Living in Harmony with the Divine Order - How to overcome Evil

Ethical Behavioral Guide based on the Hermetic Principles, the Ten Commandments, the Teachings of Jesus and Natural Law

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Foreword

Dear Reader,

If you have the impression that the world in its present state is "alright" with the exception of a few insignificant aspects, then the content of this book will hardly resonate with you. However, should you have noticed that something is very "wrong" in this world and you are looking for the underlying causes, this book might provide you with some spiritual insights in the course of your research.

Now it is time for the world to be judged. Now the prince of this world will be thrown out.
[John 12:31]

If you want to find out who the prince of this world is, this book will help you to identify his works and thus himself.

In the course of reading, some of the facts that will come to light might make you feel uncomfortable. I am sorry to inform you that this cannot be taken into account here. In case of risks and side effects on your way to gaining knowledge, doctors and pharmacists will, unfortunately, hardly be able to help you out. You have always been responsible and remain responsible for your own actions (and inactions). This book is written for informational and educational purposes only. In this respect, I hope for your understanding that I do not assume any liability, guarantee or obligation arising from you reading this book or any part of this book.

But test everything. Hold on to what is good.
[1 Thessalonians 5:21]

In the spirit of the above Bible verse, please check the content of this work for yourself and hold on to what is good. Provided that this book will give you some valuable impetus, I would be happy if you would share this file with friends who might be interested in reading this book as well. Duplication is explicitly permitted.

Last but not least I would like to point out that I am not a native English speaker. Laugh all you want about any grammatical errors or words not being used correctly. The one thing I do ask from you is to take the content of this book seriously - not for me, but for yourself. When you have finished reading this book, you will know why.

For the gate is narrow and the way is hard that leads to life, and those who find it are few.
[Matthew 7:14]

In this book you will learn more about how this way to life has looked like, not only in the 21st century, but always.

Martin Andreas
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1. The Armor of God

Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, and, as shoes for your feet, having put on the readiness given by the gospel of peace. In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God. [Ephesians 6:11-17]

Humanity has been in a hybrid war for a very long time. Although the war against humanity also manifests itself physically, it is essentially spiritual in nature. Since both the cause and the breeding ground of conflict are to be found in spiritual spheres, many people seem unable to recognize the attacks. Some people find it difficult to discern the malevolent campaign against the human mind and soul, because malevolence does not fit into their perceived worldview. Before we unveil how the hybrid warfare against humanity manifests itself in everyday life, we will acquire the tools that will enable us not only to survive this struggle, but to shape it in a way that will lead us to true life. Since the battle is of a spiritual nature, the protection gear must also be of a spiritual nature, for with earthly, material weapons, the war cannot be won.

Do not be overcome by evil, but overcome evil with good.
[Romans 12:21]

But there is also good news: The equipment we need to make the fight victorious is provided to us free of charge. The originator of this spiritual armor is none other than the Creator God who loves us. In his love, however, he gives us the freedom to put on the armaments ourselves. No one is forced to take up the spiritual battle. Since some knowledge is required in the application of the Divine equipment, the following sections of this chapter will explain its essential characteristics.

1.1 Hermetic Principles

The description of the Hermetic principles is the first part of a basic framework that we need for a later analysis of various manifestations in our world.

The term "hermetics" goes back to secret teachings taught in mystery schools in ancient Egypt, whereby only a few selected people have been trained in such concepts after a long period of preparation. The strict secrecy of these teachings is also the root for the term "hermetic", which is used in today's parlance to describe something well locked or sealed.

