WORKS OF AUGUSTINE OF HIPPO

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Supplement 1

Concept of Slavery

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Introductory Note

it should be noticed that, in the current world, complete freedom as the unlimited possibility to follow the one's inner inclinations and to pursue own purposes according own convictions does not exist. The world could be described as the net of hierarchical prisons with different degrees of limitations and restrictions of freedoms and liberties; for instance, such as freedoms of conscience, religion, access to knowledge and information, speech, travel. In general, freedoms and liberties, which define freeman within free world, have lost their genuine meaning.

The one might infer that the current civilizations embody (although in different degrees) the heathen – Aristotelian "divine"/universal ***master↔slave*** order***Σ1***, in accordance with which a human being is considered and treated as the human chattel***Σ2*** with strictly determined ranges of physical movement, behavior, speech, etc., established and controlled by the masters/slave–owners. These ranges of movement, behavior, speech, etc. usually are defined by the purposes for the sake of which a slave is kept alive and used by other humans and by human establishments: household, society, state, empire, social, political, religious, and the others.

The heathen philosophy based on the Orphic doctrine***Σ3*** sustains the framework of knowledge, which justifies human slavery and makes it the only arrangement acceptable for the current political, religious and other establishments of all current civilizations, which employed Aristotle's political, religious, and social doctrines

either explicitly

[[through the "ideals of democracy" openly based on or derived from the Aristotelian concepts, which the Westerns learned from the works of Avicenna (980–1037, "the Commentator" in the Western references) supplied by the Crusaders who looted them from the houses and libraries of the Muslims. Through Aristotelian notions, the Orphic doctrine penetrated the works of the Western theologians, starting with Thomas Aquinas, and shaped the religious–philosophical–political framework of the Western civilization***]]***

or implicitly

[[through acceptance of the legacy of Avicenna (980–1037) as consistent with any of monotheistic theologies***]]***

In general, the current slavery–sustaining religious–social–political framework still underlies all current civilizations, although limitations of freedoms and liberties of human beings have different degrees***Σ4***. This common framework is based on Aristotle's notion of slavery as a "divine" or universal order; it includes the following assertions borrowed from the Plato–Aristotle's religious–social–political utopia:

a/ a human being is a part/property/slave of state/community/other establishments

b/ slaves, women, and animals are equal in deprivation of the right on a share in creation of common good and privileges of freemen

c/ woman might be considered as a property of man (father, male relative, husband), or even as the common property.

However, any establishment founded on slavery is abomination to God, because it perverts the human nature and corrupts the world created by God; as anything with the perverted nature, it activates the laws of disintegration, and its very existence is the anti–evolution – the process of degeneration and perversion of the humans and decay/disintegration of the human establishments.

Concept of Slavery

From all fantasies of the corrupted and evil imagination and all evil devices of the mind, slavery is the worst and the most incompatible with the human nature invention: the root of slavery is hatred to God the Creator and hatred to the creations of God – man and woman.

Slavery exists because of the assumption that a human being created in the image and after likeness of Almighty God may be treated in the same way as humans treat domestic animals; for instance, a human being (a slave) might be a property of another human being (a slave–owner) who has the right to determine conditions of life and death, to restrain, punish, maim, inflict harm and suffering, slaughter, to allow or do not allow procreation, to train/educate or do not train/educate his slave, and to use his slave or derive advantages from his use by any other means. In brief, the slave–owner determines life, death, suffering, and all other components of slave's existence, because the slave–owner has the right to use the slave for slave–owner's advantages and according slave–owner's needs, convenience, desires, or whim.

At least four co–related fundamental assumptions sustain the framework of knowledge that is behind justification of human institutions and arrangement of human establishments, which accommodate existence of slavery:

denigration of the image of God, which any human being carries as a creation of God,
therefore, either rejection or belittlement of God the Creator
↓ ↑
revolt against the God's commandment: you shall love your neighbor as you love yourself
{*Leviticus 19:18;* or the second greatest commandment in: *Matthew 22:36–40; Mark 12:29–34; Luke 10:27–37*}
↓
permissibility to deprive a human being of his natural rights on freedom, life, happiness, procreation,
education according to his choice and natural inclinations,
of freedom of development/evolution, as well as of his right to live according own will –
and all these for the sake of another human being who has access to the physical power of coercion
↓ ↑
permissibility of one human being to transform another human being into the human dust

Only the heathenism – the cult of the arch–evil – enemy of God and murderer of man from the beginning {John 8:44} and issuing doctrines, which are based on rejection and denigration of God the Creator and the consequent belittlement of a human being created in image and after likeness of God – provide the theological foundation of slavery.

One of such cults, for instance, is the doctrine of Orphics***Σ3*** ***[[***who envisioned their main deity in image of the arch–serpent/dragon – "the absolute divine animal" – stuffed with forms of the living beings, among which a human form was just one of the multitude***]]*** and issuing assumption of permissibility to sacrifice human beings to the deified animals, beasts, and other creatures contained within the arch–beast.

So, by the hatred of the arch–evil embodied into the heathenism, a human being created to dominate and to possess the earth and to subdue the fishes, reptiles, beasts, and birds of the sea, land, and air {*Genesis 1*} was degraded at the level of miserable creatures who worship the reptiles and other beasts and who are sacrificed for glorification of the swarm of their bestial "deities" gushing out of the arch–serpent/dragon – crooked serpent, the arch–evil {*Isaiah 27:1; Revelation 20:2*}.

Generally, slavery could be defined as the composite of the following factors:

a/ physical and mental intimidation, oppression, and subjugation resulting in a complete submission of one human being (slave) to the will and control of another human being or human establishment (slave–owner, master), which is based on deceit, on the power of coercion and duress, and on fear of suffering and death

b/ an attempt to substitute the will of man/men's establishment – slave–owner – for the will of God the Creator, and as such, the revolt against God, His Law, and His will

c/ denigration of a human nature created in image and likeness of the free Omnipotent Almighty God

d/ substitution of the arch–evil for God, because each act of revolt against God and His Law has the only source: the corrupted human heart/mind that became the servant of the arch–evil and pursues the purposes of death and destruction.

For the slave–owner and within the slave–owning establishments, slave is not a person, individual, personality.

A slave is an article of property, the human chattel, a moving animated part of the master's estate that exists for the sake of bodily service to his master. A slave is different from cattle and other living beings, which are also the property of the master, because he possesses the faculty of speech (yet, a slave has no right to speak in the presence of his master until the master orders him to speak), has hands for work, and can be trained to serve different needs of his master.

A master is empowered to utilize body of a slave for own purposes. The master has rights to coerce his slave to do all that the slave–owner desires ***[[***including slaughter of other slaves and living beings***]]***, inflict on a slave pain and suffering, and to put a slave to death for disobedience, attempt to escape, and for any other reason.

For maintenance of the institute of slavery and for own protection, slave–owners utilize political, military, religious, and social structures, establishments/systems, through which slave–owners exercise the power of coercion to guarantee obedience of the slaves.

The slavery exists only because of deceit, power of coercion, and authority based on military force, arms, weapons, special establishments – army, secret police, inquisition, total surveillance, and other inventions of the slave–owners ***[[***recall for instance, the history of the Roman heathen Empire, the papal empire, Nazi Germany, Bolshevist–Communist Russia, and consider the current communist and oppressive regimes, for example, such as in North Korea, Islamist states***]]***, insufficiency (e.g., poverty, ignorance), laws, customs, the lies, whose father is the arch–evil {*John 8:44*}, and the power to inflict death, suffering, and to coerce slave to obedience make possible the domination of slave–owners over slaves.

There are two kinds of slavery: physical slavery and slavery by mind/spirit – spiritual slavery.

A slave by body is restrained by the power of physical coercion, although sometimes, such a slave can obtain physical freedom (to flee the master, to buy own freedom, to receive freedom as a gift from a kind master, etc.).

A slave by spirit/mind has no freedom of thinking because of deceit and false knowledge; he lives to accomplish the will of the others who are his spiritual leaders, masters/guides, etc., – in fact, owners.

Consequently, spiritual slavery (or slavery of the mind – see **Note 11** to ***Selections_&_Reprints***, and ***The Mind***) is manifested through

acceptance of the opinions of the others and their judgments as the absolute truth
↓
silencing of own conscience and rejection of own reasoning and judgment
↓
unreserved submission to the will of the others

Equally, in those who initially had at least some knowledge of God and in those who initially had no knowledge of God, misconception allows substitution of lies for truth, false assumption for knowledge, and the evil for the good; ultimately, spiritual slavery takes the place of spiritual freedom, yet, the first stage is misconception – impaired judgment of the mind deprived of knowledge of God and love to God.

For a human being, spiritual slavery is sin, because a human being in a state of spiritual slavery has to forfeit the most precious gift of God – own judgment as the foundation of own reasoning, therefore, as the actualization of own personality. Spiritual slavery is always de–individualization incompatible with the human nature, denigration of man, and transformation of a free human being into a part of the herd of "social animals" and property of those with the access to the power of coercion.

Spiritual slavery is the perversion of the human nature and, therefore, sin before God, because

1/ slavery not only deprives of freedom of choice and freedom of actions necessary for achievement of the purposes, which a human being has been created to achieve; slavery is perversion of human nature. A human being is created in image and after likeness of free Almighty Omnipotent God the Spirit, and where is the Spirit of God there is freedom {*Genesis 1:26–27; John 4:24; 2 Corinthians 3:17*}. It means that spiritual slavery is possible only if the mind rejects God and if the idol – man, doctrine, religion, etc. – takes the place of God in human heart

2/ slavery is death of reason, therefore, inabilities to perceive and to comprehend the words of God, to find God, and to come to God, so sin would be forgiven, the heart–mind healed and given wisdom, firstly, as ability to discern the good and the evil ***[[***our God is God of knowledge Who gives wisdom; from His presence, knowledge and understanding come {*1 Kings 2:3; Proverbs 2:6*}***]]***.

The spiritual slavery

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

To become free, a slave by mind needs

a/ an ability to access new knowledge and an ability to comprehend it

b/ an ability to form own convictions and opinions – to have own judgment

c/ an ability to think according to own convictions and an ability to act according to own will

d/ the mental power to discard the will and orders of those who keep him under control.

A slave by body can be a freeman by his mind and manner of thinking, although he might not have freedom to act according to his own will ***[[***with one exception: the ultimate decision to choose suffering and death, when his faith makes impossible the submission to the laws that contradict the Law of God***]]***.

A slave by mind can be apparently free and independent, yet, he thinks and acts according to the will of the others who control his mind and conscience and who dictate him how to think, act, live, believe, worship, procreate, etc.

The most frequently employed methods and practices of enslavement are false religions and false knowledge. From all the evils invented by those who need to enslave the others for the sake of own advantages and for accomplishment of own purposes, false religion is the worst and the most effective weapon of enslaving.

Slavery entered the post–Flood world with the curse of one man (Noah) imposed onto another man (Noah's grandson – Chanaan, the son of Cham) for evil and treachery: slavery came from the world annihilated for corruption, iniquity, and perversion of the nature, which made it the abomination to God. The descendants of Chanaan – Canaanites, the cursed nations of slaves, include Sidonians (Phoenicians)***Σ5***, Amorites, inhabitants of Sodom and Gomorrah, and the others, which the Holy Scriptures mention as the corrupted idol–worshipers who became abomination to God, as those who the chosen nation must avoid, and as those who are destined for extermination {*Genesis 6:6–14; 9:18–27; 10:6, 15–20; Exodus 34:11–16; Leviticus 18:21–30; Deuteronomy 7:1–6, 16–26*}.

These nations were prosperous and successful in wars, trade, agriculture; they possessed lands, riches, slaves, and other property; some of them dominated other nations and headed political and commercial unions, yet, all of them carried the curse of slavery.

In the current world, continuation of existence of slavery is the logical/natural consequence of false assumptions, evil thoughts, corrupted imagination, heresies and lies***Σ6***, which take the place of true knowledge of God and therefore, enslave the mind to the worst enemy and murderer of man – the arch–evil, the father of lies.

For instance, the official doctrine of the papal church of Rome – Aquinas' political theology, which Thomas Aquinas devised with the concepts of Aristotle, and especially Aquinas' doctrine of "holy"/unreserved obedience, reveals how slavery of the mind takes the place of the teachings of freedom and how slavery becomes the actuality of the people who were called to the perfect law of freedom. The road to the comprehensive slavery of mind begins with heresy – the false assumptions***Σ6*** concerning God, application of the heathen philosophy for explication of the Gospels, and following misinterpretations of the words of God.

