund Freud} @ Wikipedia 2.3. Cocaine] and invented “psychosexuality”

- Nietzsche's frequent mentioning of Dionysus and references to Dionysian state and Dionysian man reveal not only his personal attachment to Dionysian cult of insanity and death; Dionysian myths are the foundation of the Nietzsche neo–heathen pseudo–philosophy, which, along with his concept of the ruthless “Dionysian state,” has been embodied into Nazi ideology and state politics.

- Freud developed his “metapsychology” on the myth of primitive glacier family and conspired to make his figments of imagination a new religion, with which he attempted to agitate sleeping mankind

- Nietzsche's “Dionysian” man became Übermensch [Hollingdale 17] – the ruthless superman, philosopher and artist, “the meaning of the earth,” who lives with the death of all gods [{Nietzsche} (1924) 91] and who was identified with Adolf Hitler [Clark and Swensen x–xi]. They disclose the source of origin of the Nazi state and roots of atrocities committed by the Nazis

- Freud also invented his own new image of man – impotent neurotic with infantile sexuality for who Freud's own “Oedipus” complex and other perversions are the norm, who lives in dreams, and for who mental disease might become the actual and desirable reality.

- Probably, Sigmund Freud had found in himself some of the personal traits of Übermenschen; as well as some similarity with Nietzsche. At least, both of them had hatred – Nietzsche – to religion, Freud – to his father, and (probably, because of hatred to father) to the father’s religion.

**114 In general, idolatry is the special state of the mind. This state is based upon absence of knowledge of only One True God; it is defined by

1/ the work of imagination: creation of figments of imagination – images of objects of the nature (sensible things) and acceptance of these images as reflections or representatives of deities or deities themselves.

2/ the work of mind and hands: materialization of the figments of imagination into discernible material establishments or systems.

In other words, idolatry is based upon the assumptions that

a/ it is possible to materialize/embody the spirit into material objects, which then, are endowed with the supernatural powers and authority over man; the fact that man himself has created these objects is ignored

b/ man possess abilities and powers to materialize the spirit/deity into the material objects; for instance, to create graven images, to ascribe them the power to manipulate the material objects and define the destiny of men.

Idolatry as the worship of “other gods” is defined as the heathenism.

The theological essence of idolatry is worship to the arch–evil.

The logical basis of heathenism is double shift of the levels of complexity: violation of the law of adequate complexity, when the mind

1/ believes that it is capable of ascending at the level of creation of deities

2/ begins to worship creations of own mind and own hands

In the beginning of the current age, the possession of the heathens, their universal knowledge framework, was the mythical serpentine theology – the Orphic doctrine, and the multitude of its derivatives: heathen philosophy, religions, and cults of different idols, because of which the people sacrificed their brethren and children to the figments of their own imagination. When the heathens used the word “god,” they referred to

either the Orphic “divine absolute animal” – the dragon–serpent–beast, which headed hierarchy of other gods, semi–gods, and similar mythical creatures, and which was the container of forms of living creatures, including men

or to any other deity from the flock of global, local, household idols (it was the common belief that “the world is full of gods”), which they created.

The idolatry/heathenism begins with the work of imagination and proceeds through embodiment of the images into the particular framework, which accommodates the actual existence – “psychic reality” – of the creators of deified images and other people that are correlated with the creators of images.

The heathenism might be seen also as the set of imaginary worlds assembled from the pieces of real knowledge and from the distorted or misrepresented reflections of the reality. These worlds are focused on the deified material objects, which might be discerned by senses or created with the logical reasoning. Each part/subsystem of an imaginary world serves the particular necessity of the mind, which is deprived of true knowledge of God and, in its ultimate deprivation, seeks two vital things: to establish the foundation for own continuing existence (to find its absolute truth) and to replenish the life–sustaining reserve – the knowledge of God. When the mind does not have access to the true knowledge, it creates own worlds – the idols and corresponding settings (culs, religions) which take the place of God.

The heathenism and its offspring sustain the logical reality of anti–evolution, which accommodates degeneration, perversion, and annihilation of men and their establishments.

From another perspective, the heathenism might be seen as the alternative system of beliefs, which confronts monotheism and provides a possibility of definite and predictable existence within the shared dream worlds tailored to the needs of their creators. In this case, the heathenism might be compared to the distorting mirror, because the intellect misinterprets the truth of the actuality in favor of own presumptions.

There is an opinion [{Savitsky} 142] that the heathenism might be considered as one the means of disposal of those incapable of evolution: the heathenism is the mind–debilitating knowledge of destruction, the program of annihilation, which is triggered within those minds, establishments, systems that are not able to reach their optimum and to complete the program of evolution–reaching the maximal/optimal potency they have been designed/created to reach.

The heathenism and knowledge of God have incompatible levels of complexity:

heathenism is the knowledge of disintegration and death

knowledge of God carries life
From such a point of view, it might be said that **three systems of beliefs** determine the destiny, therefore, the range and parameters of existence of man:

– the **first** system (the true knowledge of God) serves the development–optimization–evolution

– the **second** system (that system might include the philosophical, political, social, and scientific frameworks of the society) tests loyalty and faithfulness to God ([Deuteronomy 13:1–11](https://www.biblegateway.com/passage/?search=Deuteronomy+13%3A1-11&version=NASB)) as the ability to remain within the reality, which is intended to accommodate realization of the purposes of earthly existence, therefore either evaluates the potential of the development–evolution or detects readiness for the destruction/eradication

– the **third** system of beliefs (the heathenism, false religions, cults, ideologies, pseudo–scientific/false knowledge arranged into doctrines, theories, and other products of heathenism–based – that is atheistic–materialistic–darwinist ethics–free – sciences) is the means of extermination; with this system of beliefs, termination of men and those social, political, and business establishments, which threaten existence or impede evolution of people, groups, nations, states, civilization, mankind, is accomplished.

The heathenism combines functions of the testing system and the system–exterminator of the people and the establishments, which are incapable of development–evolution.

Testing and termination of men by the heathenism is the complex process. The mind capable of conversion into the heathenism

a/ begins with the incitement of interest or a particular tolerance to the knowledge of the imaginary worlds; these interest and tolerance ultimately facilitate finding of the similarities between the alien knowledge and the original knowledge, which before was accepted as the absolute (unchangeable) truth

b/ proceeds with making a comparison and then, admitting a possibility of interaction between the knowledge of the imaginary worlds and the existing original life–maintaining knowledge; the results are rejection of the original criteria of the good and consequent substitution of the knowledge that activates destruction for the original knowledge that sustains life

c/ finishes with acceptance of the false theological and philosophical concepts, which carry the core of destructive beliefs, modify the original life–supporting knowledge, destroy the original faith, morality, ethics, and modify the original meanings of good and evil.

The heathenism as the testing system encounters each mind at the time of choice between good and the evil, when the true knowledge of God becomes an apparent obstacle for achievement of particular purposes.

The heathenism might be likened to the cancer virus, which tests the immune system and destroys the beings with insufficient self–defense. Under the cover of human ideals or with false promises, which, in fact, are irreconcilable with the reality of existence, the heathenism penetrates the frameworks of the societies, disables their protective structures, and transforms the social/state/religious establishments into the malignant tumors of evil intended

- initially, for the deprivation of freedom and true knowledge
  - ultimately, for extermination of those who carry true knowledge and exercise freedom of thinking and other liberties, which determine difference between a freeman and a slave.

The heathenism as the system of destruction has the power over two types of the minds:

– those who are not able to evaluate the actuality of existence properly; usually they have neither faith nor true knowledge of God

– those who discard the meaning of the good and the evil determined by the Christian teachings, become unable to employ the Christian criteria of good and evil, and then, lose the ability to distinguish good/truth from evil/false.

Two conditions are necessary for acceptance of the heathenism: lack of the Christian faith and ignorance, which culminate in an inability to discern good and evil. Presence of these two conditions signifies the mind incapable of optimization within the present settings.

Such mind has to be barred from influence on the system where it exists (if the system, which accommodates this mind, pursues the purposes of optimization/evolution); otherwise, it might become the core of destruction (if the system, which accommodates this mind, is incapable of optimization/evolution).

The heathenism acts as the Trojan horse for the social and state systems, which accept it:

a/ at first, the unreal world of the deities–figments of imagination or their contemporary substitutes (ideologies, the cult of state/party or any other leader, and perverted social beliefs) deceives the mind with its apparently appealing and understandable logic, or with the promises of liberty, equality, brotherhood, etc.

b/ then, it takes place of the true knowledge of God

c/ after the heathens gained the access to power, they force the societies and the states to undergo the betrayal of the same ideals of humanity, with which they lured the people into the dream worlds arranged by evil imagination

The survived texts and ruins of temples and palaces of the ancient civilizations reveal the scale of control and pressure on ordinary human beings, distortion of reality, and fear, which were the means to maintain spiritual slavery. Within the ancient heathen societies, philosophy and its offspring – mythical theology had to provide justification of the absolute power of the ruler and to stabilize the social structure. The two monsters (heathen philosophy and its derivative – mythical theology) produced the offspring – the false social–political knowledge, which might be considered as the precursor of ideology because it was intended to keep the mass population within the limits determined by the ruling group. The first victim was the dignity of an ordinary man with such direct logical inferences as the denial of individual freedom – physical slavery, and the indisputable right of any ruler over the life and death of his subjects.

The restricted or adverse conditions of existence might also explain the vitality of the roots of the heathenism: imagination produces the dreams in
which a dreamer possesses extraordinary abilities to fulfill any desire and has the absolute power over the others. Whatever people lack they make accessible to themselves or to their creations within their imaginary worlds. They populate their worlds with the deities (often, created after own ideal or desirable self-image) that exercise almost unlimited power over the Universe, yet, these deities are very cooperative: they allow cognition of their thoughts and deeds or willingly serve as the convenient background for glorification of their creators.

The heathendom began when human imagination originated the distorted image of God. Since, it never ceased to be a loyal companion of men and gathered the greatest harvest of death in the history of humankind. Today it still exists under different names and continues to sustain the logical reality of anti-evolution.

Understandably, the shared imaginary worlds should be compatible: they assimilate, or supplement one another because all of them serve the same human necessities. Local customs, the state/social demands, other social and political causes, and appearances of the matter, such as conditions of life and environment could determine insignificant differences. For instance, the difference in the appearance of the deities of ancient Egypt, Greece, and the Northern European tribes obviously had connections with the local climate and customs.

Concerning original sin: the lies of the crafty brute of Genesis, which the humans accepted as the truth initiating therefore, coming into being the root of all evils — the false knowledge, expose the reality of perverted logic, which made possible the original sin.

Knowledge of the law facilitates understanding of the original sin, through which evil and death entered the perfect world created by God and given to man to love, to cherish, to till, and to lead to evolution.

If the one does not accomplish the will–law of God, he commits sin: he serves the enemy — the arch–evil, because the one can have only one master (Matthew 6:24; Luke 4:5–8; 16:13–15; John 14:30; 17:14–16): the one who sins also enthrones the arch–evil as his god and puts the knowledge of the evil at the place of the knowledge of the law of the only One True God. The root of the original sin (and any sin) is overthrowing of the Absolute – the authority of God.