The seven cosmic principles transmitted in the Hermetic Laws were delivered by Hermes Trismegistos. Hermes is a patron god known from Greek mythology, and was already known as "Thoth" in ancient Egypt. The mythical beings of Thoth and Hermes merged into the figure of Hermes Trismegistos. His teaching of cosmic principles helps us understand universal truths, also known as eternal spiritual laws. Now let's look at the seven principles in detail:[1]

1.1.1 The Principle of Mentalism

The principle of mentalism states that the universe is spiritual in nature. Everything that exists is spirit. In other words, the whole universe is made out of omnipresent consciousness. Everything is connected with everything and everything is permeated with consciousness. The source of life is infinite conscious Creator Spirit. Matter visible to the human eye is, in its original form, information which is decoded by the human brain and which we perceive as matter in the decoded form, with the range visible to the eye (light) being only a small fraction of the electromagnetic spectrum. All matter is based on spiritual energy and is based on energetic, subtle processes.

From this first principle of hermetics we learn that our physical reality is only the mirror of mental processes. By changing our consciousness, we can thus influence the matter that we perceive through our senses. We should therefore always be aware of the creative power of our thoughts.

The "Achilles heel" of this principle is the comparative ease with which human behavior can be influenced by those who have a sufficient understanding of this principle. Since thoughts and feelings are the driving force behind all decisions of action, through the influence of thoughts there is also a corresponding change in human behavior and actions.

1.1.2 The Principle of Correspondence

According to the principle of correspondence, everything that exists manifests itself on different levels: It basically means that everything – all of the planes of existence – are connected and in correspondence. The fine material manifests itself in the coarse material, the large likewise shows itself in the small, the macrocosm is reflected in the microcosm and vice versa. The short version of this principle is known as "as above so below, as below so above". In this respect, the universe resembles a hologram, in which each small particle always contains the whole picture, but in a less detailed form. Our brain is also holographic and the more brain cells connect, the clearer the decoded and perceptible information tends to become.[2]

From this hermetic principle we can conclude that - albeit with a time delay - there is always a correspondence in the different levels. If people are in harmony and peace with themselves, they will also find harmony and peace in their outer environment. He who recognizes the Divine spark within himself will be able to recognize the Divine everywhere.

1.1.3 The Principle of Vibration

The principle of vibration describes the realization that everything is in motion, nothing rests. This also applies to the information perceived by our sensory organs as solid matter. Thus, the supposedly smallest particles of matter, the electrons, protons and neutrons, are in fact vibrating energy. Therefore, solid matter is not as solid as we perceive it with our sensory organs. Matter consists of molecules, these in turn of atoms and the latter are composed of subatomic particles. On the level of subatomic particles, however, solid matter dissolves, the particles do not consist of mass, but of waves permeated with consciousness. Minerals, for example, or the chair you are sitting on, only appear as solid matter, as our brain decodes electromagnetic information accordingly. Matter consists of tiny dots with mass, but mainly of fields.[3]

In addition, there are forms of energetic matter that are imperceptible to the human eye, such as infrared and ultraviolet light beams, whose vibration frequency is either too low (infrared) or too high (UV light) to be visible to the human eye.

As we know from the first hermetic principle, this vibrating energy is completely permeated with consciousness. All emotions and thoughts also have an individual vibration. High vibration frequencies reflect positive, uplifting feelings and thoughts. The feeling of love has the highest vibrational frequency, a fact that can hardly surprise anyone.

Based on the second hermetic principle (see Chapter 1.1.2), we know that everything has an equivalent. So if your feelings and thoughts primarily have a high vibration, this will have a positive effect on your body. However, if you have predominantly low-frequency thoughts, these will have a negative effect on the condition of your body. To regard the human being as a material body equipped with a brain and other organs therefore falls far too short. We can rather be described as an individual center of consciousness whose origin is to be found in spiritual spheres.

1.1.4 The Principle of Polarity

The hermetic principle of polarity states that everything that exists has a polar opposite, while the underlying nature of the respective opposites is identical. There are always two poles that condition each other; one pole could not exist without the other. The saying "everything has two sides" reflects this hermetic principle. The polarity of waking and sleeping sustains life. Physical birth and physical death are also two poles that are mutually dependent. The death of the body is the prerequisite for "new" life.