Aquinas' definition of disobedience to the pope as "mortal sin," even the more grievous sin than disobedience to God, reminds customs of slave–owning societies, which condemned disobedient slaves to death, especially, because Aquinas equates disobedience with heresy, while the papal establishment/"empire" considered heresy as the state treason (according to pope Innocent III's *Vergentis In Senium,* 1199) and similarly to the Roman heathen empire, punished it by death. Aquinas postulated that heretics must be separated from the papal church and delivered "to the secular tribunal to be exterminated thereby from the world by death" [*Summa Theologica* II–II Q.11 a3].

Aquinas attempted to devise the comprehensive doctrine of obedience and so, to establish submission of the mind and body of the papal subjects to the pope as the unquestionable foundation of his religion. In particular, Aquinas asserts that the religious people have three degrees of obedience: in the regular mode of life, that is sufficient for salvation, then "perfect obedience" in all lawful matters, and the third – "indiscreet obedience" in the unlawful matters [*Summa Theologica II–II* Q.104 a5, a6].

The believers can reach the state of "perfection of divine love" through "the abnegation of self–will" and submission of own life, will, and conscience to the complete control and government by the superiors [*Summa Theologica; The Religious State*].

Aquinas' doctrine of "holy obedience" came to completion in works of Ignatius of Loyola [*Spiritual Exercises* and other Ignatius of Loyola's works]. According to Loyola's rules for the members of the Jesuit society (who became the pope's most advanced militants, who now are the pool of human reserves, from which the papal hierarchy takes its leaders and most advanced members, and who maintain the current papal institutions), should see the white as the black if "the hierarchical Church so stipulates," to consider the will of the superior as the will of God and, consequently, to execute any order of the superior, even those "difficult and repugnant to sensitive nature."

For instance, as the history demonstrates, among the Jesuits were spies, conspirators against kings, the inquisitors – these vocations demand abilities to commit deeds "repugnant to sensitive nature": to betray, deceive, torture, murder human beings; all these deeds are violations of the commandments of God.

Any Jesuit has to achieve complete abnegation of own will and judgments; he must obey "blindly, without inquiry of any kind" to the superior who – for Loyola and his followers – holds the place of God or the place of Jesus Christ, has "His authority," and is "obeyed in the place of Christ." The subjects must realize the will of superior as the will of God, and the superior's wish must become own wish of the subject: when the superior gives orders, his voice must be recognized as the voice of God or as the voice of Christ. For any Jesuit, to "maintain a right mind in all things" means to put aside all own judgments. Such obedience is justified with "the whole natural order, the hierarchies of angels, and well–ordered human institutions" [Ignatius of Loyola: *Spiritual Exercises §365; To Rector and Students of the College in Coimbra, 1548, §3–4,7; To Fathers and Brothers in Portugal, 1553, §2–3; On Prophecies and Revelations, 1549, §35, 47; The Final Word on Obedience §2 in: Personal Writings 358; 200, 202; 222, 226, 252; On Perfect Obedience in: Counsels for Jesuits 76, 78, 81; The Constitutions of the Society of Jesus and Their Complementary Norms III.284; IX.765 §20 123, 365*].

Does not Loyola's "the whole natural order, the hierarchies of angels, and well–ordered human institutions" have similarity with the Aristotle's ""divine"/universal ***master↔slave*** order, or the universal master–slave pattern?

For a Christian, Aquinas' "holy obedience" to the mortal man–pope, especially, when the pope carried the title of the prefect of the Inquisition, is institutionalization of slavery and idol–worship, which, as any slavery and any idol–worship, are abomination to God.

Another illustration of the meaning of comprehensive slavery (of the mind and of the body) could be found in history of the Phoenician civilization:

1/ the people enslaved by the false religion sacrificed own children to idols and sent own daughters to serve as the temple prostitutes

2/ the practice of human sacrifices was maintained "by the decree of people"

3/ the slaves by body were obtained through wars and piracy (kidnapping)

4/ the slaves by mind embodied their religion and philosophy into execution by crucifixion – agonizing death of a human being whose body is fixed on the wooden cross without any possibility to move, to free himself, to avoid excruciating pain even by accelerating own death, and without any hope of salvation.

So, if to consider freedom and slavery in the reality of Christian faith, what makes the difference between the free mind and the enslaved mind? Why one mind accepts false knowledge and becomes a slave of the others, and another mind rejects false knowledge and guards own freedom as the most precious possession? What does freedom mean for a Christian?

Only knowledge of God makes difference between slavery and freedom:

the free mind lives by Truth – by the Word–God,
because of Whom the Holy Spirit comes
{*John 14:6; 15:26; 16:7–16*}
and empowers the one to possess wisdom for comprehension of the actuality
and for completion of the road to God
≈≈≈≈≈≈≈
the enslaved mind lives by lies and false assumptions,
which are rooted in imagination fueled by the evil
{*John 8:31–47*}

False knowledge sustains slavery of the mind, and false knowledge of God is the main component of the ultimate weapon of enslaving.

A slave and a freeman differ by

a/ responsibility for own actions, words, and thoughts:

– slave has no own will; he executes orders of a master, serves purposes of the master, and acts according to the master's instructions; he is not responsible for own actions and their results, if he acts according to the will of his master

– freeman acts according own will, interests, knowledge of the actuality, and pursues own purposes – he is responsible for his thoughts, words, actions, and their results

b/ limitations:

– slave lives in physical and mental confinement; the first knowledge that slave receives from those who control him is definition of limits – firstly, space, knowledge (especially, through denial of free access to information), reserves: where he cannot go, what he has no right to read (e.g., *Index of the Prohibited Books* published by the papal office lists the books that are forbidden for Catholics; one of the first books prohibited by the Inquisition for laity's reading was the Holy Bible, in 1229), what he cannot possess (e.g., private capital/property was forbidden for the subjects of communist states of the twentieth century), and so on

– freeman's mind is free to pursue any knowledge he is able to perceive and to comprehend, and he can move freely within his life–space.

If abilities, and consequently, ultimate potential of a slave are defined by the slave–owners, free man's ultimate development and potential are defined by his own abilities and parameters of the world in which he lives (time–space–complexity).

Even in the heathen Antiquity it was known that the mind of a slave is unable of creation of knowledge of the actuality: it is devoid of reason and unable to function according to its nature (that is to perform the works, for which God created it)***Σ7***.

In the contemporary terms, it could be said that the mind of a slave is the closed, therefore, insufficient degenerating system ***[[***while the mind of a freeman is evolving system***]]***.

For instance, Isaiah the prophet describes the idol–worshipers {*Isaiah 42:17–22*} as the plundered people***Σ8***. Definitely, not all of them are slaves by body; they are slaves by mind, because they trust in the graven images – idols, which became their snare. Their freedom to cognize, to evolve, and to reach the full potency of wisdom is taken away; they are kept in captivity by lies, deceit, an inability to comprehend the truth and consequently, an inability to obtain freedom. The reality of the plundered people – the slaves by mind, those who accepted false knowledge, who live by dreams and figments of imagination – idols, and are fed by heresies, propaganda, and lies – might be inferred from another Isaiah's description {in: *Isaiah 59:4–11*}.

In general, freedom of the mind is the freedom to evolve and to reach optimal potency it was created to obtain – unlimited abilities of

a/ cognition

b/ creation of knowledge of the world given into dominion of man

c/ finding the road to God.

If so, what, then, is freedom of Christianity?

Firstly, it might not be physical freedom. Originally, Christian teachings has found the majority of followers among slaves by body who, nevertheless, discerned and obtained the actual freedom promised by the Gospels {*John 8:31–36; 14; 15; 16; 17*}.

Again the answer is in the Holy Scriptures.

For instance,

– St. Peter the Apostle {*1 Peter 2:13–18*} instructs the Christians (who as he writes, are "the royal priesthood" and "holy nation") to be obedient to the civil authorities as free (ως ελευθεροι) and not having freedom as cover–up for evil, but as slaves of God (ως δουλοι Θεου)

– St. Paul the Apostle {*1 Corinthians 7:20–24*} advises the slaves who became the Christians that although it is better to become a free man, this freedom ***[[***freedom of a body***]]*** does not matter

– St. Paul the Apostle warns Christians do not become the slaves of men {*1 Corinthians 7:23*}, because the Christians are bought by the treasured price ***[[***by the precious Blood of Lord Jesus Christ***]]***.

What then, are the true meanings of freedom and slavery, and how an ordinary human being can be free, if he is born into the world arranged by the degrees of deprivation, spends the entire life and dies within the human hierarchies under the authorities, rules, control, and surveillance of all types and scales, and, if he must be obedient to civil authorities and live according to the laws of the state, which might be hostile to Christianity?

The references to slavery in the Holy Scriptures imply more than physical submission of one human being–slave to another human being – slave–owner. For instance, the conversation of Lord God Jesus Christ with "the Jews who had believed in Him" {*John 8:31–59*}:

— God promises the knowledge of truth, which sets man free, and they respond with pride and anger: they are the seed of Abraham, and to no one they have been enslaved***Σ9*** – never! So, why He promises them that they would become free?

— God explains that anyone who practices sin is the slave of sin; He knows that they are descendants *(seed)* of Abraham, yet, they seek to kill Him because His Word–***Λογος*** has no place in them

— again, they insist that they are the sons of Abraham

— God tells that they are not the sons of Abraham, because they do not act as Abraham did: they seek to kill Him – the Man Who speaks the words of God, because they commit the deeds of their father

— after their statement that they have not been born by fornication – they have God as their Father, the Lord degrades them into the sons of devil who was a murderer from the beginning and has no truth in him, and He explains why: they seek to kill Him Who speaks them the truth and accomplishes the deeds of God

— then, they decide to stone Him, yet, He hides Himself from their sight, passes among them, and leaves; so they stay with their stones.

The arguments of opponents of Lord Jesus Christ, the answers of God, and the overall dynamic of conversation written with the precision of beholder reveal how the confined and insufficient logic of ignorant, yet, proud ***[[***therefore, impotent – deprived of the power of wisdom that comes only from God***]]*** human mind encounters the judgment of Almighty God the Creator. The Gospel makes visible

1/ the difference between freedom and slavery

2/ death behind the slave's judgment.

Similarly to the lightning strike by the double–edged sword, the words of God destroy the edifice of human pride and trigger off the actions, which disclose the true intentions of those who "believed in Him." The ignorant human mind in an attempt to save own dream world of pride and self–exaltation makes higher and higher claims:

1/ the seed of Abraham who never were enslaved*Σ9*
↓
2/ sons of Abraham
↓
3/ sons *of God*

Yet, God casts the human clay into its actual miserable place:

1/ ignorant slaves of sin
↓
2/ slaves who desire to murder the messenger of God,
because they are not able to perceive the Word–God
↓
3/ sons of devil *[[*the arch–evil***]], the liar, that was a murderer of men from the beginning**

The Gospel discloses the irreconcilable conflict between the human self–exaltation sustained by imagination and pride and reality: "the sons of Abraham" who claim to have God as their Father, pretend that they have reached the Heaven and they are free. In fact, the abyss separates them from the actuality: because of the committed sin, they lost the ability to understand and to hold the words of God; therefore, they lost their true Father and enslaved themselves to the arch–evil – source of lies and death.

The Gospel's text where God tells that the people became incapable to comprehend His words relates with writings of Jeremiah the prophet who wrote that the nation of God committed two evils:

— they left God – the spring of the living water

— they carved from themselves the λακκους συντετριμμενους – broken cavities incapable to hold the water ***[[***Greek word λακκον denotes also underground prison; for instance, when Jeremiah the Prophet was imprisoned for bringing the message about the will of God, he was cast into λακκον – the underground pit *{Jeremiah 45:7–13}]]*.

These two evils are abandonment of God and enslavement to idol–worship. Eventually, they became slaves and the subjects of mockery imprisoned in a quarry of beasts of prey {*Jeremiah 2:13–20*}.

There is also another logic line in the referred above conversation: the meaning of slavery extends; it begins from the physical slavery in the material world and envelops the realm of the mind.

The puzzle of slavery comes to its resolution during the Last Supper: Lord Jesus Christ tells His disciples that He no longer calls them slaves (δουλους); He calls them friends (φιλους), because slave does not know the works of his master, yet He made known to them everything He heard from God the Father. These words of God follow His explanation of the meaning of the greatest love and friendship: the friend should lay down his soul for his friends. Then, the ultimate revelation – God tells His disciples: "you are My friends if you do whatever I command you" {*John 15:12–15*}.