If to define sin as violation of the law of God, or as rejection of the words–commandments of God and the following inability to accomplish the will of God, the essence of the original sin might be envisioned as the subversion of the Absolute accomplished through the chain of substitutions:

```
substitution
of the imagined authority of the pretender/liar
for the true authority of true God
↓
substitution
of the false/lies
for the truth
↓
substitution
of death
for life
```

In practical sense, the original sin is the two–fold action of the first men, because of which death became the actuality (Genesis 3): Eve and Adam

1/ disregarded–rejected the truth – words of God
2/ accepted the lies – words of the crafty brute–serpent as the truth
3/ faced the consequences – death instead of immortality, for which they have been created (Wisdom 2:23–24), because, by committing sin against God, they cut themselves from the Divine energy – the Source of life. Subsequently, in their new condition [being in sin that is in the state of fear of God and attempt to go into hiding (Genesis 3:9–11; John 3:20–21)], they became unable to withstand the Light – God, therefore, to accept and to carry the Holy Spirit of God.

Through the original sin, the pattern of death came into being:

```
rejection of God as the only Source of Truth and authority
[[without understanding that with rejection of God, Who is the Source of Life, the one rejects the very own life]]
↓
acceptance of the false of the liar, because of apparent/material attraction and desire to possess it
[[without understanding that appearance–surface might differ from the true essence–core]]
↓
disobedience and distrust to God
[[without understanding that, because of distrust to God followed with dismissal of the Absolute authority of God, the one has to serve another deity – imaginable/false, because there are no other gods]]
followed with
↓   ↓
rejection of truth → acceptance of lies
↓
dehth
```

The essence of the pattern of death:
separation from the Source of life → inability to accept–contain–utilize the energy of life

degeneration–perversion → collapse–disintegration → death

In the theological terms, the original sin is the first act of idol–worship – apostasy, which has initiated/brought forth the realm of death. Within this realm of death,

the words/truth of God the Creator might be disregarded
[[Eve disobeyed words of God, and accepted as truth the words of the crafty brute]]

the lies might take the place of the truth

the actual absolute authority of God the Creator might be supplanted
with the imagined authority of liars, false gods/idols
[[Humans disregarded the warning of God, and accepted lies of the crafty brute; furthermore, they attempted to hide themselves from God the Creator revealing the instant collapse of reasoning/mind disconnected from God and unable to receive πνοη δε Παντοκρατορος – the breath of Almighty God, the Divine Energy, that sustains life of reasoning/mind]]

instead of the worship of True God the Spirit, people can choose the worship of "other gods" – idols, which are figments of human imagination, and which often are embodied into the material objects or can impact life of men through the material objects and power of coercion
[[e.g., disobedience to God and following attempt to hide themselves from God opened the path for the lawless "son of perdition," through whom "the mystery of lawlessness" works, who makes god from himself, takes his sit at the temple of God (2 Thessalonians 2:3–12), and falsely asserts himself as the highest authority in the matter of life and death – here at the earth and in the after–life]]

In the contemporary terms, the one could infer that the original sin became the core/code of special realm/reality/system, in which

1/ difference among the levels of complexity has been disregarded
[[the root: assumption that the immortal man created by the Spirit of God and living/taught by the Divine energy – breath of the Almighty can accomplish ascent to the highest levels of authority and power (becoming "as gods") by circumventing the will of God (God forbade cognition of the evil) through learning the knowledge of evil, which the warning of God already associated with death (death is disintegration–dissolution of the wholeness of life)]]

2/ the mind operates upon the assumption that a system/event/thing at the lower level of complexity
[[an object within the world given into dominion of man – e.g., the tree of learning of the knowledge of good and evil]]
could have potency to initiate and actualize evolution of man
[[who was created in image of God and likeness to dominate the world and lead it to evolution; therefore the human mind already had the highest complexity within the world given into the dominion of man]]
and can empower man making him capable of ascending at the higher levels of knowledge
[[at the level defined by the crafty brute “as gods knowing the good and the evil”]]; this assumption, which might be referred as simplification became the foundation for creating knowledge, making decisions, and pursuing purposes, even those of survival, development, and evolution
[[e.g., conviction, upon which the contemporary natural, biological, and medical sciences operate: by studying nature of rodents the one can obtain knowledge of human nature, and develop remedies that would cure human diseases]]

3/ the reasoning/mind operates upon assumption that it might create adequate knowledge upon false knowledge and without observing the law of God
[[the root: rejection of the words of the Creator, and acceptance of the assertion of the creation as the truth]]

The lies of the crafty brute of Genesis, which the humans accepted as the truth initiating therefore, coming into being the root of all evils — the false knowledge, expose the reality of perverted logic, which became the reality of the earth cursed for the sin of men. After exile to the cursed earth and acceptance of this perverted logic, the mind was able to create the heathenism.

Hence, from the practical point of view, the one might envision the original sin as simplification; for instance, substitution of the surface–appearance for the essence–reality.

Eve accepted lies/false assertions as the truth, because they were sustained by the apparent beauty: the tree appeared as pleasant for eyes to see and its fruits as ωραιον κατανοησαι – ripe/suitable/mature for contemplation (Genesis 3:7). It was situated within the perfect world given into the dominion of man, and Eve desired to know it. Therefore, she disregarded the essence (death) of the false knowledge (lies of the cunning brute) for the sake
of appearance – the beauty of the surface. Consequently, in St. James the Apostle’s words, she conceived the desire/lust, the conceived lust brought forth sin, and sin, being fully formed, brought forth death (James 1:14–15).

Since, the model of the original sin is repeated each time when the mind chooses

| to reject the true knowledge of God for the sake of lies |
| to disregard the law of God for the sake of material advantages or conveniences |
| to believe simplified inadequate assertions instead of true knowledge |
| to prefer the visible material reality to knowledge of its true essence |
| to worship idols instead of God |
| to reject the way of righteousness and justice and wisdom |

\[
\text{\textit{[that is life by the law of God]}}
\]

and to follow the majority, who are running after false gods/ids, perverted customs, and corrupted liars – rulers, politicians, false prophets, priests–apostates, and self-defiled leaders, and consequently, have to face corruption, misery, spiritual (and often, material) poverty, hopelessness, suffering, and despair

\[
\text{\textit{[that is life by the material values of the world that is controlled by the arch–evil}}}
\]

\[

\[
\text{\textit{IN SUMMARY, the original sin has}}
\]

a/ opened the reality, in which the actual absolute authority of God the Creator might be supplanted by the imagined authority of false gods/ids [and therefore, the true religion of only One True God might be supplanted by the worship of figments of human imagination intently brooding over the evil: by the heathenism, the essence of which is worship of the arch–evil that either takes images of different idols/false gods or is worshiped directly as it is in religions and cults openly based on the serpentine mythical theology of the Orphics]]

b/ initiated realm, within which the mind might operate with the logic of simplification disregarding the law of the adequate complexity

c/ initiated the reality of death, in which the adequacy of levels of complexity is not observed, inadequate knowledge/lies might be accepted as truth, and false knowledge might be created–accepted–actualized initiating collapse and leading to the total ruin.

Acceptance of inadequate/false knowledge as truth originated the logic of simplification – the logic of death; death – because it operates with false knowledge that contradicts the Truth of God. It has, for instance, initiated the work of imagination–creator of assumptions in those who were flesh and who made all flesh of the pre–Flood world to pervert its ways upon the earth. Starting with the original sin, imagination of man was set to be intently brooding over the evil since youth (Genesis 1:3; 6:2–14; 8:20–22), thus, to accompany the mind focused on the evil until the end of the world.

The logic of death could be the consequence of the initial trap masked with a natural desire of ascension to the highest level of perfection – man was created to evolve and to dominate the evolving world. The lies alleged a possibility to become “as gods” through cognition of knowledge of the good and the evil.

In fact, human beings already were “as gods” by their very nature: they were immortal beings created in image of God and likeness – they were formed by God the Spirit and they lived by the breath–energy /Spirit of the Almighty Immortal God the Spirit (Genesis 1:2, 26–27; 2:7; Job 32:8; 33:4; John 4:24; 10:34; Wisdom 2:23).

Thus, the initial task of the perverted logic was to undermine knowledge of the divine nature of man and to denigrate him at the level of material arrangements that live not by the Spirit of God, but by the derivatives – fruit, therefore, not by τὸν ἅγιον, ὁ πνεῦμα τοῦ Θεοῦ – the Divine Energy/breath of God that teaches the mind, but by the energy transformed for sustaining the lower levels of complexity [[e.g., fruits of the tree, or knowledge of things that are not consistent with the nature of the world (for instance, such inconsistency is knowledge of death within the world created for immortality]]).

After expulsion from the Paradise, and on the post–Flood earth, this task is accomplished by

— the heathenism – false religions according to which human beings were sacrificed to demons, defiled beasts, and other idols, and which sustain themselves with the laws that demand corporal punishment, mutilation, beheading, capital punishment of men created by God and that justify slavery, forceful conversion, discrimination, persecution and extermination of people of other religions and walks of life
— the atheist–marxist–darwinist ethics–free sciences, which denigrated man at the level of animals [[in compliance with the Orphic mythical serpentine theology]] and study the human nature through studies of rodents, animals, insects, plants
— social and political doctrines based upon Plato–Aristotle's philosophical–political–religious utopias derived from the Orphic mythical serpentine theology and Orphic philosophical doctrine, which denigrate man at the level of slave of his imagined/false gods/ids and present him as an inferior creature whose nature must be improved by transforming it into likeness of the nature of beasts.

To protect the mind from contamination with the false knowledge, the Christian should remember that any concept, assertion, doctrine, religion is build upon a general core that embodies the attitude toward God and attitude toward man; this core provides the key for understanding of the framework of knowledge: the source–root, and the destructive potential. Hence, to discern the first signs of the lethal poison of the arch–evil behind any religion, any article of faith, any philosophical, political, social, religious doctrine is to comprehend the core/main message: the attitude toward God and the attitude toward man.

In particular,

1/ any contradiction of the words of God signifies lies of the arch–evil
2/ any shadow of hostility to a human being, any disrespect to freedom of thinking, freedom of the conscience, and dignity of a human being, selective justice, acceptance of the possibility of coercion in the matters of conscience, religion, and morality, assertion of own right to sacrifice another man’s life, freedom, and well–being for the sake of any figment of imagination/idol, belittlement of one human being for the sake of another man, group,
Consequently, any concept, doctrine, religion, etc. that conveys negative attitude—hostility—anomisity—disrespect to the only One True God the Creator and to His creation—a human being should be rejected as the false and dangerous misconception, because it leads to collapse of human reasoning, to which death of people and ruin of their establishments are the inseparable companions [e.g., in: Isaiah 59:1–15; Wisdom 2:221–23]

16 Concerning the Orphism:
The Orphics believed that they are the descendants of Orpheus—a priest of the Sun/Arpol and a diviner who practiced arts and who established the mysteries—rites of Apollo in Thrace and of Demeter in Sparta. Orpheus evoked wrath of Dionysus and Aphrodite because he did not participate in Dionysian rites, explained evil of human sacrifice, and propagated homosexuality. Dionysus sent the Maenads in the temple where Orpheus preached to men of Thrace—Maenads’ husbands. In the state of frenzy, the Maenads murdered their husbands and tore Orpheus apart—“limb from limb.”

Another version of the myth portrays Orpheus as a founder of the Dionysian rites and an earthly embodiment of Dionysus.

With time, the Orphics developed myths into the doctrine that conveys the essence of the heathenism, the core of which is death—idolatry as worship to the arch—evil in the image of the serpent.

The Orphic doctrine or Orphism denotes the special knowledge framework composed with mythical serpentine theology. Orphic philosophy, and their derivatives—heathen philosophy, political and social doctrines, religions, and cults of different idols, because of which the people sacrificed their brethren and children to the figments of their own imagination.