1.1.5 The Principle of Rhythm

The principle of rhythm describes the fact that everything follows a natural cycle and has a natural rhythm inherent in it. According to the principle of vibration (see Chapter 1.1.3), everything is in motion. The principle of rhythm, building on the principle of vibration, teaches us that energies move back and forth between polar opposites and that the swing of the pendulum implies a counter swing. The breath flows in and out; the tide comes in, the tide goes out; the day goes, the night comes; flowers bloom and wither, the annual cycles circulate just as physical life and physical death form a cycle. The end is always only the beginning of something new: When we leave the human body, we dive into the world of souls.

We feel the hermetic principle of rhythm basically all the time: after physical and mental exertion, we need rest and relaxation. If the body is in an imbalanced state, it will initiate processes that serve to restore balance and thus health (such as fever, inflammation or swelling that encloses and protects unhealthy tissue in the body).

Every imbalance strives for a balance. With sufficient training we can influence the extent of the pendulum swing and counteract the pendulum swing in an undesired direction.

1.1.6 The Principle of Cause and Effect

The principle of cause and effect is also known as the law of karma and the law of causality. Every cause has an effect and every effect has a cause, everything happens according to law. This law of causality is ubiquitous, even if we are often unaware of this fact, especially since the effect may be delayed and may occur in forms that we do not rationally relate to the cause.

We humans often tend to blame others for the suffering or pain we experience. Along with this attitude of mind, the question arises again and again how God can allow this or that suffering. Rarely do we look for the reasons within ourselves, individually or collectively. The real question is therefore: How can *we* allow this or that suffering?

In understanding this principle, it is important not to disregard the first hermetic law (see Chapter 1.1.1). The causes of changes on the material plane are rooted in changes in the spiritual spheres. Our thoughts and feelings leave traces not only in the spiritual world, but also in the 3D world we perceive as matter. All thoughts and feelings are woven into a living networked organism that undergoes constant change. So if we want to bring about a change on the material plane, the key to this lies in our consciousness.

Awareness of this principle enables us, through attentiveness and mindfulness, to trace effects back to the cause and let a learning process emerge from that, which in turn enables us to mitigate or resolve undesirable effects. This principle also shows the creative nature of man, for by our free will we control the effects of the causes we create ourselves.

1.1.7 The Principle of Gender

The principle of gender describes that everything that exists has a male and a female principle. Gender applies to all forms of life, to all of nature, and is thus one of the fundamental principles of creation. The entire universe evolves based on the union of masculine and feminine qualities. The male qualities include the creator principle, the active, the outgoing, and the rational. The female qualities include the receiving, rather passive, the life-giving, nourishing, creative and intuitive. It is therefore not surprising that we speak of the Creator God in the male form and of Mother Earth that nourishes us, in the female form.

Applying this principle and combining female and male qualities is often a good guide in everyday life. In many cases, the best way to achieve the goal is to strike a good balance between the two, for example by being creative but at the same time acting decisively; by giving advice where necessary but also be willing to listen to other people‘s advice; by following the principle of “give and take”, as the vernacular aptly describes it.

1.1.8 Conclusion

The seven hermetic principles contain wisdom that cannot be experienced separately from each other, for they form an interwoven unity. They are part of a Divine order and can help us to better understand material and immaterial life. A good understanding of the Hermetic Principles enables us to bring our lives closer into alignment with the eternal and immutable laws of the Divine order, which will be discussed in more detail in the following chapters.

1.2 The Ten Commandments

If we want to better understand the Divine order, the Ten Commandments received by Moses and enshrined in the Old Testament literally impose themselves on us. In the Ten Commandments, God's character is revealed to us; the commandments are thus a manifestation of the Divine Being.

Your righteousness is righteous forever, and your law is true. Your testimonies are righteous forever; give me understanding that I may live. [Psalm 119:142, 144]

I will make a few brief comments on the individual commandments below.[4]

1.2.1 The First Commandment

I am the LORD your God: You shall not have other Gods before me.