Two inferences due:

1/ the knowledge of God is the freedom of man

2/ ultimately, God bestowed on the human mind the ability to ascend to the power, desire of which became the trigger of the original sin: the power to know God and His works; this power is seen as abilities of becoming His child and His friend and doing the works He does *{*conf. in: *John 1:12–13; 14:12–14; 15:12–15; 1 John 4:16–17, 21; 5:13–15; Wisdom 7:27; Isaiah 41:8}.*

Since, with acceptance of the Word–God, with love to God, through observance of His commandments and accomplishment of His will, a human being–child of God finds the way home and enters the house of God the Father {*John 1:1–5, 9–14; 14:2, 6, 12, 26*}.

Only love annihilates slavery of the mind–reason; neither disobedience nor deceit facilitates fulfillment of aspirations and purposes.

The historical background, on which this conversation unfolds, underscores the significance of the freedom promised by God.

The roots of slavery are hidden in the pre–Flood civilization: when Noah cursed his grandson Canaan, he predicted that Canaan would be a slave of his relatives; therefore, Noah definitely knew the meaning of slavery – the part of the burden of evil, which triggered the annihilation of the pre–Flood Earth along with all corrupted flesh {*Genesis 6; 7; 8; 9:18–27*}.

Before receiving the Law, the chosen nation underwent four hundred years of slavery in idol–worshiping Egypt, the land of descendants of Cham who sinned against his father Noah and whose son Canaan was cursed to be the slave to his brethren {*Genesis 9:18–27; 10; 15:13–14; Psalm 104(105):23, 27*; *105(106)*}. So, the people would learn slavery and to be prepared to appreciate freedom.

Later, when the idol–worship spread all over Israel and, instead of peaceful and prosperous life in the Promised Land, the people had to encounter famine, wars, and ultimately, slavery, Jeremiah the Prophet explained the reasons for their affliction: those who have abandoned God and enslaved themselves to alien gods in their land would become slaves of the aliens in another land {*Jeremiah 5:19*}. The prophet disclosed the correlation between two plagues of mankind: idol–worship and slavery are inseparable.

At the time of establishment of Christianity, the Promised Land was conquered by the Roman Empire; its population knew slavery well: it became the daily manner of existence. Nevertheless, the true meaning of slavery shifted and for many began to denote only physical submission, although the ***master↔ slave*** pattern describes all dimension and levels of life within the heathen establishments.

For instance, the Roman social hierarchy was maintained exclusively with ***master↔slave*** relations –

— starting from the Roman soldier who during the military campaigns grabbed his portions of loot, enslaved the survivals of conquered cities, and retired to become a farmer living by the labor of slaves who had to toil at the fields and provide all bodily services to their master

and

— finishing with the "divine emperor" who treated senators, patricians, and other citizens of Rome in the same way as his subordinates – senators and other citizens – treated their slaves.

In general, the fabric of the Roman slavery–based society was woven with the Greek theology, philosophy, and logic, especially, with the Stoicism.

Stoicism is the offspring of doctrines left by the Greeks – Heraclitus, Socrates, Diogenes of Sinope, and Zeno of Citium, modified by the Romans (Cicero), and supplemented with deities, ideas, and customs borrowed by the Romans from the conquered Mediterranean and Asian nations. Today, the ancient – heathen – Greek philosophy still is considered as the pinnacle of human reasoning. So, what the human reasoning devoid of true knowledge of God could invent, for instance, in such sphere as slavery and freedom?

The ancient Greek philosophers left two different concepts of slavery, which differentiated the general and personal outlook of the people within the social groups–layers of the Roman Empire. One of them belongs to Socrates, another – to Aristotle.

Socrates defines slavery as the death of reason: slavery "prohibits growth, integrity, and freedom" and produces dead minds, which are not able to create "a single wholesome thought" [Plato *Theaetetus*173a–b]. If Socrates believes that thinking is life, he should perceive the slave–owning society as the society of murderers – the living dead who destroy the life of reason. He was right in his assessment, because the democratic slaves–owning Athenian society condemned him to death [Plato *Euthyphro; Phaedo*]. So, the philosophy of Socrates obviously did not fit the heathen democratic environment.

About thirty years separate the year of Socrates' execution (399 B.C.) from the year when Aristotle the Macedonian entered the Plato's Academy. The Athenian society had not changed: the historical settings in relation to slavery at Socrates' Athens and in Aristotle's Athens are almost identical. However, if for Socrates, slavery is the death of reason, for Aristotle, slavery is a natural law – "divine" order, and the natural foundation of social order: he postulates that for a man, it is proper to observe "the ruling factor" in all matters, as for a slave to live "with reference to the rule of master." Moreover, Aristotle believes that the "natural merit" of ***master↔slave*** pattern is beneficial and just [*Eudemian Ethics* VIII.iii.14–15; *Politics* I.5.1254b; I.6.1255b].

For instance, when Aristotle describes the household–part of a nation, and the Polis (the Greek city–state) – the political association, which is established by the men–heads of households for their own protection and survival, he applies his universal pattern of slavery to every level of the establishment. He asserts that the human chattel (slaves) is the most indispensable part of the property. Then, he made the following statements:

— humans are slaves of gods

— a free citizen–master owns his parts–slaves

— the city is a single whole, formed by a certain quantity of different parts–compounds–citizens

— a part "belongs entirely" to the whole similarly to an article of property: the slave "belongs entirely" to his master as "an article of property," and an instrument for purposeful actions

— a citizen, as a part of the city, belongs to the city, not just to himself

— the community owns its parts–citizens

— the Polis/state has the natural right to subjugate the barbarian nations, because they are slaves by their nature [*Oeconomica* I.i.2; I.v.1; *Politics* I.4.1253b–1254a; I.6.1255b; III.1.1274b; VII.14:1333b; VIII.1.1337a].

The logic of slave–owner fashions an entire framework for all Aristotle's speculations; he perceives the entire world, his cosmos–universe, as an embodiment of the universal ***master↔slave*** pattern: humans are slaves of gods, thus, slavery must be the natural foundation of any human society and establishment.

The vision of the deity as a slave–owner has brought Aristotle to the idea of separation of the good of man from the good of gods, because, in his society, that what is good and natural for the master is not intended and is not accessible for his slave. Such separation resulted in substitution of the practicable material good of the society for the Absolute Good: the good material, discernible, verifiable, and understandable by man took the place of the good of gods and the physical perception became the foundation of ethics.

The Aristotle's line of arguments prompts some inferences:

1/ the citizens are the slaves of the city, instruments of the city, or the city's chattel/animated articles (that is the property without faculty of deliberation); therefore, as all slaves, they do not have freedom to live as they like to

2/ the proclamations of the unity of interests of the city and its property with comparisons with the body, soul, benefits of friendship, appeals to the nature, etc. have the purpose to facilitate persuasion of the citizens to accept interests of the city as their own

3/ the speculations concerning justice, wisdom, happiness, free way of life for the citizens–parts–property of the city, and other lofty words have one down–to–earth practicable end.

Aristotle attempts to deceive the enslaved population with the imagined freedom, because he needs to facilitate management of the citizens and to make the sacrifice of citizens–property of the Polis to the interest of their master–Polis/state to look as the free, purposeful, and virtuous choice.

Consequently, in the Aristotelian model of a political establishment,

a/ lies and slavery become companions

b/ proclamation of freedom of democracy disguises slave–owning hierarchy

c/ manifestation of beliefs in slogans and false promises of those who strive for the political power sustains the political rituals similar to rituals of the idol–worshiping societies.

The Aristotle's doctrine nurtured countless generations of rulers and philosophers of all scales; his concept of slave as the means to provide for the bodily needs of the master received the ultimate completion in the nineteenth century when Nietzsche declared that the vast majority of the population is entitled to exist only because they are used for "service and general utility" [Nietzsche *Beyond Good and Evil* §61 43].

Then, Adolf Hitler adopted the Aristotle's habit of self–assertion as the judge of other nations and portrayed the future of the German super–race as the master of all other nations [Hitler (1940a) 4–5].

The basic concepts of the Nazi ideology – deification of the state, cult of the dictator–Fuhrer as an embodiment of the deified state, racial superiority of the Germans and their right to use other nations as the slaves – all of them have their roots in Aristotelian concepts:

a) a man is the part–property–slave of the community/state

b) the human chattel–slave is the property designated to serve the needs of the master–state

c) one nation might possess special superiority over all the others.

The same logic of slavery might be discerned in the ideologies based on Marxism, e.g., Bolshevism, Communism, and Socialism. In fact, all totalitarian states of the twentieth century employed the same Aristotle's method – they promulgated absolute freedom of their subjects, while, in fact, transformed their countries into the most inhumane slave–houses ever existed.

Historically, each oppressive establishment had slavery as its foundation, and not only physical slavery provides the necessary ground. The main foothold is the particular attitude of mind, which impels citizens–subjects to accept any command, wish, desire, policy of their leader as the divine will — unconditionally, in spite of negative consequences this policy, command, wish, or desire would cause.

Such establishments manufacture similarly–minded standard parts–subjects with the qualities ***[[***through public education, media control, controlled access to the information and knowledge***]]*** and in the quantities ***[[***controlled reproduction***]]*** needed to sustain existence and expansion; any subject's contradiction ***[[***usually detected through total surveillance including the institute of the informers***]]*** leads to extermination or imprisonment with the purpose to stop dissemination of ideas inconsistent with the official ideology.

For instance, in the Roman Empire, Seneca initiated the irreconcilable conflict between the imperial hierarchy of values and the inner hierarchy of man (therefore possibility of social instability) when he wrote that men are in the power of nothing, if death is in their power, and that freedom from the fear of death comes with the knowledge of the good and the evil [*Epistles XCI* 2:447; *LXXVIII* 2:197–199; *CXIV* 3:309, 317]. Consequently, the Fate has no power over those who know how to die. Consequently, as Socrates in his time, Seneca had to die because of his

convictions. Seneca's pupil, Roman Emperor Nero (AD 54–68) ordered the aged philosopher to commit suicide (the method of execution reserved for the highest Roman nobility). Obviously, even the mention of freedom had dire consequences in the society of slaves***Σ10***.

The necessity of continuation of slavery, which is the foundation of the current civilizations ***[[***as well as of any establishment created within the framework of knowledge based on the Orphic → Plato → Aristotle doctrines***]]*** could be one of explanations of the widely spread hatred to the Christian teachings. The reason for this hatred is the fundamental concept of Christianity: freedom given by God {*John 8:31–36*}.

The Christians hold that slavery is the evil inconsistent with the human nature:

man was created free and for freedom – in the image
of the omnipotent and free God and likeness
↓
therefore, to ridicule, to deceive, to enslave, to deprive of any possession,
to murder, to maim, to mutilate, to torture,
and by any other means to denigrate the dignity and well–being of a human being
created by God in His image and after His likeness,
is abomination to God
↓
because through such acts –
by inflicting suffering–hurting–mutilating–assassinating the human–carrier of the image of God –
the evil one rises up against God the Creator

Only with acceptance of the Christian teachings, the societies could be empowered to pursue the human ideals and to arrange life of their members according to the human nature. After revelation of the true knowledge of God and its carrier – Christianity, it became clear that all religions, which justify victimizing, enslaving, torturing, murder of some for the sake of the good of the others, are spreading false knowledge and lies of the arch–evil.

Why then, the contemporary mind still is not able to understand that without God there is no freedom?

There is only one answer for all questions concerning freedom: where the Spirit of God is there is freedom {*2 Corinthians 3:17*}.

In the presence of God, the evil does not exist; therefore, the ultimate freedom for man within the world of the matter is the freedom from the evil and sin: freedom from the deeds of evil committed against God and against men.

What, then the Holy Spirit gives, what does He make with the creature of dust and slave of all imaginable and unimaginable hierarchies, laws, customs, limits of the matter (time–space–complexity), who is born, lives, and dies under the authority of death enabled to end his temporal (physical) existence (life of a body) at any moment of time, without warning, without mercy, without any consideration of unfinished works and unfulfilled purposes?

The Holy Spirit gives the life everlasting; moreover, He gives the ability to know that this life already has been ignited within a mortal body as the ability to comprehend own nature – the image and likeness of God, and the ability to foresee the future – homecoming to the presence of God, in His kingdom. These precious gifts set man free from the power of the matter – the curse of slavery and death: they make irrelevant the temporal restrictions, insufficiencies, and other parameters and features of life within the limited world of the matter.