Within Orphic framework of knowledge, many civilizations and other human establishments were arranged, achieved the zenith of their destructive potency, and were ruined or disintegrated freeing time–space for the next generations of thinkers, political, social, and religious leaders that built realm of anti—evolution

The Orphism is the most distinctly formed core of the heathenism—idolatry: the realm of false religions and cults the essence of which is worship to the arch—evil in the image of the serpent; however it might be covered with different images—different idols. When the heathens used the word “god,” they referred to either to the Orphic “divine absolute animal” – the dragon—serpent—beast, which headed hierarchy of other gods, semi-gods, and similar mythical creatures, and which was the container of forms of living creatures, including men

[(and that is why the Orphics did not distinguish among men and animals and the contemporary medicine studies rodents and applies its discovers in the rodent nature for “understanding” of human nature and treatment of human diseases concerning Hippocrates the Orphic and “the Father of Medicine” (~460–377? B.C.), see The Minoan Legacy in Ancient Civilizations: Legacy Overview]]

or to any other deity devoted in the flock of world, local, global, world of gods.”

The Orphism became the root, from which many heathen religions and cults sprung, especially, the cults of serpents/ reptiles—the cults of death with worship of snakes and horned animals. The attributes of Orphic deities include horns, paws with claws, tails, snakes, and horned animals. For instance, the ancient Minoan goddess was coiled with snakes and held snakes; originally, Dionysus (the ancient deity of insanity and death) was depicted as the horned serpent; Python the serpent was the deity of divination, its priestesses—pythia—uttered predictions in the state of trance.

The distinctive feature of all religions and cults based upon the Orphism/cult of the arch—evil is hatred to God and to His creation—a human being. This hatred, although might be covered with sermons of peace and love, and slogans of democratic ideals of humanity, manifests itself through body—mutillating laws, sadistic corporal punishments, inhuman executions, justification of slavery and crimes against humanity if they are committed for the sake of the religion and its world—wide domination, and idol—worship to invented deities. All such religions also tolerate or even foster especial hatred to woman who might be “lawfully” and according to “the article of faith” mutilated, stoned to death, beaten, sold, raped, deprived of basic rights and liberties, kept in ignorance, murdered—all these in complete agreement with the punishment for the original sin, which made earth—man the food for the arch—evil and established special enmity between the arch—evil and the woman (Genesis 3:15–20).

The Orphism sustains theological—philosophical—political doctrines of Plato, Aristotele, and their followers; for instance, some researchers refer to the Orphism as the source of the “divine Muse of Homer” and of the “sublime theology” of Pythagoras and Plato [e.g., Thomas Taylor qtd. and ref. in Hall (2003) 74].

Indeed, the Orphic serpentine “theology” is the actual foundation of Plato’s philosophy, especially, the concept of forms—ideas—archetypes, with which he evidently, followed Pythagoras (who was initiated into the Egyptian—Elesinian—Orphic—other mysteries, and asserted that all material objects have forms as their essence): indeed, if the main— universal or “absolute” —bestial deity contains the forms of wild beasts why it cannot accommodate the forms of all other creatures and objects, which compose the Universe?

Consequently, if it substitute the philosophical “essence—idea—form” for the Orphic “image,” the ultimate meaning of Platonism (recognized as the pinnacle of philosophical thought) is revealed as a set of phantasm—a the irrational imaginary world of heathen cults of serpent. For the unbiased mind, the wordings covering the essence of Platonism and issuing doctrines should not conceal the true meaning: the heathens (for instance, the Minoans, Phoenicians, Orphics, etc.) who made this imaginary world into actuality of their daily life, worshiped the “divine absolute animal” —the serpent and their prime deity conceived by the cosmic arch—serpent/dragon —by devouring children, and in this imaginary world, humans are the beasts made after the image of their bestial deities. The Orphic doctrine [in: Graves; Hall, The Sunset Knowledge] became the foundation not only of the Greek heathen philosophy; it also sustains Gnosticism, Neoplatonism, theosophy, and many other cults and assumptions, including those developed within the framework of the Western civilization.

For instance, with the Orphic logic, Manly P. Hall not only infers supremacy of the “philosophy’s God” over “a personal God”, he refers to Orphism as to “theology,” which cannot be destroyed and which “in a more philosophic era ... shall shine forth again with splendor undiminished” [Hall (2005) 218, 224].

Indeed, this “undiminished splendor” of Orphic myths identified as “philosophy” and “theology” still “shines” through the contemporary sciences.

In particular, the contemporary continuation of the ancient beast—worship might be diagnosed, for instance, in transhumanism and in the logic of the contemporary Darwinism— and atheism—driven ethics—free scientists and researchers. The followers of transhumanism are busy by designing improvement of the human nature and manufacturing of supermen—they attempt to chain man to their understanding of perfection and to “lift man up” to the new creature with abilities, which would overcome both—human and animal—natures. In their hatred to God and to His creations, firstly, to man, the Darwinism/atheism—driven scientists downgrade man and throw the human nature down, at the level of animals.

In fact, they are in the state of secret, yet constant, war with the remnants of the human reason.

This war can be easily identified through their ferocious fighting against any positive mention of God in media, schools, research institutions, government, political, and social structures. All knowledge—creating establishments are penetrated with propaganda of the basic heathen assumption that man does not differ from animal, moreover, in some matters, human is inferior to the beasts. This propaganda allows increasing negation of the traditional human values; as the result, cynicism, corruption, and perversion supplanted mercy, humanism, virtues and human dignity within all societies, which in the recent Past tolerated or even followed Christian teachings, yet now ferociously strive to “exterminate” God from all social educational and political activities.
Atheism, assumption of similarity of human and animal nature, and eradication of the very meaning of human dignity make possible to spend enormous funds on non–human experiments on the humans and animals, including those which intervene with the natural reproduction of humans and animals (e.g., “creation” of chimeras – human–animal embryos). Having been unable to cure the lethal human diseases (these diseases might be the means of self–annihilation with which the nature prevents further abnormal mutations of immune system), the darwinism/atheism–driven scientists downgrade man at the level of rodents and monkeys, on which they develop their “medicine” and vaccines.

However, the simple truth is that the rodent–monkey–based medicine is not effective for human beings and their long–term consequences for the human nature are not known. For instance, with all the costly efforts and their results – drugs and medical techniques, the sciences are neither able to find the real causes nor effective treatment for ultimate healing and prevention of cancer of all kinds, tuberculosis, poliomyelitis, HIV, allergies and other immune disorders, mental illnesses and disorders, as well as many other plagues.

Moreover, the monstrous ignorance of “saviors of mankind” and its fruits, for instance, such as poisonous drugs, trigger the next circle of abnormal mutations, thus, increase the overall suffering, spread mental and physical perversion, and eventually, might culminate in annihilation of mankind. Indeed, as of today, the meaning of humaneness is already forgotten by many.

The recent Past discloses the potential of unleashed ethics–free “scientific” imagination. For instance, the scientists at the service of Nazis accepted the notion of racial inferiority of non–German nations. Within the society that assumed neo–pagan cult of Nazis, they asserted that human beings, who belong to the “inferior nations,” are not complete human beings, that they are “underhumen” not different from animals. Consequently, in accordance with their logic, they inferred that if man constructed slaughterhouses for animals and if “underhumen” do not differ from animals, the unwanted “underhumen” – in the similar fashion, as their equals (animals) –

– can be “processed” with a particular “effective device,” e.g., such as a concentration camp
– the ashes from the ovens of such a camp can be used as a fertilizer for the German soil
– the “underhumen” in the concentration camps can be used as the laboratory animals.

Those who learn the unbiased history of the totalitarian sates of the twentieth century can see how the neo–heathen and ethics–free sciences have implemented their inferences.

With time, the Orphic logic, through the doctrines of Plato and Aristotle, became the common foundation of thinking and learning, on which the Western and other civilizations built on Plato–Aristotle’s social–political–philosophical utopia come to being, strive for existence, and collapse, because by their very nature they are not capable of achievement for the purposes for which they are created. This logic is logic of simplification, logic of collapse and disintegration incompatible with the logic of the evolution, with which the evolving systems capable to sustain evolution of mind and its creations (e.g., societies and other establishments) should be designed and maintained.

For instance, the Orphic doctrine sustains Plato–Aristotle’s philosophy, which embodied the heathen vision of the Universe and the “ideals of humanity” into the chain of most destructive concepts:

- slavery as the natural foundation of the society
- man as a part/property of the community
- supremacy of the good of the community over the good, happiness, liberties, and interests of a person
- mandatory restriction of the freedom of thought and religion, control and regulation of the life of members/citizens as the means of survival of the “perfect” community–state
- termination of the different–minded as the legitimate practice of the community–state, which has to protect itself from the wrath of deities
  - by expulsion or execution of atheists, followers of another cults, and different–minded of any kind,
  - therefore, by sacrificing life and well–being of its members–men for the sake of the good of men’s establishment

With philosophical doctrines and utopias compiled by Plato and Aristotle and elaborated by the flock of their followers, the Orphic myths eventually penetrated Western and some Eastern theological schools, which admit heathen philosophy as a legitimate source of the theological knowledge.

The Orphism is the most distinctively formed core of the heathenism. Hence, analysis of the different philosophical, religious, and political doctrines rooted in Orphism

a) facilitates understanding of formation and development of different versions of the same arch–lies [Genesis 3:1–6], from which the multitude of different false religions, cults, and ideologies sprung

b) leads to the conclusion that all of them have the same the essence: rejection of true God and acceptance of idol–worship – assertion of existence of “other truths” and “other gods.”

In summary,

– the term Orphism denotes the special knowledge framework composed with mythical serpentine theology, Orphic philosophy, and their derivatives – political, social, religious doctrines. Within Orphic framework of knowledge, many civilizations and other human establishments were arranged, achieved the zenith of their destructive potency, and were ruined or disintegrated freeing time–space for the next generations of thinkers, political, social, and religious leaders that built realm of anti–evolution

– the Orphism is the most distinctly formed core of the heathenism – idolatry: the realm of false religions and cults the essence of which is worship to the arch–evil in the image of the serpent; however it might be covered with different images – different idols

– the paganism became the realm of which many heathen religions and cults sprung, especially, the cults of serpents/reptiles – the cults of death.

The attributes of Orphic deities include horns, paws with claws, tails, snakes, and horned animals. For instance, the ancient Minioan goddess was coiled with snakes and held snakes; originally, Dionysus (the ancient deity of insanity and death) was depicted as the horned serpent; Python the serpent was the deity of divination, its priestesses – pythias – uttered predictions in the state of trance

– the distinctive feature of all religions and cults based upon the Orphism/cult of the arch–evil is hatred to God and to His creation – a human being. This hatred, although might be covered with sermons of peace and love, and slogans of democratic ideals of humanity, manifests itself through body–mutating laws, sadistic corporal punishments, inhumane executions, justification of slavery and crimes against humanity if they are committed for the sake of the religion and its world–wide domination, and idol–worship to invented deities. All such religions also tolerate or even foster especial hatred to woman who might be “lawfully” and according to the “article of faith” mutilated, stoned to death, beaten, sold, raped, deprived of basic rights and liberties, kept in ignorance, murdered – all these in complete agreement with the punishment for the original sin, which made earth–man the food for the arch–evil and established special enmity between the arch–evil and the woman [Genesis 3:15–20]

– the Orphism sustains theological–philosophical–political doctrines of Plato, Aristotle, and their followers
See the following excerpt from The Concept of Man:

"...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 ευθεων ανακαινουσαο — 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 γεωργον, Θεου οικουμενον – 1 Corinthians 3:9), who is the God’s field and God’s building/construction (Θεου γεωργον, Θεου οικουμενον – 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 [[θατ is with different derivatives of the Divine energy: wisdom, knowledge, information]]: intellect — νοος, reason/intelligence — διανοα, and the reasoning, or the faculty of deliberation — γνωμα—φρονημα—λογιμος.