This is not only about the exhortation not to worship other gods and not to engage in idolatry. The first commandment is meant more comprehensively: We are not to attach greater importance to anything than God, whether it be sensual desires, wishes, or the pursuit of material wealth. The degree of difficulty in observing the first commandment rises with increasing cultural and ideological attachment to customs and traditions that are not in harmony with the Divine Order. The observance of traditions often has a ritual character, the energetic origin of which we are sometimes not aware of. This is precisely what the First Commandment warns of, for too much attachment to human customs and traditions, as well as to earthly matter in general, can prevent the ascent of the human spirit to higher spheres. Compliance with this commandment thus implies a spiritual liberation of man from sensual and material chains.

1.2.2 The Second Commandment

You shall not take the name of the LORD your God in vain.

The second commandment is likely one of the most frequently violated commandments. How often do we use God's name in idioms and swear words without realizing that by doing so we are already violating the second commandment?

Also the swearing before God, for example in the course of oaths, is not compatible with the second commandment. However, not only is swearing an oath, e. g. in the course of taking office, not in accordance with the Divine Order, but swearing in itself is already wrong, as Jesus Christ has made clear:

But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your "yes" be yes and your "no" be no, so that you may not fall under condemnation. [James 5:12]

Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.' But I say to you, Do not take an oath at all! [Matthew 5:33-34]

Serious violations of the second commandment are likely to be the many crimes committed in the name of God, especially by the churches. Examples on the long list of brutal crimes committed by human hands in the name of God against people of other faiths are the Church Inquisition, the witch hunts and the Crusades.

1.2.3 The Third Commandment

Remember to keep holy the LORD'S Day.

The third commandment exhorts us to rest, so that at least one day a week we may take the time and think about what is really essential. This day can also be used to reflect on the past days; to make us aware of what was good, what was bad and in what we should improve. The day also gives us time to show our gratitude to other people, to nature, but above all to the Creator God as the expression of gratitude often falls by the wayside in everyday life. This commandment represents a well-meant advice for humanity: If followed correctly, this advice has a positive effect on many levels, in the subtle as well as in the gross plane.

1.2.4 The Fourth Commandment

Honor father and mother.

The fourth commandment does not only refer to one's own father and one's mother, for honoring one's parents is only natural. The realization of honoring one's parents does not require an explicit indication from God.

This commandment includes the call to honor fatherhood and motherhood, not only on the part of the child, but it also exhorts parents to recognize their responsibilities and to live up to them. The commandment also appeals to third parties, such as employers, educational and other institutions, to respect the duties of mothers and fathers and the parent-child relationship.

1.2.5 The Fifth Commandment

You shall not kill.

This commandment is also broader than it is interpreted by those who only have the physical level in mind. This fifth commandment does not apply only to the physical bodies of other people, nor does it apply only to humans already physically born. God has said clearly and unequivocally, "You shall not kill. "

The most simply formulated of all the Ten Commandments is nevertheless not understood by many people, as debates about abortion and the use of animals as food sources or test objects in experimental laboratories clearly show.

Furthermore, the fifth commandment also includes the subtle level, especially since every action in visible matter is a reflection of the spiritual level, as we know from the second hermetic principle. Thus, it becomes clear that we should not kill even in thought.

1.2.6 The Sixth Commandment

You shall not commit adultery.

This commandment is formulated in an easily understandable way, although it should be pointed out that the sixth commandment also includes the subtle plane. Improper offers can also constitute adultery. Adultery also occurs when when trust is being destroyed, for example due to verbal or physical violence.

When interpreting this commandment, we should keep in mind that it refers to marriages that stand before God. Neither a certificate issued by employees of a worldly institution establishes such a marriage, nor an expensive wedding ceremony.