Then, understanding of freedom comes, because only true knowledge of God sets the mind free from evil and sin, from chains and matrices imposed by lies and deceit of the others:

free mind is creation of the Eternal Truth, of the Word–God, and slavery has no power over it
|||
free mind lives by the Holy Spirit Who is the only One Teacher of the truth,
Who is the Omnipotent Power that destroys human prisons of lies,
and Who bestows on His human child the authority of eternal freedom

Then, it becomes understandable that Christian freedom is not the freedom to violate civil and other laws of human societies: following God Who came to fulfill His law {*Matthew 5:17–18*} and the order of God to render to the Caesar the things of Caesar {*Matthew 22:21*}, a Christian

a/ observes each word of Lord God Jesus Christ

b/ lives according to the commandments of God

c/ lives in compliance with the laws of his country, in submission to the civil authorities ***[[***until they contradict the commandments of God and force a human being to commit crimes against God and against the people***]]***, in peace given by God {*John 14:27*}, and in dignity and love that are the inseparable properties of the Christian faith {e.g., *James; 1 Peter; 2 Peter; 1 John 3:16–17; 4:7–21; 5:1–21; 1 Corinthians 13:1–8*}.

Otherwise, he is not a Christian, and freedom and truth have no place in him.

The Christian freedom is the embodiment of the perfect law, the law of freedom, of which St. James the Apostle writes {*James 1:21–25*}: freedom to create the good, to fulfill the law of God, to seek and to find God, to cognize the Truth, and to prepare himself for the Kingdom of God.

Now, when the Christianity and even mention of God became "politically incorrect," when the Christians are exterminated, when the "free" world tolerates barbaric executions of human beings for their religious beliefs, where the people could find the power to withstand the evil and slavery of heathenism issuing from the arch–evil, violence, fear, ignorance, corruption, perversion, and indifference, which have overwhelmed and now are happily digesting the remnants of the Western civilization?

Will the cry of the ancient Prophet – "Who is going to help you as you are being ruined?" *{Hosea 13:9}* – become the reality of all countries in Europe, Asia, Africa, Americas, and the current civilizations vanish similarly, for instance, to the Byzantine Empire, which came into oblivion in spite of all her might and grandeur?

≈≈

Notes:

Σ1 Concerning Aristotelian "divine"/universal ***master↔slave*** order, see **Concept of Man** in **Doctrine of Aristotle**, – ***Heathen Philosophy***, Page_3.

Σ2 "Human chattel" is a G. Cyril Armstrong's translation of Aristotle's definition of home slaves – the indispensable and most valuable property in Housecraft *[Oeconomica, I.v.].*

Definition of "human chattel" – slave – as an animate "article of property" with the recommendations how to deal with it might be found in: *Oeconomica I.v. 3, 5, 6; Politics I.2. 1252b, I.4. 1253b, I.5. 1254b; I.6.1255b; I.8. 1256b; I.13.1260a.*

***Σ*3** The heathen philosophy is created within the knowledge framework that sustains the heathenism.

In general, the **heathenism** is actualization of the hatred of the arch–evil to mankind.

The core of the **heathenism** is death – idolatry; the essence of idolatry is worship to the arch–evil in the image of the serpent – mythical serpentine theology of the **Orphics**; 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

↓

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/modifies own essence – the core structures correlated with the meanings of truth, purposes, and values, which sustain existence of man and his world. The modified/distorted structures are incapable to perceive the divine energy of creation and to transform it into the life–sustaining energy form: the knowledge of life – own as well as the co–related beings, realities, and systems. The modification inevitably results in perversion and then, destruction, because incapacitated and modified/perverted with the false knowledge structures of the mind are incapable to sustain normal/natural existence of the mind and the body; consequently, the program of annihilation of a body is activated.

The fundamental nature (and therefore, its potency, sphere and limits of influence and possibilities of destruction) of heathenism might be inferred through analysis of the **Orphic doctrine**, the core of which might be identified in almost all survived heathen religions and cults focused on worship of the arch–evil.

The Orphics compiled the doctrine of the "divine absolute animal" – the dragon–serpent–beast, within which all forms of all living beings are contained, among which a human form is an insignificant one – just one of the multitudes of beings. Since, all religions rooted in the Orphism, and therefore, deifying the arch–evil that was the murderer of man from the beginning {*John 8:44; Genesis 3*}, can be easily recognized by three features, which express their inhumane core – manifestly or covered with slogans/propaganda concerning ideals of humanity:

1/ rejection of the divine nature of man

2/ animosity to man and hatred to woman

3/ use of lies and deceit for advancement and achievement of purposes.

Invention of the deified universal serpent–beast made possible numerous cults of animals of all kinds and especially, provided the justification of sacrifice of human beings to the beasts, because the ancient diviners characterized the human nature as the inferior to the bestiality of animal "gods." The basic logic of idol–worship is based on the assumption that if the supreme deity is the beast with horns, wings, tails, paws, bull heads, etc., those in the image of beast are the superior creatures.

The influence of Orphic doctrine might be traced in all heathen cults and doctrines which sustain the contemporary atheistic and neo–heathen systems of thought.

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–Eleusinian–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 to 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 phantasms – 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 "underhumans" not different from animals. Consequently, in accordance with their logic, they inferred that if man constructed slaughterhouses for animals and if "underhumans" do not differ from animals, the unwanted "underhumans" – 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 "underhumans" 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–pagans and ethics–free sciences have implemented their inferences.

With time, the logic of Orphics, 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 establishments

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 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, 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 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, firstly, is mythical serpentine theology; in the Gospels, the followers of Orphism and its derivatives (cults of different idols of the Israel's neighbors – idol–worshiping nations) 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 the **Orphism** and its derivatives, see also

– ***Heathen Philosophy and the Western Civilization***

– ***Apostasy***, ***The Vineyard and Its Lessons***, ***Philo of Alexandria***

– **Imagination; Idolatry; The Logic of Death; The Strange Knowledge; The Strange Phenomenon**: **Displaced Mind; The True Vine**, and **The Authority to Survive** – in ***Selections_&_Reprints***

See analysis of doctrines of Plato and Aristotle and their influence in

– ***Heathen Philosophy and the Western Civilization***

– ***Ecumenism***

– ***Materialism***

– ***Apostasy***

– ***Works of Augustine of Hippo***

Σ4 These "degrees of freedom" are determined by the political regimes, religious and political establishments, customs, traditions, and by natural features, such as race and gender.

For instance, In addition to overall restrictions, woman's freedom as such, even freedom to regulate life of own body, does not exist in the countries with traditions of arranged/forced marriage, honor killing, special clothing, FGM, restrictions of education and employment, and other limitations, which transform a free human being into the human chattel for household chores and delivery of the next generation of slaves, as well as in the countries that assume any right to control reproduction and make a choice on behalf of woman.

In particular, concerning the right to decide the usage, destiny, and well–being of woman's body:

– in Islamic countries, women can be forced to undergo female genital mutilation ***[[***similar to the practice of the African tribes, which hold it as the part of heathen fertility rites***]]***, so, they will not have sensual desires and satisfaction, therefore, their physical loyalty to their husbands is presumed to be guaranteed, while they still have to experience pain of childbirth, to carry household works, to be in slavish submission to husbands. Furthermore, physical mutilation is not the only consequence: with ruthless, painful, and senseless act of hatred and hostility to the woman's nature and violence committed on her body, woman receives deep psychological trauma; she has to live in fear before brutality of men, with permanent inferiority complex, and with deeply rooted hatred to those who violated and enslaved her body and covered such brutality with the references to "faith," with which she must endure her suffering

– in the Western countries and countries under totalitarian regimes, women can be

1/ deprived of the right of choice ***[[***the choice to have children or do not have children – by using contraceptives and making abortion***]]***

2/ for the sake of population control

either
forced to make abortions
[[in over–populated countries***]]***
or
forbidden to make abortions
[[in under–populated countries***]]***

– in some Islamic countries, women can be deprived of right to drive cars, to work, to choose desirable education, to travel, or even to leave house without permission of their husband or male relatives

– in the Western countries and countries under totalitarian regimes, women still could receive lesser pay for their labor and still could be the last choice for job positions, which because of high salaries, prestige, and social/political/religious prejudices traditionally are reserved for men.

However, enslaving of woman and hatred toward woman pays back and with full measure to the societies and establishments, in which woman is treated as a slave and as a domestic animal, and especially, in which, in contradiction to God Who created woman body, men ascribed to themselves the right to "correct" the work of God the Creator.

When woman conceives a child, she makes for him not only "garments of skin" within own body {*Genesis 3:22*}; she transfers to the child her mental and spiritual imprint as well as psychological traumas and disabilities. An enslaved and physically and spiritually humiliated, violated, and disfigured being delivers not only inferior offspring, which carries punishment for the act rooted in the primeval animosity toward woman {*Genesis 3:15–17*} – sin committed by his predecessors for the sake of whose "convenience" woman was mutilated.

Such a woman delivers a being that is genetically modified ***[[***because of sin committed against woman and against her Creator by the present and past generations {*Genesis 1:27; Exodus 34:5–7*}***]]*** and prepared for the next circle of slavery, brutality, and violence.

A child that was conceived and delivered by enslaved, humiliated, and traumatized woman is capable of hatred and violence toward anyone: he is the offspring of slave and he is ready to be enslaved, manipulated by the others, and turned into a human weapon, especially if he has been convinced that he would have revenge for brutality of the others.

Do not the history of the Past and the Present of the countries, in which mutilation and enslaving of woman is the "article of faith," provide a convincing illustration of the consequences of brutality against a creation of God and sin against God the Creator?

Σ5 Concerning the Phoenicians, see ***Ancient Civilizations: Legacy Overview***

Σ6 For instance, in the fourth century, Augustine of Hippo ***[[***see ***Works of Augustine of Hippo]]*** invented the idea of the coercive power of the church: the ***Compele Intrare*** doctrine.

In general, coercive power is not compatible with the Christian Church: coercive power belongs to the secular establishments ***[[***see **The Power of Coercion** – ***reprint*** in the end of this **Note 6*]]***; its purpose is to subdue the free will and to enforce physical obedience and submission.

Augustine's ***Compele Intrare*** – the infamous doctrine, which is incompatible with the Christian teachings and which could be devised only by the mind nurtured by the Manichean heresy, laid the theoretical foundation of the papal Inquisition, and Augustine's writings concerning authority and coercive power of the church became mandatory reading for the inquisitors. In particular, the inquisitor's handbooks included the relevant citations from the writings of Augustine of Hippo ***[[***see ***Works of Augustine of Hippo]]***, Thomas Aquinas and other papal theologians [Peters 62], such as ***Compelle Intrare***, wise judge concept, justification of torture and death penalty for heretics, along with description of experience of local inquisitors concerning finding, methods of torture, and extermination of heretics.

Then, following the Augustine's speculations, Thomas Aquinas the main papal theologian introduced the doctrine of "holy" (absolute or perfect) obedience – freely accepted slavery and submission to the all–inclusive spiritual and secular authority of the pope referred by Aquinas as "divinely appointed functionary." Aquinas justified his doctrine with misinterpretation of the Christian teachings and the Holy Scriptures. In fact, the Aquinas' doctrine of obedience was inferred from Aristotle's depiction of slavery as divine order of the universe.

For instance, the Aquinas' interpretation of the Great Schism and issuing concept of schism reveal implications of Aquinas' doctrine of obedience.

The Great Schism began in the ninth century as the discord of the Roman Bishop/Pope (the West Roman Church) with the Patriarch (the Catholic – Apostolic or Orthodox – Churches). The Great Schism marks the beginning of separate existence of two irreconcilable theological systems:

1/ Christianity – the original teachings of Lord God Jesus Christ preserved and professed by the Catholic Apostolic (Orthodox) Church

2/ the Roman Catholicism, or Catholicism, professed by the papal church of Rome. The papal church of Rome accepted Aristotle–Aquinas' political theology ***[[***based on the heathen philosophy produced by Orphism***]]*** as the official doctrine, canonized Thomas Aquinas, and accepted him as the main theologian, "the most brilliant light" of the papal church and "angelic interpreter of divine will" without any error in his work [the "light" reference came from pope Pius V; "angelic interpreter" without any error – from pope Clement VII; both qtd. and ref. in: *New Catholic Encyclopedia* 14:109–110].

In general, a schismatic (e.g., an Orthodox Christian) is the one who refuses to accept the pope as the earthly substitute of God. Consequently, a schismatic

a/ does not recognize the pope as the "vicar of Christ"

b/ does not accept papal blasphemous claims on pope's ability to stand on the place of God and to have the share of dignity of God

c/ does not believe that submission to the pope is the mandatory condition of salvation and eternal life.

For Aquinas, a schismatic is a person who refuses to submit his mind and conscience to the control and surveillance of pope and other superiors – members of the papal hierarchy, who does not worship the pope, and who does not accept the papal speculations as the words of God.

In particular, Aquinas writes that schismatics "are unwilling to be controlled by the Church's spiritual power," while justice demands man to subject his mind "entirely to God" [*Summa Theologica* II–II Q.57 a1 a, ro3]. Consequently, Aquinas considers schism as the mortal sin punishable by death, because for Aquinas, the rebellion against the pope is equal to denial of God.