The highest level or “the depths of soul” or the core of “the heart” is intellect — νοος, through which the mind knows God — Νοος — and receives from the Creator the spiritual knowledge — γνωσις — and wisdom — σοφια. Γνωσις and σοφια both are the gifts of God: the spiritual knowledge is silent contemplation of God and the special state. During this state, the mind accesses the divine energy of creation, which sustains the mind’s life, while wisdom empowers the reason and makes possible cognition of God’s creations.

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.

The Greek theologians discerned three parts/components of the human essence, or it might be said that they assumed that the soul—heart—mind operates at three levels: intellect — νοος, reason/intelligence — διανοα, and the reasoning, or the faculty of deliberation — γνωμα—φρονημα—λογιμος [see Chart 1. The Mind in The Mind].

1/ when the Word of God lives and acts within man, the mind united 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 anointing 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, v1–4].

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.

Before the beginning of the twentieth century, philosophy re—discovered the old pagan deity – the unconscious world soul, which unconsciously creates the world in which death and suffering are the meaning of life. The unconscious was recognized as the source of animal impulses and instincts, which determine thinking and behavior of the moving matter—social animals—slaves of their own establishments (e.g., the “great masses” of the totalitarian states); consequently, the morality and mercy were identified with the weakness and vice, and human beings were arranged into the pool of resources that might be reproduced, re—engineered, and used according to the needs of their owner – the superior nation—race of supermen (e.g., Nazi Germany) or the political party (bolshheviks—communists), and slaughtered when they are needed no more or worn out, and when they do not fit the requirements of their masters.

Georg W. F. Hegel re—introduced the old deity of Chrysippus the Stoic – “all pervading world soul” [Chrysippus ref. in: Cicero De Natura Deorum I.xv.39] – at the state level. Hegel asserted that the national state is more significant than mankind and that peace corrupts people, thus, war is the means
to escape corruption: the “supreme power,” which protects life, acts through war, and the state–winner is adequate to “the World–Spirit” [Hegel 610–611; Hegel ref. and qtd. in: McGovern 318–319].

In addition, at the beginning of the twentieth century, it was accepted that the unconscious determines behavior. The flow of physical energy (identified with the will to power) was considered as “sexual in character” [MacIntyre 29, 32]. Such background allows comprehension of

a/ the Nietzsche’s negative attitude toward sexual abstinence, solitude, and fasting, which he characterized as the “dangerous prescriptions” [Nietzsche (1997) §47 35]

b/ the assertion that “the great masses” have the woman’s psyche, which must be subjugated by the strong masculine leadership – cruel and merciless, especially in a form of physical terror [e.g., Hitler 56, 58].

Arthur Schopenhauer (1788–1860, Germany), who was the very influential figure in the Nietzsche’s reality, postulated the concept of will, which he defines as the only ultimate reality: the mind is not rational, it acts in conformity with the universal will – the vital force, which determines the life of the Universe. In continuation of the Hegel’s “unconscious creative reason,” Schopenhauer asserted that man should not be called a “rational” animal, because his intellect serves the universal will [or the universal desire to exist], and even the knowledge about existence of the “universal will” comes through the insight, not as the result of reasoning [Schopenhauer ref. in: McGovern 409].

This Schopenhauer’s concept along with the Carlyle’s notion of the political unconscious as the sign of right performance became for Nietzsche and his followers the ground for the assertion that the essence of everything is the will and the greatest wisdom of political and state establishments is to follow the instincts. Another interesting moment is the completion of the Aristotelian concept of the social animal: after deprivation of man from divine origin, likeness to God, and freedom, the last veil – the intellect/reasoning – is removed, and the state receives its naked subject as the matter in motion and without faculty of deliberation in the total and ultimate possession.

Therefore, it becomes clear that ideas of Freud – if evaluated against a theoretical foundation of the Nazi “Dionysian” state – had to be considered as unacceptable by the Nazi authorities.

119 See The Mind

120 See Note 1 to Works of Augustine of Hippo

121 Simplification is a peculiar mode of reasoning, which Aristotle, following the way of thought of his predecessors (starting with assumptions of two Orphic philosophers – Pythagoras and Plato), embodied into his dialectics.

The Aristotelian logic of simplification, which underlies his physical-arithmetic-al–mythical–dialectical “philosophy,” deification of the matter, the notion of divine origin of the state along with the notion of irrelevance of the Absolute Good for the practicable material good of “social animals”– men, became the foundation of the theological, philosophical, and scientific studies. The fruits of these studies include political theology, materialistic and atheistic philosophy, ethics–free sciences, destructive ideologies, and the art of propaganda; all of them have the main indicator – shift of levels of complexity; for instance, they justify supremacy of human establishments (e.g., communities, states, nations, empires) over their creator – man.

Consequently, the human history became a series of nightmares – the chain of the artificial imaginary worlds; with each link of this chain, or the infernal circle of dehumanization, enslaving of human beings expands more and more. Among these worlds–circles are the following:

heathen philosophy, mythology, and political theology
Aristotle–Aquinas’ political theology
destructive ideologies of Fascism, Nazism, and Communism
contemporary atheistic–materialistic–darwinist and ethics–free sciences

Aristotelian logic of simplification still is the actual basis of contemporary philosophy and science.

In the terms of systems logic, simplification is a term that defines violation of the systems law of adequate complexity; for instance, when the complexity of consideration is not adequate to the complexity of the subject of consideration. Consequently, the mind armed with the logic of simplification is capable only of misconception: it creates false knowledge – logic of simplification is the logic of death.

See the examples of violations of the law of adequate complexity (simplification) within the different frameworks of knowledge in

– Wisdom and the Riches  – in Selections & Reprints
– The Logic of Death – reprint in Note 28 to Selections & Reprints
– The Invincible Empire, Chapter 8. Sciences, New Image of Man, and the Vision of the Future
– Note 141 and Supplement 4 to Selections & Reprints

122 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.
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/ deification of the eternal matter

as denial of existence of God and deification/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 lock Down, 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 and the Word—God —

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.

As the history illustrates, materialistic mind 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 Materialism

123 The Old Testament prophets envisioned the knowledge of the evil, especially the knowledge of idol—worshipers as the lethal poison that debilitates and ultimately annihilates the reasoning/life of the mind that serves the evil (e.g., Isaiah 59:1–15).

According to the prophets, when the mind discards the law of God, rejects God, and creates for itself other gods/idols before the face of God, it becomes as the waterless land, ashes and dust, it loses the abilities of discerning the good and the evil: it transforms itself into the living dead, because it becomes the likeness to the idols — spiritless pieces of the lifeless matter, which it has created (Psalm 134(135):15–18; Isaiah 44:20).

Thus, it transforms itself into the carrier of death — own and of the others, into the offspring of vipers that has no good within: it consumes and carries and propagates the lethal poison of the ancient arch—serpent, the incurable rage of asps (θυμος δρακοντων ο οινος αυτων, και θυμος ασπιδων ανιατος – Deuteronomy 32:33; Isaiah 59:1–15; also in: Matthew 12:34–35; 15:12–14; 23:1–35; John 8:43–45; Romans 3:13), and it, as well as its fruits—creations—deeds, becomes the embodiment of death — abomination to God.

124 Immortality — the everlasting (or eternal) life in the kingdom of God Who is the Spirit (John 4:24) — is presence of God the Spirit within His creation.

Everlasting life/immortality becomes the actuality of a human being only if the Word—God becomes the στερεωμα, within which, by the power of God and because of the will of God, the human being is transformed/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).

The Word—God creates the foundation — στερεωμα (as the firmament of the new world — Genesis 1:6; James 1:18; 1 Peter 2:23–25; 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 shalt send forth Thy Spirit and they shall be created; established/made); Psalm 17(18):1–2: Αγαπησω Ιε, Κυριε λαγω 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).

The knowledge of God, which is the eternal life is the knowledge given by the Word—God: His Law, His will, His commandments, His mercy, His Perfection and His Love — the Absolute Good, that is the everlasting life (John 17:3, 6) — this knowledge makes possible life by the Holy Spirit, because this
knowledge became the inner foundation and structure of the new creation of God in Christ and by Christ destined from the beginning of times for the eternity with God.

When the one accepts the Word–God, the knowledge that He gives – the knowledge of God (knowledge of the law of God: His will, His commandments, His mercy, His Perfection and His Love – the Absolute Good), becomes the Firmament: the foundation of the one’s intelligence/reasoning and the framework–space, in which a human being evolves into the dwelling of God

is enabled to accept the Holy Spirit of God – the Divine Fire Who ignites the eternal life within the creature of dust

is prepared for the eternity in the presence of God

By Christ and in Christ – by the Word–God and in the Word–God – an immortal human child of God comes into being and will be resurrected/transformed for the eternity with God (John 1:12–13; 3:16–17; 11:25–26; 17; 1 Peter 1; 1 John 3:1–3; Ephesians 2; 1 Corinthians 15; Galatians 3:26–29; 4:6–7; Colossians 1; 2; 3).

Therefore, when the Old Testament’s texts tell that God is the prophet’s στέρεωσις (Ἀγαπησω Σε, Κυριε ισχυς μου, Κυριος στερεωμα μου, και καταφη μου, και Ρυστης μου – I live Thee, O Lord, my strength. The Lord is my firmament, and my refuge, and my Deliverer – Psalm 18(17)(18):1–2) and the human heart is firmly established (στερεωθη) in Lord (1 Kings 2:1), they convey knowledge revealed by the Holy Spirit (John 5:39; 2 Peter 1:19–21): man shall live by God, because of God, and in God (John 5:39–47; 6:45–58; 10:11–18, 27–30; 17:21–26).

See Notes 18 and 33 to Selections & Reprints

125 A typical pattern of life (establishment→development→collapse) of a new cult RELIGION includes the following stages:

1. postulating of the purpose
2. (satisfaction of the lust for power or seeking other privileges)
3. assertion of a new “truth,” which justifies the purpose
4. idolization of the author of the new “truth” and elevating of his personality to the rank of superior being
5. (or at least, a prophet), that would automatically bestow the status of divine revelations to all his assertions, which he presents as the new “truth”
6. elevation of the new “truth” to the rank of universal truth/belief/science
7. destruction/supplanting of the traditional religion/beliefs
8. termination/exile, or other means of deprivation of authority/rights/privileges/power of the different–minded/heretics
9. period of acceptance/embodiment of new “truth” into laws, establishments, institutions, and morals of the society
10. collapse of establishments built upon the new religion/cult and dethronement of its author(s)
11. purification or gradual eradication of the remnants of the overthrown religion/cult from the political, social, and religious life

126 See Philo of Alexandria

127 See The Absolute

128 See:

129 See:
Sexualizing Childhood. By Campaign for a Commercial-Free Childhood Reclaiming Childhood from Corporate Marketers. [www.commercialfreechildhood.org]


New IPPF Report Gloats Over New Abortion Numbers. By Jonathan Abbamonte and Steven M. Wosher. 2016 Jul 13. [“The International Planned Parenthood Federation (IPPF) reports that its affiliates ended the lives of nearly one million unborn children in 2015. In all 964,325, unborn children were terminated by chemical and surgical abortion by IPPF just last year alone”]. [https://www.pop.org/content/new-ippf-report-gloats-over-new-abortion-numbers-S]


References:

Books:


“just too reassuring.”