To justify his assertions that schism is mortal sin and that schismatic must be either converted into the papal faith or executed, Aquinas asserts that the spiritual power is twofold and consists from the sacramental power, which a schismatic retains**,** and from the power of jurisdiction *(papal religious and secular authority)*, which a schismatic violates [*Summa Theologica* II–II Q.39 a3].

However, if Aquinas asserts that a schismatic retains the sacramental power ***[[***the sacramental power connects man with God and signifies that man belongs to God and works for His purposes***]]***, yet, in the same time commits mortal sin ***[[***mortal sin is any thought, word, deed that intentionally defies the power of God and deliberately contradicts the will of God, for instance, violates commandments of God, such as do not have other gods, do not kill***]]***, it means that either Aquinas makes irrational statement or, for Aquinas, the meaning of mortal sin is rejection of papal jurisdiction.

However, rational judgment is a prerogative of the mind that established itself on the Word–God: as St. Paul the Apostle writes {in: *1 Corinthians 2:16*}, we (the Christians) have the mind exactly following Christ: ***ημεις δε νουν Χριστου εχομεν*** (where ***νουν*** is a derivative of ***νοος*** – intelligence, reason, mind). To the contrary, Aquinas thinks in the terms of the heathen philosophy.

Therefore, the one could conclude that

a/ for Aquinas, authority of the pope is higher than authority of God

b/ for Aquinas, schism becomes the mortal sin only because it is rejection of the papal power of jurisdiction – the papal authority, and as such, it deprives the papal hierarchy of unreservedly obedient subjects; at the same time, the violation of God's commandments is not a mortal sin ***[[***by the way, papal "forgiveness of sin" could be purchased – the infamous indulgencies – from the papal servants who sell entrance into God's kingdom for money***]]***.

For the Christians, Aquinas' doctrine of obedience is blasphemy, because it elevates a mortal man at the level of the deity whose authority exceeds the authority of God: Aquinas' "god" is the pope – mortal man, the creature of dust as all the others, yet, whom the main papal theologian positions higher than God, and, therefore, establishes and propagates idol–worship.

Blasphemy is sin, which could lead to spiritual death – eternal separation from God. Many religious establishments still excommunicate or persecute their subjects for the sin of blasphemy; in some countries, the penalty for blasphemy still is the capital punishment – death.

According to Thomas Aquinas, blasphemy is a sin committed directly against God. Blasphemy is more grievous sin than murder: it denotes the disparagement of the goodness of God when somebody suggests something inappropriate or incompatible with God, e.g., ascribes the properties of God to His creations or makes false statements about God [*Summa Theologica* II–II Q.13 a1, a2, a3].

Therefore, if to apply Aquinas' definition of blasphemy for analysis of papal theologians' writings, it could be inferred that the sin of blasphemy is committed when

a/ the attributes of God are ascribed to mortal men (for instance, when Aquinas ascribes to the pope the ability to "stand on the place of God," to be the substitute of God at the earth, to be "vicar of God," etc.)

b/ false statements about God are made (for instance, when the criminal code of the Inquisition and the human law that heretics must be burned alive are ascribed to God)

c/ any connection between God and the evil are asserted or implied; for instance, see analysis of Aquinas' assertions concerning God as the source of evil, the opposites, etc. ***[[***see ***Doctrine of Thomas Aquinas]]***.

The Christian tradition considers blasphemy as "a frightful passion" originated by the unclean spirit; the Christians are advised to guard the senses and the mind and – with the prayer and praise to God – discard any improper thought [e.g., Nikitas Stithatos (11th century) §59 in: *The Philokalia* 4:94]. Those who present themselves as Christians, while intentionally commit blasphemy because of their disagreements with the Christian teachings, are excommunicated.

The ultimate version of Aquinas' doctrine of obedience, with addition of Ignatius of Loyola's rules for the "Church militants," lifts up obedience to the superior (starting with the pope–prefect of the Inquisition, or the "Universal Inquisitor") to the rank of divinely established order, the good and "special" moral virtue, and "the regular mode of life" for "religious people." This doctrine sustains the papal hierarchy and implies that the pope has the unreserved power over his subjects.

In general, this doctrine works only because

a/ the mind of papal subject accepts it as the unchallengeable truth and makes it the actuality of own existence

b/ heresies and misinterpretations of the Holy Scriptures took the place of the teachings of Lord Jesus Christ. For instance, Aristotle–Aquinas' political theology, which is the official doctrine of the papal church of Rome, justifies execution of heretics and provides theoretical foundation for atrocities of the inquisition, religious persecutions and wars: the pope is the Prefect of the inquisition; the papal theologians portray God as "the author of the criminal code of the Inquisition"; papal theologians Henry of Susa (1271) and Jean d'Andre (1348) both asserted that the execution by burning at stake is sanctioned by "the law of Christ" [Vacandard 128]. Assertions of the papal theologians reveal incompatibility of their "theology" with Christianity: to claim any positive connection of Aristotle–Aquinas' political theology with the teachings of Christ is blasphemy against the Word–God, God the Father Who sent Him to redeem mankind, and the Holy Spirit by Whom revelations of God are given

c/ the people are deprived of the access to the true knowledge. For instance, in 1229, the Inquisition in Toulouse made the Bible prohibited book for the papal subjects; for the laity, the right to read the words of God has to be given by the special permission of the superiors. During many centuries, the knowledge of the original word of God was forbidden for the vast majority of the Catholics who had to be fed with the images produced by the papal theologians – "guardians" of their souls, and to accept as the "divine truth" any assertion, which the papal hierarchy considered beneficial for its own purposes. The Inquisition's decision was supported with the drastic measures; for example, in 1536, William Tyndale was burned at the stake for translation of the Bible into English (published in 1526) [in: The Bible. "Preface." Iii; Trager 174, 179; Baybrook 603].

Even today, those, who undergo Ignatius of Loyola "spiritual training"/exercises should "hear"/imagine blasphemies against Lord Jesus Christ – the Word God, and must not read the Holy Bible. In particular, the published in 1983 book of Jesuit David L. Fleming contains recommendations that those who undergo the modern version of the Loyola's training, have to perform the same "satisfaction for past sins" or self–inflicted "punishment" in accordance with the advice of "director" – the modern term for "the superior," as it was in the Loyola's time [Fleming 40–43; 101]; therefore, they definitely should "hear"/imagine blasphemies against Lord Jesus Christ – the Word God, and must not read the Holy Bible. Otherwise, they would not have "being stirred by various spirits" as the result of the *Exercises* and, as Loyola demanded for those who had "not being stirred by various spirits" as the result of the *Exercises*, should be investigated concerning time and completeness of all procedures, because the Exercises must be "carefully followed" [Ignatius of Loyola *Spiritual Exercises* §§6, 20, 82–85 in: *Personal Writings* 284, 286, 299, 301; *On Dealing with Others* in: *Counsels for Jesuits* 11].

The question is: of which "various spirits" Ignatius of Loyola writes?

According to the Holy Scriptures {e.g., in: *Genesis 2:7; Psalm 150:5; Job 32:8; Mark 7:20–23; Luke 4:4; 6:45; John 8:40–47; 14; 15; 16; 17; 1 Corinthians 12:1–3; Revelation 13:1–15*}, the breath of God is the living soul of man, each being that breathes naturally praises God, and those who are of God carry His Word within and live by the words of God. All evil thoughts, murders, deceit, and evils, including blasphemy, come out of the human heart, from *the inner man*. As St. Paul the Apostle explains, no one, who speaks by the Spirit of God, ever curses Lord Jesus Christ. However, the breath of existence might be given to the beast to utter blasphemies against God and even to the images of the beast to test, deceive, and ruin men: any ill word toward God comes only from the arch–evil, which controls its offspring and slaves ***[[***curse – αναθεμα – in: *1 Corinthians 12:1–3;* ill–speaking, reviling, blasphemy – βλασφημια – in: *Mark 7:20–23; Revelation 13****]]***.

The referred above Aquinas' speculations reveal not only Aquinas' renunciation of the Christianity and perversion of the Christian teachings. They illustrate the process of establishing of the heathenism – the process of enslaving of the human mind and a human body, because under the wordings from the Holy Scriptures they conceal the lethal poison of the Orphism that through the philosophical doctrines of Plato and Aristotle penetrated works of Philo, Augustine, and Aquinas and became the foundation of the Western theology and philosophy, and to which many so–called "heretics," schismatics, and different–minded were sacrificed ***[[***burned at the stake by the papal Inquisition for the sake of purification of papal perfect communities from the heretics and preservation of the papal faithful from corruption. By the way, does not such practice of the papal inquisitors make them similar to the Phoenician priests who burned their human sacrifices to Moloch for purification of their land and their people? Probably not, because the Phoenician practice demonstrates at least some mercy to their victims: usually, the priest–sacrificer cut the victim's throat to pour blood on the ground, so, the time of physical suffering was short; the inquisitors burned the condemned alive***]]***.

Just one historical event could confirm this statement.

When the papal hierarchy revived the old Manichean heresy (communion with bread only) reinstated by the papal hierarchy because Aquinas modified the doctrine of transubstantiation with the Aristotle's concept of accidents, it triggered off the revolt of the faithful Christians in Bohemia under the leadership of Jun (John) Hus the priest. Jun Hus demanded the Cup of Eucharist for the laity, because Lord God Jesus Christ gave it to all His followers {cf.: *Matthew 26:26–28; Mark 14:22–24; Luke 22:17–20*}. The papacy denounced those who believed in the supreme authority of the Gospels and refused to accept new practice of communion as disobedient to the Roman Church schismatics and heretics, who "rashly dared to assert that the Christian people ought to receive the Holy Sacrament of the Eucharist under the form of both bread and vine" [*Decrees of the Ecumenical Councils* 418]. The papal Council of Constance condemned Jun Hus the priest as the heretic, and Jun Hus was burned at stake, in 1415: according to the papacy, for heresy; in fact, for his conviction to follow the words of Lord God Jesus Christ and to observe the most sacred tradition of the Christianity.

Therefore, for the papal church, following the **Gospels** and observance of the Christian tradition established by Lord God Jesus Christ are schism and heresy punishable by death. And the papacy has no choice but to exterminate the Christian faith, if it wishes to preserve its establishment and to keep its subjects in unreserved obedience.

Christianity is the freedom of the mind that lives by the Word–God and by the Holy Spirit and is preparing for the eternity with God {*John 14; 15; 16; 17; 2 Corinthians 3:17; Romans 8*}.

The heathenism is the prison kept by the arch–evil – death.

Concerning physical and spiritual slavery see:

a/ works of Aristotle*: Oeconomica, Eudemian Ethics, Magna Moralia,* and *Politics*

b/ ***Works of Augustine of Hippo, Heathen Philosophy and the Western Civilization; Doctrine of Thomas Aquinas. Political Theology***

Concerning Augustine's ***Compelle Intrare*** and influence of his works on the following generations of Western theologians, including Thomas Aquinas, see ***Works of Augustine of Hippo*** and ***Doctrine of Thomas Aquinas.***

Concerning the Inquisition and the Loyola's spiritual training, see ***The Church Militants – in Doctrine of Thomas Aquinas. Political Theology***

Note Concerning the Great Schism

In fact, the history of the Great Schism is the history of the war for freedom: the Christians attempt to separate themselves from the enslavers and to protect the spiritual freedom intact, while the papacy armed with heresies, misinterpretations of the Gospels, and lies attempts to enslave the Christians and to transform them into the unreserved slaves of the self–deified mortal man – the pope–prefect of the inquisition.

The manifest processes of corruption of faith and substitution of the heathen philosophy for the words of God prompted some researchers to identify the Great Schism as completion of the war, which the heathens waged against Christianity soon after it became the official religion of the Roman Empire.

There are different points of view concerning the reasons of the Great Schism.

In my opinion, the reasons of the Great Schism (separation of the Byzantine Christian Church from the papal church of Rome) are

1/ the papal claims on the absolute authority in the Christian Church, while the Christian Church itself — and consequently, the absolute authority over it — belongs only to God

2/ papal acceptance of the *Filioque* – the heresy against God the Father invented by Augustine of Hippo who is the convert from Manichaeism and Neo–Platonist and whose writings became the part of foundation, upon which the Christian Church of Rome was transformed into the papal church of Rome ***[[***see ***Works of Augustine of Hippo]]***

3/ acceptance of the heathen philosophy and other heresies by the papal church of Rome

4/ acceptance of the practices of the pagan Roman Empire for the papal strategy of achievement the absolute power over the Christendom.

The first indications of the Great Schism can be traced to the sixth century, to the initial opposition between the Patriarchs of Constantinople and the Bishops/popes of Rome who began their quest for the absolute power and authority over all Christendom: in 590, the 64th Roman pope Gregory I (590–604) openly asserted the claim on papal absolutism [Trager 57].

Then, in 1014, the Roman pope Benedict VII accepted the *Filioque* and inserted into the creed of the papal church of Rome, and, in 1215, the Fourth Lateran Council authorized the new creed with Augustine's *Filioque* as '*The Creed of the Roman Catholic Church*'.

Acceptance of Augustine's *Filioque* by papacy and the consequent papal decree with anathema (excommunication for heresy), which the papacy, in 1054, issued against the Constantinople's Church and Patriarch because of their rejection of *Filioque*, had sealed separation of the West and East Churches and put the finishing touch on the Great Schism.

The ***Filioque*** is Augustine's assertion of equality of the Son to the Father: the *Filioque* states that the Holy Spirit "proceedeth also from the Son... even as He proceedeth from the Father... He proceedeth at the same time from both" [*Homilies on the Gospel of St. John* XCIX.6–9].

It means that in direct contradiction to the words of Lord Jesus Christ Who promised to send "from the Father... the Spirit of truth Who proceeds from the Father" {*John 15:26;* also in: *John 14:26; 16:7, 13–15*}, Augustine of Hippo (354–430) asserted that the Holy Spirit "proceedeth also from the Son... even as He proceedeth from the Father... He proceedeth at the same time from both" [Augustine *Homilies on the Gospel of St. John* XCIX.6–9, 383–384]. Therefore, the essence of the Augustine's *Filioque* is the assertion that the Son the same source of the Holy Spirit as the Father is.

With such "correction" of the words of the Word–God, the Manichean–based imagination of Augustine introduces the multi–deity arrangement, which is incompatible with the monotheistic theology – the Christianity, and which contradicts to ***The Nicean Creed*** – the Confession of the Christian Faith.

In particular, the essence of the Christian Faith according to ***The Nicean Creed***:

"The Nicean Creed:

I believe in one God, the Father, Almighty, Creator of Heaven and earth, and of all things visible and invisible.
And in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all ages.
Light of light, true God of true God, begotten not created, of one essence with the Father, through Whom all things were made.
For us and for our salvation, He came down from heaven and was incarnated by the Holy Spirit and the Virgin Mary and became man.
Crucified for us under Pontius Pilate, and He suffered and was buried, and on the third day He rose according to the Scriptures.
He ascended into heaven and is seated at the right hand of the Father.
And He will come again in glory to judge the living and the dead. His kingdom will have no end.
And in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father,
Who together with the Father and the Son is worshiped and glorified, Who spoke through the prophets.
In one, holy, catholic, and apostolic Church.
I acknowledge one baptism for the remission of sins.
I expect the resurrection of the dead. And the life of the age to come, Amen."

The Creed or *The Nicean Creed* was composed in 325, by The First Ecumenical Council of Nicea. According to decision of the Council in Chalcedon (in 451), *The Nicean Creed* is acknowledged as sufficient for "a perfect understanding and establishment of religion." The Councils stated that he teachings about the Holy Trinity is compete because "the Fathers of Church" made the clarification about the Holy Spirit with the Scriptures; therefore, *The Creed* must "remain inviolate."

Hence,

1/ Council of Ephesus (431), Chalcedon (451) and the Fourth Council of Constantinople (the Eighth Ecumenical Council; 869–870) established *The Nicean Creed* as the main universal and constant symbol–Confession of the Christian Faith and condemned as the heretics those who compose, promulgate, teach another creed, or make either any addition to or any subtraction from *The Nicean Creed*

2/ the Second Council of Nicea (787) ordered that for those with the "priestly dignity" the regulations of the sacred canons of the Ecumenical Synods (that is Ecumenical Councils) must "remain unshakeable and immoveable," because they are enlightened by the Spirit of God [*Decrees of the Ecumenical Councils*, 24, 65, 83, 84, 87, and further].

Hence, *The Nicean Creed* was accepted by the ancient Christian Church ***[[***see ***CHRISTIANITY]]*** as the permanent unchangeable confession of the Christian Faith, which cannot be altered until the Christian Church exists:

***The Nicean Creed* cannot be changed –**
not by any Church's authority
nor by any cleric
nor by any layman
nor by anyone who identifies himself as a Christian

For an attempt to compose, write, or produce another creed – that is for any change, addition, or discarding any word of *The Nicean Creed*, bishops and clerics should be deposed and monks and laymen should be anathematized ***[[***"anathematized" means excluded from the Christian church and from community of the Christians***]]***: they are heretics – the ones who do not confess the true essence of the Christian Faith and who, therefore, are not Christians.

Consequently, according to the decisions of the Ecumenical Councils, which have established the foundation of the Christian Church within the world of men as the universal unchangeable system based solely on the words of God

a/ Augustine of Hippo, who invented the *Filioque* that modified *The Creed*, is a **heretic**

b/ the action of the Roman pope Benedict VII who, in 1014, accepted the *Filioque* as the foundation of his establishment, made the Great Schism irreconcilable; if any Christian Church accepts the papal church with the *Filioque* as Christian Church, it commits apostasy, because it recognizes the multi–deity religion as the monotheist Christianity; thus, it ceased to be a Christian Church.

Although some researchers classify the dispute concerning the *Filioque* as a pure theological problem originated by different interpretation and the current leaders of the ecumenical movement do not consider the *Filioque* as an insurmountable obstacle for recognition of the papal Church as the Christian Church and bestow upon the pope–prefect of the Inquisition the title of the "brother in Christ," the actual problem, which cannot be eliminated by any researcher, by any theologian, and by any apostate, is that

1/ the *Filioque* is the direct contradiction to the words of Lord God Jesus Christ
2/ the *Filioque* is confession of the multi–deity religion, which is not compatible with the monotheist Christian teachings
3/ through the *Filioque*, the papacy connects its authority with the authority of God the Father

For instance, in 1264, Thomas Aquinas referred to the rejection of supremacy of the Roman pope as to "analogous" to denial "that the Holy Ghost proceeds from the Son" [Thomas Aquinas' *Contra Errores Graecorum* qtd. in: Likoudis 74–75].

Hence, with the *Filioque*, the papal theologians position the self–proclaimed "vicar of Christ in the Earth" and "head of the Church" as the representative of two sources of the Holy Spirit.

From a practical point of view, with such a claim, the papacy usurped the right to define what is the good and what is the evil, therefore, interfered with the authority of God. Then,

1/ the papacy asserted own "divine authority"

2/ began to issue the statements disparaging the power of God and the Holy Spirit, which for the Christians are the utter blasphemy.

For instance

— the Council of Trent (the assembly of the clergy at the highest hierarchical levels of papal church of Rome, in 1545–1563), which according to its participants was guided "by the mind and spirit of St. Thomas" [Walz ref. in: *New Catholic Encyclopedia* 14:134], declared that the "priests who are in mortal sin" still discharge their duties "by the power of the Holy Spirit," which they received in ordination [*Decrees of Ecumenical Councils* 242, 707]. For the Christian who knows that the evil is annihilated in the presence of God, this declaration of the papal council is blasphemy against the Holy Spirit, because its essence is the assertion that the evil can hold the power of God and act by the power of the Holy Spirit.

In particular,

according to St. John the Apostle, man who commits a sin "is of devil"
{*1 John 3:4–10*}

according to the Council of Trent, those who commit a mortal sin
(or as St. John the Apostle wrote, are "of devil")
can act with "the power of the Holy Spirit"

Evidently, the Council of Trent assumes that the power of God can be bound by men in such a degree that even man in a state of mortal sin, who has rejected God (otherwise, he would not commit mortal sin), still possesses the power received when he was ordained. It means that the Council of Trent incorporates into papal dogma–Catholicism the heathen belief in the ability of man to bind and control deity with magic rituals or rites of worship and ascribes to the man "of devil" the ability to act "by the power of the Holy Spirit."

The papal dogma that man in a state of the mortal sin (that is the man "of devil") can discharge his duties "by the power of the Holy Spirit" is the blasphemy against the Holy Spirit; just only this one article of papal faith is enough to prove the complete incompatibility of the papal dogma with Christianity.

— according to Pius XII, ascribing "the whole spiritual life of Christians and their progress in virtue exclusively to the action of the Divine Spirit," without the collaboration of the pope, leads to "deplorable ruin" [*Mystici Corporis Christi.* Encyclical of pope Pius XII *On the Mystical Body of Christ*. 1943. http:// www. vatican. va/ holy_father/pius_xii/ encyclicals/documents/hf_p–xii_enc_29061943_ mystici–corporis–christi_ en. html; §65, 87].

— as the next modification of the Gospels, the papacy asserts that the unity "in Christ Jesus" is incomplete "unless it rested upon that unshaken rock upon which the Church is divinely founded, that is, upon the supreme authority of Peter and his Successors" [*Orientalis Ecclesiae*. Encyclical of Pope Pius XII. 1944. §28. http:// www. vatican. va /holy_father/ pius_xii/encyclicals/documents/ hf_p–xii_enc_ 09041944 _ orientalis–ecclesiae_en.html; §28]. The successor of "Peter" (*St. Peter the Apostle*) is the pope as "vicar of Christ and pastor of the whole Church" [DOGMATIC CONSTITUTION ON THE CHURCH *LUMEN GENTIUM* SOLEMNLY PROMULGATED BY HIS HOLINESS POPE PAUL VI ON NOVEMBER 21, 1964. http:// www. vatican. va/ archive/hist_councils/ ii_vatican_council/ documents/ vat–ii_const_19641121_lumen–gentium_en. html; §22]. With this assertion, the papacy inserts the pope claimed to be "the successor of Peter" as a necessary participant in the life of the Christians.

In summary, for the Christian, the papal self–deification is based upon blasphemies against God and lies, for instance, such as

a/ the eternal salvation cannot be reached without the pope

b/ without the collaboration of the pope, the power of the Holy Spirit is not sufficient for the spiritual life of man

c/ without the pope, there cannot be unity in Christ

3/ began to override and to disregard the law of God and to claim the absolute power over souls and bodies of the papal subjects ***[[***see the papal doctrine of unreserved obedience and *Exercises* of Ignatius of Loyola***]]***.

The current summary of definitions of the papal theologians defines the pope as the absolute ruler who is the infallible source of the laws, which supersede the commandments and words of God, and whose definition of the vice and virtue is the binding law for the papal church and for the papal subjects who are papal unreserved slaves and whose conscience the pope can re–program with own meanings of good and evil.

The following examples reveal the practical consequences of the *Filioque*, through which the papacy asserted the claim on papal "divine authority" and world–wide domination the papacy.

The pope Innocent III (1198–1216) asserted that the pope is positioned between God and man: "less than God but greater than man, judging all men and judged by none" [Innocent III qtd. in: La Due 119], and that the pope acts on behalf of the Holy Trinity, "by the authority of SS Peter and Paul, and by... own authority" [Innocent III ref. and qtd. in: *Encyclopedia of the Vatican and Papacy* 213–214; La Due 118, 124; Willett 11].

The Innocent III's self–deification had opened the gate for the flow of similar assertions, which ultimately formed the meaning of deification of the Roman pope. In particular, the pope Boniface VIII made two statements:

1/ the papal authority is divine

2/ for the sake of eternal salvation it is necessary "for every human creature to be subject to the Roman Pontiff."

Then, the pope Pius XII explained that there is the dangerous error to believe that it is possible to accept Christ and to "reject genuine loyalty to His Vicar on Earth" [The Bull *Unam Sanctam*, 1302, in: *Documents of the Christian Church* 127; Pius XII qt. from *Mystici Corporis Christi* also in: Sherrard (1978a) 60].

It means that the eternal salvation of men had been separated from the acceptance of Lord Jesus Christ as the Savior and God, from fulfillment of the God's commandments, and from the mercy of God. The popes asserted themselves as the unavoidable supplements to God, and the papal subjects received a new deity, perhaps even more authoritative than God Himself, because faith and loyalty to God are sufficient no more: the absolute submission and "genuine loyalty" to the "divine authority" of the pope became the conditions of eternal life. With such dethronement of God, deification of the pope was logically completed. Consequently, the concept of papal comprehensive "absolute power" was made the article of faith for the papal subjects, which compose the foundation of the papal church of Rome.

In the sixteenth century, also elaborating the Innocent III's assertion, the pope Pius V presents himself as the appointed by God "chief over all nations and all kingdoms" who sits at the "supreme throne of justice" with the fullness of power "to pluck up, destroy, scatter, dispose, plant and built" [*Bull Against Elizabeth, 1570* in *Documents of the Christian Church* 267–268].