[1] Wave a banknote at a pundit and he'll predict anything by Simon Jenkins
(http://www.guardian.co.uk/commentisfree/2012/10/25/italy-earthquake-laquila-banknote-predict)

[2] Shaking and anger: why Simon Jenkins is wrong — and right
(http://www.guardian.co.uk/science/occams-corner/2012/oct/29/simon-jenkins-laquila-earthquake)

[3] A reason to tremble. In Italy, sloppy seismology can lead to prison

[4] Royal Society and NIS issue statement regarding the recent conviction of Italian earthquake scientists
(http://royalsociety.org/news/2012/italian—earthquake—scientists/)

[5] Italy minister wants quake ruling overturned

[6] L’Aquila’s earthquake—scarred streets see battle between science and politics by Tom Kington
(http://observer.guardian.co.uk/world/2012/oct/27/laquila-earthquake-battle-science-politics)


[8] Scientist says he predicted Italy earthquake, was ignored. Wikinews, Tuesday, April 7, 2009
(http://en.wikinews.org/wiki/Scientist_says_he_predicted_Italy_earthquake_was_ignored)

[9] The Verdict of the L’Aquila Earthquake Trial Sends the Wrong Message by Erik Klemetti
(http://www.wired.com/wiredscience/2012/10/the-verdict-of-the-laquila-earthquake—trial—sends—the—wrong—message/)

[10] L’Tquila quake: Italy scientists guilty of manslaughter. The BBC’s Alan Johnston in Rome says the prosecution argued that the scientists were

5…3

Scientist says he predicted Italy earthquake, was ignored

2009 L’Aquila earthquake

Italy minister wants quake ruling overturned

L’Aquila earthquake—scarred streets see battle between science and politics by Tom Kington

2009 L’Aquila earthquake. From Wikipedia, the free encyclopedia

Scientist says he predicted Italy earthquake, was ignored. Wikinews, Tuesday, April 7, 2009

The Verdict of the L’Aquila Earthquake Trial Sends the Wrong Message by Erik Klemetti

L’Tquila quake: Italy scientists guilty of manslaughter. The BBC’s Alan Johnston in Rome says the prosecution argued that the scientists were


(http://www.guardian.co.uk/world/2012/oct/23/italian—scientist—condemns—court?newsfeed=true)

[12] Experts quit over L’Aquila quake verdict amid global shock

[13] Italy Orders Jail Terms for 7 Who Didn’t Warn of Deadly Earthquake by Alessandro Bianchi/Reuters

[14] In The Wake Of L’Aquila, How Should European Scientists Handle Risk Evaluations?
(http://www.science20.com/news_articles/wake_laquila_how_should_european_scientists_handle_risk_evaluations—96315)

[15] Italian scientists on trial over L’Aquila earthquake
(http://www.cnn.com/2011/09/20/world/europe/italy—quake—trial/)

[16—18] The Royal Society (http://royalsociety.org/about—us/history/) [w16]; Chapter 1 [w17] and Chapter 2 [w18]
(http://royalsociety.org/about—us/history/)

(http://rstb.royalsocietypublishing.org/site/2012/new_thinking.xhtml)

[20] Revealed: British government’s plan to play down Fukushima
(http://www.guardian.co.uk/environment/2011/jun/30/british—government—plan—play—down—fukushima)

[21] Fukushima spin was Orwellian. Emails detailing how the UK government played down Fukushima show just how cosy it is with the nuclear industry
(http://www.guardian.co.uk/commentisfree/2011/jul/01/fukushima—emails—government—nuclear—industry)

[22] Royal Society. From Wikipedia, the free encyclopedia
(http://en.wikipedia.org/wiki/Royal_Society)

[23] Britain ousts the US as world’s most influential nation: Country tops rankings for ‘soft power’
(http://www.dailymail.co.uk/news/article—2234726/Britain—tops—global—soft—power—list.html#ixzz2CdsNdQQP)

[24] Leaked EU nuclear stress tests reveal hundreds of defects
(http://euobserver.com/environment/117721)

[25] Lessons from Japan’s nuclear accident
(http://www.eastasiaforum.org/2012/03/26/lessons—from—japan—s—nuclear—accident/)

[26] Fukushima in review: A complex disaster, a disastrous response by Yoichi Funabashi and Kay Kitazawa
(http://bos.sagepub.com/content/68/2/9)

[27] Nuclear Disaster in Japan Was Avoidable, Critics Contend
(http://www.nytimes.com/2012/03/10/world/asia/critics—say—japan—ignored—warnings—of—nuclear—disaster.html_r=0&ref= opinion&)

[28] Fukushima Could Have Been Prevented
(http://www.nytimes.com/2012/03/10/opinion/fukushima—could—have—been—prevented.html?ref=opinion)


[30] DISSENSUS JAPAN. Translated articles from Japanese freelance journalists and Bloggers about Fukushima Nuclear Accident
(http://dissensus-japan.blogspot.com/)

[31] Zhongma Fortress. From Wikipedia, the free encyclopedia
(http://en.wikipedia.org/wiki/Zhongma_Fortress)

[32] Unit 731. From Wikipedia, the free encyclopedia
(http://en.wikipedia.org/wiki/Unit_731)

[33] Japan needs to expand throughout the Mekong Delta.
(http://global—security—news.com/2012/09/14/japan—needs—to—expand—throughout—the—mekong—delta/)

The Asahi Shimbun
(http://ajw.asahi.com/article/economy/business/A201111190032)

Modern Tokyo Times.
(http://moderntokyotimes.com)

[34] Tokyo Strategy 2012 for Mekong—Japan Cooperation
(http://www.mofa.go.jp/region/asia—pacific/mekong/summit04/joint_statement_en.html)

[35] Japan Foreign Policy Update > Third Mekong—Japan Summit (Outline) 2011
On October 22, 2012, seven members of the Italian National Commission for the Forecast and Prevention of Major Risks were convicted of manslaughter (309 dead) and sentenced to six years in prison and restitution. The group includes three seismologists, two engineers, a volcanologist, and a public official; presumably, their crime is downplaying the risk of a major earthquake. The sentence triggered articles in media and intense reaction of scientists and the scientific societies, because the perception is that "science itself has been put on trial" [w10].

The German National Academy of Sciences Leopoldina and the French Académie Des Sciences issued a statement in support of the Italian National Academy of Sciences to set up "an independent expert commission of geologists and legal experts" to evaluate the L'Aquila verdict [w14].

Other reactions might be divided into two groups—two interpretations of the same facts [see the list of the web publications with the facts, arguments, and evaluations, on which my Post is based, in the References to the entire file]:

1/ Emotional defense of the scientists with comparison of the sentence to medieval persecution of science and "witch hunt"; even Galileo's name is evoked to convince that the lawsuit and verdict are unjust [w6, 9, 11, 12, 13]. This group of arguments intends to associate the contemporary court with the medieval inquisition, therefore, to portray the accused as the martyrs for the science.

The rationale behind emotions is that earthquake cannot be predicted, thus, the accused members of the Italian National Commission for the Forecast and Prevention of Major Risks are not responsible for their assurance of L'Aquila residents that the earthquake will not happen (that is disregard of a possibility of the earthquake) and the consequent death of the people who relied on their opinion and did not leave the dangerous zone.

Consequently,

- Italy Environment Minister Corrado Clini hopes that the verdict will be overturned, "because it is impossible to make precise and timely predictions of earthquakes" [w5] and the verdict might confirm the principle that "no doubt is permitted in any scientific evaluation" [w11]

- the Royal Society of London (the UK) and National Academy of Science (the US) issued a joint statement with concerns that the sentence might become a precedent in law, and the "scientists will be afraid to give expert opinion for fear of prosecution or reprisal." The authors of the statement assert that as soon as government and societies rely on "good scientific advice," the scientists should be allowed "to contribute what they reasonably can, without being held responsible for forecasts or judgments that they cannot make with confidence" [w4]

- the seismologists in Japan recalled the earthquake and tsunami of March 2011, which was impossible to predict [w12], and which ruined the nuclear plant in Fukushima and triggered the unprecedented nuclear catastrophe (see website http://nenews.com/category/japan/fukushima...). Although worldwide, almost 20% of all yearly earthquakes with magnitude above 6 happen in Japan, a recent meeting of the Seismological Society of Japan stated that "the science of predicting tremors... is today considered very difficult" [w12]

- the American Association for the Advancement of Science (AAAS) in its letter to the Italian President proclaimed that "The charges against these scientists are both unfair and naive" [w15].

In summary, the verdict is seen as

a/ direct threat to the freedom of speech [w3]

b/ a possibility of restriction of scientific inquirers and communicating the scientific findings, because of the fear of reprisal for "honest errors" [w1, 4]

c/ "absurd and dangerous" [w12].

2/ The second group of arguments supports the verdict, which pronounced that the accused have provided "superficial and ineffective" assessment of seismic risk and disclosed "inaccurate, incomplete and contradictory" information regarding earthquake danger [w12]. Although the scientists assumed responsibility to evaluate the actual risk, they have disregarded the factors pointing to the increased probability of earthquake (such as multiple tremors and history of earthquakes in region [w7, 11]), or simply "didn't do their job" [w1]. For instance, the article in Economist suggests analogy with a physician "who ignored orthodox remedies, with fatal results" [w3].

Fabio Alessandroni, a civil lawyer who represents the relatives of victims, provided the following summary of the case: "It is possible to predict a risk and to adopt measures that mitigate that risk—it's what the commission is supposed to do, taking various elements, like a city's seismic history, into account. And this was not done in L'Aquila" [w13].

According to the L'Aquila survivors,

1/ scientists “reassured us and then we died in our homes”

2/ the civil protection agency summoned the experts “specifically to reassure people”

3/ “there were no evacuation plans that could save lives” [w11, 15]

4/ the scientists have to be punished not for the failure to predict earthquake, but for “unreasonable reassurances that no earthquake would come” [w6].

Indeed, although the scientists worldwide argue that it is not possible to predict when an earthquake happens, and therefore the Italian scientists should not be held responsible for the failure to predict the earthquake, in L'Aquila case, the scientists — "cream of Italy's earthquake experts" [w11] — assumed the ability to predict that the earthquake will not happen.

Consequently, it should be either unknown circumstances or additional information, which could explain the actions of the group of the Italian scientists in L'Aquila.

Three facts (1/2/ and 3/) facilitate comprehension of the science fiasco in L'Aquila.
As the philosophers of the past knew, unbiased reasoning (that is the irreplaceable quality of the scientific mind) and passions are incompatible. If “scientific passion” results in insults of other people because they have courage to make their point of view known, even if all the official science is against them, that is when the “witch hunt” happens. “Witch hunt” definition is not relevant, if the people are held responsible for the consequences of their actions and failure to perform their duties.

In addition, although the increase of the level of emission of radioactive radon is not directly linked with exact time–space point of the following earthquake, as of today, nobody has confirmed that increased level of emission of radioactive radon is not connected with earthquakes.