The papal assertions became the laws of the papal church and articles of faith also through decisions of the papal councils. For instance,

— in the fifteenth century; the Council of Basel–Ferrara–Florence–Rome (1431–1445) declares the pope's primacy "over the whole world." It pronounces him to be the head of the whole church, "a common father" for "people from all parts," and "the father and teacher of all Christians" with the full St. Peter the Apostle's authority over the whole Church [*Decrees of the Ecumenical Councils* 528]

— in the nineteenth century; after complete loss of the apparent secular power over the states, which constituted the papal empire, the First Vatican Council (1869–1870), nevertheless, re–asserted "the divine right of the apostolic primacy" [e.g., in: *Decrees of the Ecumenical Councils* 812–815] and "the full and supreme power of jurisdiction" of the whole church worldwide; the Council declared anathema to those who do not recognize that the Roman pope is the "true vicar of Christ," "the father and teacher of all Christians," who by "the divine right of the apostolic primacy" is also the "supreme judge" with the "full and supreme power of jurisdiction over the whole church" and holds "a worldwide primacy" while the Church of Rome has "preeminence" of power over "every other church."

— in the twentieth century; the Second Vatican Council (1962–1965) defines the pope's title as the infallible "supreme shepherd and teacher of all Christ's faithful," whose promulgations need neither approval nor judgment of the others. The Council also clarified the doctrine of infallibility of the pope: the pope is infallible, his judgments are "irreformable of themselves... for they are delivered with the assistance of the Holy Spirit," when he judges not as a private person but as "the supreme teacher of the universal church" [*Decrees of the Ecumenical Councils* 869].

The preserved by the history papal self–portrayals leave no place for any illusions concerning the essence of the worldwide domination and the real meaning of the title "the father and teacher of all Christians" or "a common father" for "people from all parts"; the papal self–images evoke rather images of the pagan gods of destruction than the Apostle's description of the head of a Christian community and his responsibilities, which should not go further observing the commandments of God, teaching of the Gospels, and being himself the role model for his brethren {in: 1 Timothy 2–7; Titus 1:5–16; 2:1–8}. Indeed, the seed sown with *the Filioque* has grown into another – papal – religion incompatible with Christianity.

The Great Schism as the deep division between the Christian Church of Constantinople and the papal Church of Rome came to its zenith in 1204, after the sack of Constantinople accompanied with destruction of the Christian Churches and mass slaughter of the Greek Christians by the papal Crusaders.

When the Crusaders captured Constantinople, in 1204, the Roman pope Innocent III expressed joy and called the capture "*magnifica miracula*" [Innocent III's letter qtd. in: Runciman 151]. Some historians assert that the pope Innocent III was not aware of the details of sack of Constantinople [e.g., Runciman 151–152], or he just had "insensitivity to the Byzantine tradition" [La Due 122]. Historically, murders, pillage, destruction accompanied all military invasions, and it is not proper for the Christian to feel joy because of suffering and death of people and to continue to identify himself as the follower of Lord God Jesus Christ. The history preserved another example of joy experienced by another Roman pope: in 1572, after the St. Bartholomew's Night in Paris, when the Catholics killed approximately 50,000 Huguenots, the pope Gregory XIII congratulated queen–mother Catherine de' Medici and ordered to celebrate the massacre with lightening of bonfires [in: Trager 197]. Therefore, it looks as some kind of papal tradition or the special rite of papal worship: the papal subjects exterminate schismatics and heretics and plunder their wealth to make their superior–pope to feel joy and celebrate death of human beings created in the image and after likeness of God Whose place on the earth this superior pretends to have.

Concerning the Constantinople's story: the Crusaders–Catholics (led by the Venetian Doge and the princes from French and German royal houses) committed sacrilege, desecrated, pillaged and ruined the holy Christian temples, murdered men, raped and killed children and women – the Greek Orthodox Christians, set on fire libraries, and plundered houses. Among the temple robbers was German clergyman and preacher Martin of Pairis "the pious Abbot," whom the pope Innocent III encouraged to inspire the Crusaders. The other crimes committed in the temples of God by the Crusaders–Catholics are so despicable [e.g., in: Runciman 145, 149–151] that they should not be mentioned in any connection with the human beings.

The response of the papal Council to the complains of the Greeks after sacrilege of the temples of God and sack of Constantinople was unambiguous: "comfort themselves like obedient sons" of the mother – "holy Roman church" [Canon 4 of the Fourth Lateran Council (1215) in: *Decrees of the Ecumenical Councils* 235–236]. Then, the Innocent III's self–imposed mission "to reform the Universal Church" [in: *Selected Letters of Pope Innocent III…* 144] began with establishment of the Latin empire in Constantinople, at the ruins of the Christian temples of God.

So, the **Great Schism** marked the beginning of separate existence of two irreconcilable theological systems:

1/ Christianity – the original teachings of Lord God Jesus Christ; the Catholic Apostolic (Orthodox) Church (Eastern Orthodox Churches) preserved, protected, and still professes the original Christian teachings ***[[***see ***CHRISTIANITY]]***

2/ the Roman Catholicism (or Catholicism) professed by the papal Church of Rome, which

accepted the Augustine's Filioque and revered Augustine as the "father" of the Western (papal) church
↓
accepted the Aristotle–Aquinas' political theology as the official doctrine (foundation of Catholicism), canonized Thomas Aquinas, and elevated him at the rank of the main papal theologian

Hence, two churches — the Christian Church that follows **The Nicene Creed** and the papal church of Rome that accepted **the Filioque** are based on different knowledge frameworks. Consequently, they are irreconcilable: they are different systems founded on different definitions of their main – absolute for them – truth. Each system that changes definition of its original absolute truth upon which it was created/established (in other terms, commits apostasy) becomes another system inconsistent with its original version.

Indeed, as the history of the papal church illustrates, the deeds of the papacy and its subjects after acceptance of the *Filioque* and after the Great Schism ***[[***e.g., deification of the pope, the Crusades (including the Crusade of 1204, during which Constantinople was destroyed, the Christians were massacred, and the Christian temples were desecrated and plundered), the Inquisition, religious persecution, forceful conversion and plunder of the Jews, torture, imprisonment, and death penalty (burning @ the stakes) for the heretics, religious wars, incessant struggle for the world–wide domination, involvement into secular (political) affairs even up to political assassinations (France) and attempts to overthrow the secular leaders/kings (England), anti–Semitism, cooperation with Fascism and Nazism, ultimate corruption of the papal clergy revealed with world–wide scandals concerning sexual abuse of children by pedophiles and perverts, etc.***]]*** violate the law of God and are not compatible with the Christian teachings granted by Lord God Jesus Christ.

Ultimately, Catholicism developed into another religion – Aristotle–Aquinas' political theology based upon the heathen philosophy ***[[***derivative of the Orphism – foundation for religions and cults of the arch–evil***]]*** irreconcilable with Christianity, and for the Orthodox Christians, the papal church of Rome ceased to be the Christian Church.

In the same time, the European nations came under the "absolute" authority of the papal Church of Rome, and the papal "empire," which was designed after the heathen Roman Empire's blueprint, yet pretended on the absolute power over the Christendom, subdued almost all Europe. The papal empire and the papal faith became the core of the Western civilization, which many historians and researchers identify as "Christian civilization," while it is based upon the religion and doctrines derived from the heathen philosophy, mostly, from doctrines of Plato the Orphic and his pupil Aristotle, both – slave–owners.

Consequently, the crimes against humanity committed by the Inquisition and by the papal subjects during the Crusades, religious wars, and persecutions of the schismatics, heretics and the different–minded were sacrilegiously ascribed to the teachings of Christ, although the papal theologians barbarically misinterpreted Christian teachings and put on its place the Platonic–Gnostic–Origen and Aristotelian–Manichean–Augustinian–Aquinas heresies.

As a result, in the Present, the vast majority of global population

1/ either identifies Christianity with the papal faith, Catholicism, or — because of the history of corruption and crimes committed by the papacy and the papal subjects — discards it entirely with hatred, disgust, and mockery

2/ considers the Western civilization as the Christian civilization.

Concerning the Great Schism and its consequences, see

Runciman, Steven. *The Eastern Schism: A Study of the Papacy and the Eastern Churches During the XIth and XIIth Centuries.* Oxford: Clarendon Press, 1955. New York: AMS, 1983 (reprint).

Sherrard, Philip. *Church, Papacy, and Schism: A Theological Enquiry*. London: SPCK, 1978

The Hierarchical Church in Folder ***Political Theology***

The Invincible Empire, Chapters 1 and 7

Concerning Manichaeism, see ***Works of Augustine of Hippo***, **Note 1**.

Concerning the Orphism and its impact, see

– ***Heathen Philosophy and the Western Civilization***
– ***Apostasy***
– ***The Vineyard and Its Lessons***

Concerning the meaning of heresy and blasphemy and the place of heresy and blasphemy in the papal church, see *The Invincible Empire,* Chapters 5, 6, 7;

Priest and **Heresy** – in ***Selections_&_Reprints***

The Church Militants – in ***Doctrine of Thomas Aquinas. Political Theology***

Works of Augustine of Hippo

See analysis of Aquinas' concepts of faith, heresy, and doctrine of unreserved obedience in **Note 374** to ***Selections_&_Reprints***

The Invincible Empire, Chapter 6

Doctrine of Thomas Aquinas. Political Theology

Concerning deprivation of the papal laity of the Communion with both elements, revival of the Manichean heresy, and destiny of Jun Hus the priest, see **Priest** and **Heresy** – ***reprints*** in ***Selections_&_Reprints***, and ***Doctrine of Thomas Aquinas***

Concerning doctrine and practices of Ignatius of Loyola, see ***The Church Militants*** in Folder ***Political Theology***, and *The Invincible Empire,* Chapter 5 (with analysis of **Spiritual Exercises of Ignatius of Loyola**).

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…Not by mighty power, nor by strength, but My Spirit, said the Lord Almighty…
{Zacharias 4:6}

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.

The main battle with the innate nature of human mind – that is with freedom of thinking, free will, and other inseparable components of intelligence–reasoning–faculty of deliberation – begins with the entrance into educational institutions. This battle lasts until the subject's mind is transformed into a typical easily replaceable part of the society–community–establishment that is into the typical receptacle of ready–to–be–consumed opinions and portions of "knowledge," which define the behavior of a perfect citizen–member–property of the establishment, or until a particular person is judged to be unmanageable, therefore, destined to

separation from the perfect community–establishment of the obedient ones → annihilation

Physical death of a body sets a limit of any kind of coercive power: coercion at any level is actualized with the material objects (e.g., weapons, armies, newspapers), and any type of coercion comes to the end with destruction of the material target. At the same time, if a slave chooses death as the method to obtain freedom, his choice inflicts a detriment to the slave–owner's interests, so, the power over body definitely, is not enough to sustain the mighty hierarchies.

Consequently, when the people began to worship gods, the first attribute, which all idols received from their inventors/creators/makers, was the absolute power of coercion: over life of a body and over post–mortem destiny of the soul. Since, as the result, a human being is expected to spend the earthly life in the prison of slavery, ignorance, and fear, without any expectations of freedom in the after–life, because the pharaohs, emperors, kings, popes, and other rulers claim the power over the realm of dead souls in the same fashion they rule the realm of the living bodies.

The Christianity began with a proclamation of the absolute freedom of man {*John 8:31–36; 2 Corinthians 3:17–18; Galatians 5:13–14*}: any coercion is not compatible with the will/law of God. The meaning of the Christian freedom is the knowledge of the divine nature of man – the nature of a free being created in image and after likeness of God. Even within the most inhumane societies, by the mercy of God, any mind is empowered to obtain

– freedom from evil and sin {*John 8:31–36; 1 John 3:6–10*}

– love and knowledge of God – the perfect Love without fear and suffering {*John 15:9–10; 17; 1 John 4:16–19*}

– love to the others – by actions and in truth {*John 13:34–35; 14; 15:12–17; 1 John 2:9–11; 3:14–18; 4:20–21}*

– life everlasting in the kingdom of God {*John 3:35–36; 10:27–30; 11:25–26; 14; 17; Revelation 21:1–4; 22:1–5*}.

The people who cognized the Christian freedom and learned to love God and His creations live–think–act according to the law***Σ7***–commandments–words of God, in the love of God, and without fear. They are given the peace of God, and they are enlightened and comforted by the Spirit of God Who dwells in them {*John 14:15–28; 1 John 2:3–6, 17; 4:13, 18; 5:3; Romans 8:14–17; 2 Corinthians 3:17–18*}.

The Christian teachings unfolded within the heathen Roman Empire, which absorbed worst kinds of evil created by philosophers and diviners of the Past. The heathen Roman Empire was founded on the Aristotle's universal pattern (master—slave), and it instituted the elaborated hierarchy of slaves – all were slaves and in all spheres of life: state, politics, religion, society. No actual difference existed between the senator and his slave: the senator was slave of the "divine emperor" who could execute any of his senators as any of his senators could kill his slaves. However, the "divine emperor" was the first among all slaves: although he possessed the highest power of coercion and "divinity," he had to think and act as the slave of his idols (including political, philosophical, and theological assumptions, which sustained the imperial hierarchy) and of his own power over the others.

It seems to be an irrational assumption: how the highest authority in a possession of the highest power of coercion might be a slave? Yet, this is the law: there is no freedom for those who deprive the others of their freedom. Those who act by coercion, firstly, exterminate own free will and live in the constant fear to be overthrown, murdered, exiled, or betrayed/sold.

So, which kind of power besides the power of coercion could exist in the world? The Holy Scriptures provide some insights into the sphere of this transcendent power – it is absolute omnipotence revealed as much as the human mind is able to comprehend the meaning of the omnipotence of God:

– this power is the source of life {*John 5:26*}

– before this power, death is impotent {*John 11:25–26, 32–44*}

– the mind in a possession of the power, which Lord God Jesus Christ promised to bestow on His disciples, is omnipotent as much as the creation of God must be omnipotent within the world given into the dominion of man; such a mind carries the Kingdom of God within, it is the temple–dwelling of the Living God, it has the power over life and death, it has the peace of God, and it conquers the world {*John 14; 15; 16; 17; Luke 9:51–56; 10:9, 16–20; 17:20–21; Acts 5:1–10, 14–15; 8:6–7; 9:37–42; 28:3–6, 8–9; 1 John 5:4–7; 1 Corinthians 2:11–13; 3:16–17*}.

At the same time, no one of those who possessed this power ever applied it toward the world of material subjects, which are the sphere of the power of coercion. Beginning with the answer of God to the most powerful man in Judea {*John 18:36; 19:9–11*}, continuing with the writings of His Apostles {*James; 1 Peter; 2 Peter; 1 John; 1 Corinthians*; *2 Corinthians; Ephesians; Galatians*}, and completing with the multitudes of those who preferred death for their beliefs to the ugly servitude and submission to the heretics and idol–worshipers, it is the same simple, yet undisputable message:

the power and wisdom and glory of the world of men is nothing before God
Who sees the human heart and judges intentions

Not by the power nor through philosophy and deceit according to the traditions of men and nor by the physical strength and military force lives a soul–heart–mind of man. A human being lives by the Holy Spirit of God, by each word from the mouth of God–Creator and Redeemer. The history of collapsed civilizations and ruined empires, which in their times, were the mightiest establishments in a possession of all the resources they needed to survive and prosper, conveys the simple lesson: all the power of men is nothing if it is not sustained by God. At the same time, the weakest and the humblest ones are omnipotent if the Holy Spirit of God dwells in them and if, for His purposes, God protects them until they accomplish His will.

And I think: the conflict of the powers of this world with God seems to be inexhaustible.

Indeed, the Omnipotent Creator came into His Own house, and His creations did not accept Him: they crucified Him.

Then, during the last two thousand years, the heathens, heretics, idol–worshippers of all kinds and fashions constantly strive to erase the very memory of God, to pervert each word He spoke, to exterminate those who follow Him in faith, with love and dignity, to deceive and to corrupt those who are weak, and to enslave those who have no wisdom to remain loyal to the faith of their ancestors.

So, is any hope left for us, the Christians, to live in peace and to worship our God without danger to be enslaved, manipulated, used for the service to those who have no faith and love, therefore, no life in them, and exterminated?

When I attempt to understand how we, the people, came to the end of the road with nothing accomplished but the war, deceit, and coercion, and why we reaped such a plentiful harvest of death, the only explanation I can find is that this limited and insufficient world, into which man transformed the perfect Earth created by God, is alienated from the Creator {*John 15:18–21; 18:36–37*}. We have to pass through it because we wanted the knowledge of evil, so, we are learning the ultimate evil as much as we are able to comprehend death. Moreover, the many have chosen death to be their inseparable companion {*Wisdom 1:12–16*}, and death probes, poisons, and ruins everything they have or create. Yet, all the tests and trials are over, and all the powers of coercion dissipate when the one comes to understanding that the evil and death and the entire world of the material things and the absolute rulers–servants of the arch–evil have no authority over the children of God {*Matthew 10:28–31; John 1:12–13*}…"

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Σ7 For instance, see the following Socrates' remarks concerning slavery [Plato *Theaetetus* 172b–173e]:

– slavery "makes devious deeds inevitable," and deprives mind of "a single wholesome thought" (as soon as Socrates referred to a speaker before the Athenian lawcourt as to a slave, it is obvious that Socrates assumes that the speaker does not possesses honesty, truthfulness, and ability to think)

– the consummate philosopher (mentioned as the opposite to a slave) is concerned only with the search for truth; in his thought he has the complete freedom, he is not involved in the agora discussions, lawcourts, and political clubs

– before a lawcourt, the philosopher looks like a fool because the philosopher's truth is not compatible with the something that the society holds to be the truth.

Σ8 See **The Plundered People** – ***reprint*** follows
Reprint
"The Plundered People

…**the people became destined to possession by the wrath and are plundered…**
…they became a provision for the others, and there was none that took away pillaging…
{Isaiah 42:22}

Isaiah the prophet speaks of the people who turned away from the Lord: they trust the images and have idols as their gods; so, they should be utterly ashamed. Yet, not only shame is the lot of the apostates. The people are ensnared; they are destined to be owned by rage***Σe1***; they became a provision (προνομην – provision, supply, food) for the others; they are plundered, and there is none who would take away pillaging and restore them {*Isaiah 42:17, 22*}.

[[In the Septuagint's text: και εγενετο ο λαος πεπρονομευμενος *{Isaiah 42:22}, t*he compound word πεπρ–ο–νομε–υ–μενος is a derivative of the following words: πεπρω/μεν – destiny, lot, fate*;* νομε/υς – the one who has the right of ownership, master, owner, and μενος – rage, wrath, anger. Literal translation is "and the people are destined into possession of wrath/rage."***]]***

In the time of Isaiah, the ancient kingdom of Israel still was relatively prosperous; the Babylonian captivity was in their Future, not in their Present, and the treasures still filled the king's palace {*Isaiah 39:1–8*}. What, then, is the reason behind the prophet's vision of the people as already given into possession of the wrath, destined to serve the needs of the others and to be plundered without hope of deliverance?

As always, the answer is already given: the Holy Scriptures is not a book of puzzles; it is the Book of Life – the straightforward guidance for survival in the temporal life on the earth, and the textbook for preparation to the life everlasting.

So, Isaiah defines the cause of the coming ruin: the Lord's children rebelled against the Lord; they do not regard Him, they have forsaken their Lord {*Isaiah 1:1–4*}.

How people can rebel against God Who is the Spirit {*John 4:24*} and Who is out of men's reach, even if men are armed with ultimate weapons of destruction capable of annihilating the entire mankind along with the entire world of men?

People rebel by forsaking God, by rejecting knowledge of Him, and by violating His Law. Many Old Testament's prophets warned that such actions have dire consequences.

For instance, Hosea the prophet conveys the message of the Lord {*Hosea 4:6–14*}: because the people rejected the knowledge of God, God will reject them. They will not serve as the priest of the Lord; God will forget their children and turn their glory into shame. Iniquity, vice, corruption, and disgrace are the destiny of those who rejected God: they become polluted as a harlot. The people, who understand that, will not entangle themselves with the polluted ones.

Isaiah the prophet describes directly connected events – actions and the consequences:

a/ the people have forsaken God
↓
b/ the people rejected knowledge of God, because they have forsaken God.

Then, the next link of the chain of events, which await people who rejected God and therefore, deprived themselves of wisdom and understanding that come only from God {*Proverbs 2:6*}:

a/ because the people are deprived of wisdom, they are possessed with rage
↓
b/ because rage became the master, the people lost their freedom – they are slaves
↓
c/ because the people are slaves, they became a provision/supply for the needs of the others.

In this case, the word μενος – rage – could refer to the specific mental condition, which the ancient warriors evoked before the battles, especially, when it was no hope to survive; such condition might also be similar to madness of a suicidal mind that triggers own annihilation. Those who are possessed by the rage are not able to be own masters and to live according own reason: they become the "food/provision" of the others – it means that the others use the people for own advantage and for accomplishment of own purposes without any consideration of needs, feelings, and well–being of those who are destined to became a provision for the others.

The referred above actions and their consequences have the specific background: the people not only have forsaken God and therefore, rejected knowledge and Law of God; they have the idols as gods.

The reality, on which the messages of prophets are founded, is simple: God is life of man; without God, man is not able to live.

Knowledge of God is the core, the essence, the backbone, στερεωμα – firmament of human soul–heart–mind. If man has no knowledge of true God, he inevitably fills the emptiness of his mind with false gods – figments of imagination.

Only the mind, which has no knowledge of true God, becomes able of accepting false gods: idols, images, phantoms, and other figments of imagination take the place of true God and give the mind illusion that it still lives, moreover, lives according to its nature.

However, if the mind rejects knowledge of God, it gives up wisdom, which includes the following components

a/ knowledge of the Law of God, that is knowledge of own nature created in image and likeness of God
and
knowledge of the world created by God
↓
b/ the derivative knowledge –
how man should think and act in the world created by God, if he wants to live and to live well
↓
c/ the faculty of deliberation/reasoning,
that is, firstly, the ability to use knowledge for own survival and prosperity

Then, why the prophet speaks of idol–worshipers as of plundered people that are προνομην – supply, provision, and slaves of the others, if they have land, houses, riches, bring sacrifices to their idols and indulge themselves? Definitely, physical slavery is not the main core of the prophet's message; the slavery of mind is {in: *John 8:31–45*}.

What is the difference between the mind that has knowledge of true God and the mind that abandoned (or never knew) true God?

The words of Lord God Jesus Christ provide the answer: knowledge of God is cognition of truth, and truth sets man free. Those who commit sin are the slaves of sin. Only the Word–God – Lord Jesus Christ Who is the Truth liberates man of slavery {*John 8:31–45; 14:6*}: He restores the true nature of man.

The words of Lord God Jesus Christ allow complete comprehension of the Old Testament's message: people deprived of knowledge of God are slaves by mind, and slavery of the mind is not the only evil they have – they are plundered of life, because they are destined to rage instead of wisdom.

And I think that among all evils ever committed by men, the greatest evil is deprivation of the others of true knowledge of God. Deprivation of true knowledge of God is the worst evil, even more than murder, because slavery of evil is worse than death: indeed, false teachers and heresiarchs are as the grievous wolves that do not spare the flock {*Acts 20:29–30*}.

How then, should be referred those who substitute figments of own imagination for the words of God, for instance,

– the politicians who use the name of God for justification of wars and other crimes against humanity, contradict The Ten Commandments, and therefore, worship death instead of God, while portray themselves as "Christians"

– the priests who abuse children and destroy their faith and faith of their parents

– the atheists who, under the name of "science," spread own delusions, which are brought up by hatred to God?..."

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Σ9 In fact, the Hebrew tribe – descendants of Abraham – was enslaved by the Egyptians: four hundred years they lived as slaves in Egypt, the land of Cham *{Psalm 104(105):23},* humbled and afflicted, because they have to learn slavery, so they would appreciate the freedom. They received the first knowledge of truth – the Law of God – through Moses. However, gradually, the scribes converted the Law into lies: they took the key of understanding, yet entered not and closed entrance to the others {*Matthew 23; Luke 11:29–54*}. Therefore, when the opponents of Lord Jesus Christ profess their eternal freedom, they tell untruth.

Next, when they took up the stones to throw them on Lord Jesus Christ, they revealed their lawlessness (only their courts after some judicial procedures had the authority to send man to death) and inclination to murder *{Genesis 15:13–16; John 7:19–20; 8:31–33, 59; Matthew 23:1–2; Luke 11:52; John 11:47–54, 57; 12:17–19; Jeremiah 8:8–10; Romans 1:25}.* Their problem is that they lost ability of reasoning, because

they had lost understanding of the Law: they are not able to see that their actions (lies, lawlessness, intention to kill) precisely confirm the evaluation they received from God.

Σ10 An interesting illustration of the potential of the heathen philosophy: two of those who became the greatest criminals in the history of rulers – Alexander of Macedonia and Nero the Roman emperor – were the pupils of the philosophers considered to be the greatest in their times and spheres. Aristotle (384–322 B.C.; Greek heathen "classic" philosophy) formed the outlook of Alexander of Macedonia, and Seneca (4? B.C. – A.D. 65; Roman stoicism) was the mentor of Nero.

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