2/ At the time preceding L’Aquila earthquake, Director of the Civil Defence Guido Bertolaso was under investigation for corruption and his telephone was wiretapped. The investigators overheard that Guido Bertolaso has intention to stage a “media event” to “quite imbeciles” that fear an earthquake [w6] (or to “shut up any imbecile” [w3]) and to take legal actions against a local scientist who informed the people that the earthquake is imminent, because he detected increased level of radon emission.

In another wiretap released by prosecutors, Guido Bertolaso instructed Enzo Boschi how to speak to the press after the main earthquake [w6] (in 2009, Mr. Boschi was the leader of Italy’s national geology and volcanology institute; after the verdict he compared himself to Galileo [w11]).

As Mr. Vittorini, the local councilor (who as many other people decided to stay home after the reassuring meeting with “the cream of Italy’s earthquake experts” and who survived, while his family died under the ruins of his home), inferred, the “wiretaps show the complete control of the state over science” [w6].

3/ The indictment stated that the group of the experts acted as “a chorus without soloists, an organism that speaks with a single voice” [w3].

In summary, as witnesses and published articles describe, the group of experts obediently served the interests of the state and accomplished their mission, according to which Mr. Bertolaso, was to reassure the public and “shut up any imbecile” who fears the earthquake [w3]. However, the experts failed to perform their duties concerning safety of the population – the subjects of the state, the people who make existence of the state possible and whose well–being and life the science and the state are expected to protect [w1, 3, 6, 9, 11].

So, what L’Aquila tragedy can reveal concerning the contemporary science?

What is the role of science and what the society can reasonably expect from the scientists and experts?

As a preliminary note concerning overall position and significance of the contemporary sciences, it might be said that the current domain of “knowledge” called “science” contains many questionable, unproved, and simply false assertions – myths, figments of imagination, which the ordinary people must accept as articles of religious faith. The so–called “experts” disguise their announcements founded on insufficient information or even completely false assumptions with arrogant pretence on extraordinary abilities, superior knowledge, and influence that lift them up over all the others – “imbeciles,” “chaps and chapeses,” “charlatans,” and other simple mortals – the rest of the world.

The root of such arrogance can be found in Plato’s “consummated/divine philosopher,” the opposite of the mob, a semi–god who knows the thoughts of gods and is destined to rule the others [e.g., in: Parmenides 134b–e; Phaedrus 249d; Republic 500b–d]; it could be easily inferred that “consummated/divine philosopher” is Plato’s self–description, and many scientists, especially those at the top of scientific hierarchies, assume Plato’s outlook.

Concerning the contemporary mostly atheistic reality, Mr. Jenkins infers, “Science has taken the place of religion in a cocoon of uncritical certainty. Those who claim the title “scientist”, be it natural or social, expect to combine the immunity of diplomats and the infallibility of popes” [w1].

From another side, many researchers are that those, who dare to have their own opinion and to exercise the freedom of speech communicating the results of their inquiries and points of view different from those of the official establishments and scientific hierarchies, are subjected to formal and informal sanctions, insults, and reprisal. Their opinions are disregarded [for instance, as was ignored opinion of Kunihiko Shimazaki, professor of seismology at the University of Tokyo, who alerted about vulnerability of Fukushima’s ocean coast (w27)]; ultimately, they are either silenced or expelled.

In addition, some facts concerning those who expressed their opinion regarding L’Aquila tragedy would facilitate comprehension of the phenomenon known as “the contemporary science” and make clear the foundation, on which the scientists come to the vision of the world, assemble their science, exercise their “immunity” and “infallibility,” and perceive the verdict as injustice.

It was mentioned above that the Royal Society of London (acting as the UK’s Academy of Sciences) along with NAS of the US [w22] expressed the opinion that the scientists should not be “held responsible for forecasts or judgments that they cannot make with confidence,” that the scientists are entitled to express their judgment made without confidence as the “expert opinion” and “good scientific advice” [w4]; so, the experts must be free of responsibility for their words.

Three preliminary notes:

a/ judgment made without confidence is guess, belief, or assumption/figment of imagination
b/ guess, belief, and assumption/figment of imagination are not products of science: the purpose of science is to create knowledge, which empowers man to act

2/ actions based on beliefs and assumptions lead to collapse and ruin: actions empowered by adequate knowledge of the actuality lead to accomplishment of the purpose for the sake of which the mind seeks knowledge.

The Royal Society was established in A.D. 1662, by Charles II, king of England, Scotland, France, and Ireland, the Defender of Faith, etc., etc., etc. The king decided to extend the boundaries of his empire and also the arts and sciences; he “with particular grace” intended to encourage “philosophical studies, especially those which by actual experiments attempt either to shape out a new philosophy or to perfect the old”; so, “the whole world of letters may always recognize” him not only as “the Defender of the Faith, but also as the universal lover and patron of every kind of truth” [w17].

In 1663, the establishment became “The Royal Society of London for improving Natural Knowledge” with perpetual succession and the king as its founder and patron who expected that the studies of his society “are to be applied to further promoting by the authority of experiments the sciences of natural things and of useful arts, to the glory of God the Creator, and the advantage of the human race” [w18].

Therefore, the king created a system that was expected to achieve three purposes:

1/ expansion of the English empire
2/ service to the glory of God the Creator
3/ advantage of the human race.
Consequently, the king (as a founder and as the lover and patron of truth) endowed his system with resources and means to accomplish its purposes: he granted it rights, grants, and privileges, among which are the right to sue and to be sued, the Grant of Arms with Supporters – two "white hounds gorged with crowns," the right to modify its statutes (within the limits of the law), and to communicate with all sorts of foreigners concerning the philosophical, mathematical, and mechanical subjects. The king also set the model of behavior, compliance with which he expected from the members of his society: they should be distinguished for the study of every kind; they are expected to be "noted for integrity of life, uprightness of character, and piety," and to "excel in fidelity and affection of mind" toward the king, king's crown, and dignity [w17, 18].

The Society's motto "Nullius in verba" – "take nobody's word for it" – expressed the determination of the members to withstand the domination of authority and to verify all statements by an appeal to facts received through experiment [w16].

Among the rights granted by the king, it was a peculiar right to use bodies of executed criminals – "to anatomize them, in ample manner and form, and to all intents and purposes" for "the better success in their philosophical studies" as it is allowed for the College of Physicians and the Company of Surgeons of London [w17].

Initially, the Royal Society included physicians and "natural philosophers" inspired by Francis Bacon [2s2]. The source of the inspiration (whose career includes posts of the Attorney General and Lord Chancellor of England) was released from his duties at the royal government for corruption and barred from the right to hold official positions and to sit in parliament; in addition, the Francis Bacon's career advanced through

a/ support for execution of Mary Queen of Scots
b/ support for unification of England, Scotland, and Ireland
c/ cooperation in investigation of treason of his initial benefactor and friend Lord Essex, who was executed [w37].

Francis Bacon's "revolutionary method" that made him (in Marx's opinion) "the father of science" (that is the father of Marxist science), is concoction of

a/ materialism
b/ application of Aristotle's logic of simplification [2s3], on which Aristotle the ancient slave–owner based his geometrical–physical philosophy–theology and social–political utopia
c/ rejection of the natural philosophy.

The current works published by the Royal Society reveal adherence to the Aristotle's doctrine and Aristotle's logic. For instance, one of the last issues (2012) begins with proclamation: "Humans are animals that specialise [sic] in thinking and knowing." Then, the authors express their conviction that they have "chimpanzee cousins and Stone Age ancestors," yet in contrast with them, they are "complex political, economic, scientific and artistic creatures" [w20].

(The question: is “Stone Age ancestors” pseudonym of Darwinian apes, or something else came up as the result of either anatomizing executed criminals in ample manner and form for the better success in philosophical studies or exceptional devotion to the studies of rodents, which for the contemporary natural sciences became the main objects for studies of the human nature?)

If to compare the proclamation [w20] that expresses "new thinking" of the members of the Royal Society with the writings of the ancient philosophers, it could be inferred that new thinking and additional applications [w20] are only in words: Aristotle wrote of man as of a political animal; the contemporary scientists use word "humans" and see themselves not only as political, yet also as "complex... creatures" [w20]. However, Aristotle's legacy includes Deconomica – tractate how to manage the household of a slave–owner [Oeconomica], and plenty of writings concerning politics, arts, sciences, and even physical–geometrical theology; so, even in his time, man as animal has some other activities, which could differentiate him from the "chimpanzee cousins" of his contemporary descendents. How, then, this "new thinking" of the Royal Society Fellows is different from the thinking of the ancient heathen who lived 24 centuries ago?

Furthermore, Darwinist identification of origin of man ("chimpanzee cousins") and Aristotle's terminology and method of scientific inquiry exclude any slightest relevance of the Royal Society to the service of the glory of God.

In summary, the actual core of the Royal Society of London for improving Natural Knowledge is contradiction; for instance,

1/ the Royal Society was established as the system serving the state and abiding the laws of the state (e.g., by the will of its founder – the king, it was opened to a possibility of legal actions)

\[\downarrow \quad \uparrow\]

\[\downarrow \quad \uparrow\]

in the same time, the actual source of inspiration/model of behavior accepted by the members of the Royal Society (corrupted personality, logic of insufficiency, and withholding the domination of the authority which purposes it was expected to serve) and current rejection of responsibility for the actions of scientists do not sustain purposes and expectation of the system's founder

2/ the Royal Society was expected to glorify God, either to shape out a new philosophy or to perfect the old one, and to facilitate advantage of the human race

\[\downarrow \quad \uparrow\]

\[\downarrow \quad \uparrow\]

in the same time, the progress of their philosophy was connected with studies of death, and the logic of ancient heathen – Aristotle – materialist and slave–owner who rejected the Absolute Good (therefore the very idea of God) as impracticable, was accepted as the foundation of the Society's scientific inquiries.

Such a system was precluded from creation of knowledge adequate to the actuality – contradiction and inconsistency incapacitated the system and made it incapable of sustaining progress of its supersystem–state/consumer of knowledge created by the members of the Royal Society:

a/ its core purpose is service to the king, therefore, servitude, and its symbol is hunting dogs, while expectations are freedom from the domination of authority
b/ its source of inspiration is corruption, while expectations are dignity and virtue

c/ its foundation is heathenism (and the heathenism includes such inventions as slavery as the universal order (Aristotle), mythical and symbolic reasoning resulting in misguided imagination (diviners), and equation of man with animals, because the main deity of adherents of the Orphism (Plato and his followers) is the ancient arch–serpent filled with forms of all living beings (Plato's forms/ideas), among which the humans are not the best and not the first, with the issuing custom of human sacrifices to the defiled beasts), while expectations include the service of the glory of God the Creator and advantages of the human race
d/ shaping philosophy and arts with actual experiments along with their “better success” in philosophical studies expected to be achieved through ample anatomizing cadavers of the executed criminals. Philosophy is love to wisdom; which kind of wisdom the mind could find in disintegrated flesh of a human being who died in agony, by forceful death inflicted by the tools of the executioner? In addition, the right to examine the cadavers already was granted to the professional associations, therefore, it should be a specific reason for such a grant (besides professional knowledge, which is sought by forensic experts, yet which was not a primary purpose of the Royal Fellows).

The initial core of contradiction explains the Royal Society's statement [w4] with unrealistic expectations concerning freedom from responsibility, therefore inability to comply with the laws of the state (the law institutes responsibility for the consequences of words and deeds) as well as with its own Chapter.
Such system has no potency to accomplish its purposes: any expectations of the abilities to trigger development/evolution of the empire/state should be unreasonable. So, did the Royal Society achieve the purposes of the king–founder?

Although the present is the fruit of collective efforts of generations of kings, their governments, their scientific advisors, and their subjects, and it would be unjust to ascribe the servants/scientists–advisors the actual power over the mind of their masters/kings–governments (therefore, full responsibility for king–government actions), the Royal Society definitely has made its contribution to the current state of the affairs. And the present is the complete failure to achieve the purposes for the sake of which the Royal Society has been created [w17, 18].

1/ the English Empire is no more: England now is just one of many members of the European Union, which (in contradiction to the purposes and the nature of the European Union) strives to keep the remnants of sovereignty, and which in the near future might enter the stage of the ultimate disintegration (if independence of Ireland and Scotland is actualized); therefore, the actual history of the empire, for expansion of which the Society was established, is collapse and disintegration, not evolution–expansion–development

2/ service to the glory of God the Creator became impossible with acceptance of the heathenism – Aristotle’s doctrine – as a method on inquiry and foundation of reasoning, Lord Bacon as the source of inspiration, and Darwinism as the outlook

3/ actual advantage of the human race that can be achieved by the UK government, to which the Royal Society serves, might be inferred if to consider the overall position of the UK government officials toward safety and health of the crown subjects: their actions in response to the news of the Fukushima Daiichi nuclear accident are quite revealing.

In particular, according to Guardian’s publications [w20, 21] based on a/ leak of the emails sent by the government officials and b/ the British government public announcements, the government officials conspired with the nuclear companies to arrange a particular public relations strategy with the purpose to play down the Fukushima nuclear accident even before the extent of the radiation leak was known [w20 – Revealed: British government’s plan to play down Fukushima; 21 – Fukushima spin was Orwellian. Emails detailing how the UK government played down Fukushima show just how cosy it is with the nuclear industry].

The Guardian’s articles [w20, 21] suggest an inference that the referred UK government officials do not take into consideration safety of the UK subjects.

However, while the UK government plays down the nuclear catastrophe in Japan misleading its subjects concerning the probability of Fukushima’s likeness on the British soil, the UK population might comfort itself with the belief that the UK possesses the highest “soft power” over the world [w23 – Britain ousts the US as world’s most influential nation: Country tops rankings for ‘soft power’], and completely disregard the disturbing news concerning technical problems with European nuclear reactors (total cost to fix about £25 billion), which leaked into the French and German media [w23, 24].

However, the Royal Society currently serves as an advisor to the European Commission and the UN (in the matters of science) [w22]. However, the Royal Society is just one of scientific establishments apparently aiming to facilitate progress of the human race.

The mentioned above nuclear catastrophe looming in Japan illustrates consequences of the shift of priorities, when the advantages of the human race are disregarded for the sake of national pride and expectations of profit.

Although Japanese scientists cannot predict the exact time and location of the future earthquakes (and triggered by them devastating tsunamis), they do know the places at which earthquakes and tsunamiis frequently occurred in the past, and also know that, at some point of time, they inevitably strike again. Although some scientists and experts warned of the possibility of disaster [w27], the nuclear power plants have been strategically located at the places with high risk of major earthquakes and some of them without reliable protection from tsunamis triggered by the earthquakes. The Report of the Independent Investigation Commission on the Fukushima Daiichi Nuclear Accident and the article written by Japanese authors refer to the “utter unpreparedness,” while the tsunami “could and should have been anticipated,” a “culture of overconfidence and arrogance among the national regulatory agencies and other relevant nuclear professionals,” the “culture of secrecy and technical loftiness within the Japanese nuclear community,” and “astonishing negligence of safety standards” along with “a public myth of “absolute safety” that nuclear power proponents had nurtured over decades” [w25, 26].

According to the report of The Independent Investigation Commission on the Fukushima Daiichi Nuclear Accident, TEPCO (owner of the Fukushima nuclear plant) falsified the safety records and was unwilling to cooperate with IAEA’s safety review programs [w25]; the overall unpreparedness was “aggravated by dysfunction within and between government agencies and TEPCO” [w26]. The nuclear energy plants are the creatures of the nuclear science – scientists and experts habitually participate in a choice of locations, design, and maintenance of all nuclear plants; therefore, the opinion of scientists–employees of TEPCO concerning safety of the nuclear plant was either disregarded or never voiced.

The overall conclusion of the experts is that the Fukushima catastrophe could have been prevented [w27, 28].

Then, do not the mentioned “cozy ties” between government and nuclear industry of Japan [w27] look similar to those in the UK mentioned by Guardian [w20, 21]? Would actions of the governments of other countries be different of the actions of government of Japan, which violates the rights of its subjects to health and life and left affected by the nuclear disaster people without sufficient help and attention [w29, 30]; see also postings at website http://enewes.com/category/japan/fukushima/…?

So, what was the role of the official science in the Fukushima nuclear catastrophe, why it was unable to prevent the faulty design and placement of the nuclear reactors in the most dangerous places?

Could the utter disregard of public safety be the result of inhumanity inherited from the scientists and researchers or Unit Tōgō in Zhongma Fortess built by the Japanese Imperial Army near Harbin during the Second Sino–Japanese war, 1935–1945 [w31], and the Unit 731 in the Northeast China [w32], at which Japanese scientists, under leadership of the chief medical officer of the Japanese Imperial Army, conducted research into biological, epidemic–creating, and chemical warfare with lethal inhumane experiments on living human beings, [e.g., testing of grenades and other explosive devices and chemical weapon on people tied to stakes, vivisection without anesthesia, infection with lethal diseases], including infants, pregnant women, and the elderly [w31, 32]? After completion of the war, many of the Unit 731 researchers made “prominent careers in post–war politics, academia, business, and medicine” [w32].

Currently, the Japanese government intensifies investments and development of infrastructure and transportation systems in the Mekong Delta (“with India on the horizon and looming large”)[w33], which definitely, will be followed with expansion of Japanese possessions and consequent re–location of people and business from contaminated Japanese islands into the lands untouched by the Fukushima’s nuclear pollution yet. Among Japanese government’s promises and planned actions in the Mekong Region countries are such as “Pillar 3 Ensuring Human Security” through “disaster risk reduction” [w34] and “construction of a society that values human dignity” [w35]. The question: which kind of “human security,” “disaster risk reduction,” and “human dignity” the countries participating in Japanese Mekong project, would expect from the Japanese government

a/ whose “cozy ties” with domestic nuclear industry, “astonishing negligence of safety standards,” and “culture of overconfidence and arrogance among the national regulatory agencies and other relevant nuclear professionals” [w25, 26, 29, 30] made the Fukushima catastrophe the nightmarish reality of daily life of its citizens and threat for the entire planet

b/ whose scientists, politicians, and business executives are brought up in the society molded with participation of the Unit 731 researchers [w32]

c/ that seeks new inhabitant places leaving behind the incurable plague of Fukushima – “wide–spread contamination of the environment” and “infinite damage to the daily life of residents” [w36]?
Two tragedies – L'Aquila and Fukushima – although different by the scales of consequences, reveal the same pattern of arrogance, professional incompetence, and indifference to the public safety.

This pattern describes
1/ government – as a failed system incapable to act adequately to its main purpose (safety of own subjects)
2/ science – as a failed system incapable of creation of knowledge, which empowers government to act for the sake of survival of its subjects.

In general, the problem that made possible both tragedies is much more complicated than arrogance and professional incompetence inseparable from disregard of the Absolute Good, issuing inhumanity of science, slavery of some “scientific minds,” and failure of some government officials to perform their main duties – to secure public safety. Both tragedies confirm the failure of two domineering systems – government and science – responsible for survival of the state subjects, and the consequences of this problem are grave for survival of entire mankind: the contemporary sciences simply and logically came to the ultimate end – the sciences of death, which was designed in the time of liberation of sciences from
a/ the categories of the absolute good (undertaken by Aristotle)24
b/ natural philosophy as love of wisdom (accomplished by Lord Francis Bacon,22 – the Royal Society’s inspiration)
c/ human values (completed with invention of ethics–free sciences fathered by Max Weber).

Along with disregarding “the glory of God the Creator” and the Absolute Good, the sciences disregarded “the advantage of the human race”;

they became the sciences of death, and their results are well known; for instance,
1/ nuclear bombs, biological and chemical weapon, and other kinds of WMD
2/ genetically modified food, commercialized medicine that poisons patients with unproved and dangerous remedies developed on the genetically modified rodents and chimeras, yet applied for humans
3/ non–proportional development of the power–hungry technologies without adequate development of the sources of power
4/ scientific inquiries and research conducted with the logic of simplification and at the inadequate levels of complexity, which result in acceptance of faulty designs and disregard or inability to foresee the consequences (e.g., probabilities of the future catastrophes and failures).

Concerning the problems specific for the scientific establishments, it should be noticed that disregard of the Absolute Good and commercialization of sciences resulted in utter inhumanity (e.g., climate–gate, swine–flu–gate, immense influence of the drug companies on the medical practitioners). Those who deliver such “fruits of knowledge” do not hesitate to defraud their masters and consumers of figments of their imagination, as well as to steal finding of the others and to use the work of the others for own advantage.

If the human race is to survive, as the first general remedy, neither official statements of scientific establishments nor acceptance of opinions/points of view as truth should be allowed only because someone at the top of the establishment assumed the authority to define his/her opinions as knowledge and to decide how other members of the establishment must evaluate a particular event. Arrogance that covers ignorance and self–aggrandizement, elites, authorities, hierarchies, and privileges in science have no reason for existence: the mind of the researcher should be free, unbiased, unsullied, and focused on the good of a human being, firstly, on responsibility for the consequences of own words, concepts, theories, experiments, inferences – all that is seen as the sources of scientific knowledge, which, in theory, should be the knowledge of truth.

In fact, there is only one difference between freedom and slavery, therefore, between life and death of human reason: responsibility for own thoughts, words, and actions.

Otherwise,
1/ there are no means to comprehend the nature of things and to survive – there are sets of false assumptions and myths resulting in death and destruction
2/ there is no science – there is ignorance that pretends on the place of creator of knowledge promising to serve the human race, yet delivers figments of imagination leading to death and suffering of human beings
3/ there is no scientists – there is pack/flock/herd following the leaders, even if the leaders conduct vivisections on the living human beings and lead into the pit of destruction.

In conclusion, from my point of view, the accusations of the “cream” of the Italian science have as much rational as accusations of the executioners who perform their duties in state prisons would have: both categories are the products of their systems, both follow the nature of their business, and both perform their services to their master – the state. Besides, the L'Aquila “experts”

1/ are deprived of a possibility to inflict more harm on the people: they lost the right to hold official positions, so, they will not again have the “immunity of diplomats and the infallibility of popes” [w1]
2/ will have their ultimate punishment, if someday their human conscience awakes and the memory of victims of L'Aquila becomes their permanent companion.

Therefore, the L’Aquila verdict should be overturned in regard to the persons who should be entrusted to their conscience. The science itself should be put on the trial, not those who have been molded by the system/state and diligently performed their service to the system/state.

Consequently, it should be logical
1/ to disregard the contemporary science based on fantasies of Aristotle the old heathen materialist slave–owner as the worthless and dangerous system
2/ to create a new science, which would be centered on studies of the normal human nature and would take the good of a human being as the first priority
3/ to re–define the purposes and to re–create the educational and research institutions; for instance,

\[\text{to accept the ethics and human dignity as the inseparable professional features}\]
\[\text{to abolish fixed hierarchical structures, permanent hierarchical positions, and honorary titles within all academic, research, and educational institutions}\]
\[\text{to liberate scientists and researchers of the dictate and tyranny of government officials.}\]

The L'Aquila verdict attracted my attention, because I would like to see it as an omen of the new era, when the responsibility for own thoughts and words and created knowledge will be the distinctive mark of the researchers, as it should be according to the nature of human intelligence/reason; otherwise, mankind would not survive as the human race...

Notes:

**Ex1** Concerning unpredictability of earthquakes: the current attempts to predict earthquakes are based on observation of the events and identification of their physical parameters, which an observer connects with a consequent earthquake. Irregular behavior of fishes and animals, sounds,
lights, tremors, emissions of gases, increase in seismicity, and other “abnormalities” believed to be the precursors are recorded and studied with the purpose to identify patterns or models, which would allow prediction of time–space points of next earthquakes. As of today, all trends, patterns, and models are not successful: while they might help in identification of a possibility within the possible region (forecast) because of the history/occurrence of such events in the past, they do not give the exact time and location of earthquakes in the future.

Three events – history of unpredicted earthquakes, results of studies of precursors, and overall impasse of the science of prediction – lead to the conclusion that the search for decision is carried out in the wrong direction. Indeed, the studies are conducted at the level of observation of the physical parameters, the favorite method of Aristotelian science (experiment) is not feasible, and the Aristotelian logic of simplification (e.g., modeling) accepted as the main tool of knowledge creation is insufficient.

The decision should be sought at another level of complexity, at the levels that correspond to the laws, which define nature of the planet and manifestations of her life, such as earthquakes, volcanoes eruption, ocean currents, climate shifts, and the others.

For instance, structurization/arrangement/creation, evolvement, changes, and collapse/disintegration of all perceivable by senses material structures are the consequences of cycles of transformations of the unperceivable by senses energy within the system of the energy fields that accommodate creation, existence, and collapse/disintegration of the material structures that compose the planet Earth and her components – lands, bodies of water, atmosphere, plants, living beings. This system or firmament (אורתוספיא − Genesis 1:1–10) – the structure that sustains life of the planet – manifests itself through magnetic and other energy fields that contain specific kinds of the energy, accommodate cycles of energy transformation, and trigger energy releases. The transformations and releases of the energy underlie the correlated intertwined natural events, which are life of the planet and which a human mind perceives as earthquakes, tornado, hurricanes, rain, floods, winds, changes of seasons, and so on.

If the cycles of transformation of energy and changes in the energy fields that sustain life of the planet can be measured, monitored, and evaluated (e.g., as a physician evaluates condition of health by measuring pulse, blood pressure, temperature of a human body), the problem of predictability of earthquakes, hurricanes’ paths, and their consequences would be no more. The practical beginning of such study could be identification and mapping of fluctuation of the magnetic, gravitation, and other energy fields and correlate of these fluctuations with changes in geo–physical parameters and other features of natural events (including earthquakes).

For instance, initially, such studies might include finding explanation of migration of birds that fly to their destination (dwelling and nesting places during different seasons) by orientation on the magnetic fields, migration of fishes within oceans and seas, identification of differences among the ecosystems the unity of which compose the living wholeness – the earth – by identification of different parameters of the energy fields and their derivatives – the time–space–complexity points at which the ecosystems exist, evolve, and collapse.

The main obstacle for such studies is necessity to recognize that the planet was created and exists as living wholeness controlled by the universal law – the law of God the Creator. For the contemporary atheistic–materialistic Aristotelian (therefore heathen) science, to recognize existence of God the Creator means to commit suicide. Besides, the science, which had wasted centuries and vast resources studying decomposition/death in a search of cognition of creation/life, simplified modeling in a search of comprehension of complexity, and rodents and chimpanzees in a search of understanding the human nature, is sustained by the false assumptions; it has neither theological nor philosophical foundation adequate to the complexity of life, therefore it is not capable of creating knowledge adequate to the actuality – life.

The following Notes 2, 4, and 5 contain excerpts from my book The Invincible Empire [Savitsky (2003)]:

1s2 Concerning Francis Bacon:

…The inheritance of the Inquisition includes not only the elaborated methods of surveillance, inquiry, and torture adopted by many governmental and oppressive structures. This institution had prepared ground and triggered off the most tragic event in the history of knowledge. In the seventeenth century, Francis Bacon [characterized by the founder of Marxism as a “father of modern science” [Marx, ref. in: Larrain 22; Toulmin VII]] comprehended the end of the Inquisition’s stagnation as the time to separate natural sciences from their basis – philosophy, and the philosophy itself from its basis – theology.

Even at the time of triumph of the Inquisition, there were the philosophers and scientists who felt constrained within the Aristotelian inadequate logic of simplification and based upon it scholastic constructions. Besides, the ideals of Christian love officially recognized by the papal church of Rome were so convincingly disproved by the Inquisition’s crimes against humanity, that any revolt against any official papal doctrine was doomed to be successful irrespective of its essence and the foreseen consequences.

On such a prepared ground, Francis Bacon described the natural philosophy, founded upon the Plato and Aristotle’s concepts as corrupted “by logic” and “by mixing of it up with superstition and theology” [Bacon, Francis Novum Organum 327–328]. Aristotle was held responsible for corruption by logic, Pythagoras and Plato were blamed for superstition. Since, the Western culture has been recognizing as a great virtue and power of human reason to apply only those methods of scientific inquiry, which exclude non–cognizable God from the created by Him Universe

[Every convenient for self–esteem: indeed, if it cannot be cognized and explained, it does not exist at all]

and withdraw logic – as the science or reasoning and inference – from any application toward materialistic natural sciences.

Since, the theory of knowledge has the choice – three ways for epistemology exist:

1/ to serve as the foundation, or as the “methodology” [Arbib and Hesse 1] cleared from any philosophical justification for new natural sciences, which are based only upon evidences provided by or cognized through sensory perception. After Francis Bacon, only the phenomena, events, dimensions, which can be discerned, measured, sensed, and evaluated by the organs of sense, reproduced or explained by experiments, might be accepted as scientific facts and the basis for the theories and concepts introduced by the natural sciences.

In fact, such a position materializes the old advice to disregard the Ideal Good in the process of investigation and to clarify the objects of intellect by the objects of senses [Aristotle Magna Moralia I.I.21–26]: so, it looks like Francis Bacon – recognized by the Marxists as the “father of modern science” – is a loyal apprentice of Aristotle and the Bacon’s apparent crusade against Aristotle is only the tactic maneuver in hidden war against the papacy

2/ to accept atheism as own basis and to explain existence the Universe without its Creator

3/ to continue development within the framework of theology and religious philosophy.

For instance, the basic axiom of the formal logic holds: only direct observation and inductive inference from it can produce knowledge [In: Harris 49], that is the same Aristotle–Francis Bacon’s notion, which formed the basis for materialistic natural sciences...

1s3 See analysis of Aristotle’s doctrine in its influence on theology, philosophy and science in my book The Invincible Empire [Savitsky].

1s4 According to Aristotle:
No one science should “predicate goodness of its end,” because a physician does not proclaim that health is the good thing, and the universal (Absolute) Good should not be a subject of single science. Social science, as any other single science, must not consider the Absolute Good; its subject is “the best that is the best for men” [Aristotle Magna Moralia i.14–23].

In traditional (pre-Socratic) Greek philosophy, the Absolute/Ideal Good is the cause of all things within the Universe, the main object of cognition, and the main standard–virtue, therefore, the essence of existence of men and the property of all creations of the Intelligence. Consequently, the sciences should study the particular measure of good dispensed by the Intelligence into specific things, relations, and properties within the material world, and provide recommendations how to employ this measured good for the good of men. Separation of the Absolute Good from the material things–creations of the Absolute Good, from the sciences as the means to create knowledge, and from the virtues as derivatives of the Absolute Good, completed the disconnection of the Aristotelian world from the Intelligence and Absolute Good. Later, the Aristotle’s assumption that no science should refer to the Absolute/Ideal Good became the Max Weber’s concept of ethical neutrality of sciences.

Concerning Max Weber:

Max Weber (the Nietzsche’s admirer) invented the value–neutral social sciences; Weber was named as the “scholarly sage,” in his time, and, in 1987, as the “foremost social theorist.” According to Professor John P. Diggins, Max Weber celebrated the beginning of World War I and had “periodic visitations of demons,” which kept his mind in “restless torment” [Max Weber ref. and qtd. in: Diggins 63, 265, 273, 277, 315].

Max Weber’s outlook was formed under the influence of Friedrich Nietzsche. For instance, such assertions as the good and the evil are “an old illusion” and all knowledge grows “beside the bad conscience” [Nietzsche (1924) VII.7, 9] might be easily traced in the Weber’s concept of value–neutral social sciences and subsequent admission of the morally contaminated data as the basis for scientific concepts and recommendations.

In 1900s, Max Weber and other “left radicals” founded the German Sociological Society devoted to the advancement of sociological knowledge received by “purely scientific” methods with rejection “all concerns with practical (ethical, religious, political, esthetic, etc.) goals of any kind.”

Since, the Weber’s doctrine of a value free approach – “value–free scholarship” [Weber ref. and qtd. in: Dahrendorf 2, 3], or the ethics–free (or value–free) science, influences the majority of the contemporary sociological studies, and the overall activity of social sciences unfolds under the widely accepted Max Weber’s notion of value neutrality supplemented with the following assumptions:

– the social science is independent from the morality [Weber ref. in: Simon xv]
– the politics should be separated from the ethics similarly to the science, because “where values begin, science leaves off”
– statesmen cannot expect any good from philosophy, because philosophy is the search for the truth, and the politics is in an irreconcilable conflict with the ethics [Weber, ref. and qtd. in: Diggins 262, 264, 113].

Along with other factors, the Weber’s value–free sociology had prepared the ground for acceptance of the Nazi ideology with such “purely scientific” value–free consequences as the fields of Nazi Germany fertilized with human ashes produced by the concentration camps from the members of “inferior nations” and political dissidents. The value–neutral sciences began to operate with the “morally contaminated data,” which include results of experiments and observations received, for instance, by the researchers in the totalitarian states (e.g., Nazi Germany, Bolshevik Russia). These researchers conducted experiments on prisoners at concentration/death/labor camps, prison hospitals, and mental hospitals–prisons for the dissidents.

The idea of moral neutrality became the common possession of all kinds of scientific research; in particular, the questionable sources of data provide the foundation for “much of modern medicine” [Resch 4].

The essence of the social knowledge made on demand of the controlling structures of societies and states illustrate the results of the materialistic sciences, which operate within the Aristotelian framework. Some researchers assert that

– the state, politics, and social knowledge are historically “intimately intertwined” [Rueschemeyer and Skocpol 310]
– the society itself becomes “indistinguishable” from the state and nation, and the science finds the roots in the political structures [Stehr 21, 257].

However, for a human being, the knowledge without good and truth does not exist because without the knowledge of good, a human being is no more human and no more being, or, paraphrasing the Max Weber’s dictum (“where values begin, science leaves off”), where the good leaves off, death comes in.

The L’Aquila and Fukushima illustrate the consequences of ethics–free science “intimately intertwined” with politics.

Posted 12.12.2012, 1:07 am ET

[[@ my Blog Cyber Defense and Systems Logic; currently, blog is closed]]

≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