1.2.7 The Seventh Commandment

You shall not steal.

The seventh commandment does not only refer to material things that are taken against the owner's will.

This commandment also includes the spiritual plane, our thoughts, wishes (e. g. to know the truth) or the legitimate desire for information (e. g. about the history of human development), which must not be withheld. An example of the violation of the seventh commandment is the establishment of the secret archive in the Vatican, the Archivum Secretum Apostolicum Vaticanum, where numerous ancient writings are kept and their contents are withheld from humanity.

1.2.8 The Eighth Commandment

You shall not bear false witness against your neighbor.

The eighth commandment hardly requires further explanation. It follows the seventh commandment not only in form, but also in content, because slander or false statements can affect the reputation of the neighbor, which is also a kind of theft.

1.2.9 The Ninth Commandment

You shall not covet your neighbor's house.

The ninth commandment protects our property as well as that of our neighbor.

When considering the ninth commandment, however, it should be remembered that Jesus Christ made it clear what kind of property we should focus on:

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. [Matthew 6:19-20]

Thus, we should not strive for the accumulation of material property, but for spiritual property, supported by ethically and morally correct thought and action.

The kind of wealth that is desirable and lasting is a character in the Divine image, based on good works, righteous actions and altruism. For we preserve this wealth after the death of the human body when we leave the material 3D world and return home to the world of souls and the spiritual world.

1.2.10 The Tenth Commandment

You shall not covet your neighbor's goods.

The tenth commandment is to keep us from envy, an emotion that causes much suffering, pain and misery in this world. The tenth commandment is to teach us to be satisfied with what we have. The "higher" we should thirst for is not to be found in physical form, but in spiritual spheres.

1.3 Teachings of Jesus

After learning about essential cosmic principles based on the Hermetic laws and then illuminating God's guide for our earthly life in the form of the Ten Commandments, we now move on to the heart of ethical teachings: God's incarnate Son, Jesus Christ, shows us the way to truth and life. Christ Himself confirmed the relevance of the Law upon which His teachings are based:

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. [Matthew 5:17]

The attentive reader of the Bible will not have failed to notice that Christ in the body of Jesus of Nazareth often communicated in figurative language and in the form of parables. In the following, we will take a closer look at some of His most important teachings, so that we can not only interpret His teachings correctly, but also implement them in our daily actions in harmony with the Divine Order.[5]

1.3.1 The Raising of Lazarus

First, let's take a close look at the events surrounding the description of the raising of Lazarus, which we are told about in the Gospel of John:

2 It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill. 3 So the sisters sent to him, saying, "Lord, he whom you love is ill." 4 But when Jesus heard it he said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it." 5 Now Jesus loved Martha and her sister and Lazarus. 6 So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was. 11 After saying these things, he said to them, "Our friend Lazarus has fallen asleep, but I go to awaken him." 12 The disciples said to him, "Lord, if he has fallen asleep, he will recover." 13 Now Jesus had spoken of his death, but they thought that he meant taking rest in sleep. 14 Then Jesus told them plainly, "Lazarus has died.
17 Now when Jesus came, he found that Lazarus had already been in the tomb four days. 19 And many of the Jews had come to Martha and Mary to console them concerning their brother. 23 Jesus said to her, "Your brother will rise again." 24 Martha said to him, "I know that he will rise again in the resurrection on the last day." 25 Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, 26 and everyone who lives and believes in me shall never die. Do you believe this?" 27 She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."
34 And he said, "Where have you laid him?" They said to him, "Lord, come and see." 38 Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. 39 Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days." 40 Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?" 43 When he had said these things, he cried out with a loud voice, "Lazarus, come out." 44 The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go." 45 Many of the Jews therefore, who had come with Mary and had seen what he did, believed in him, 46 but some of them went to the Pharisees and told them what Jesus had done.
47 So the chief priests and the Pharisees gathered the council and said, "What are we to do? For this man performs many signs. [John 11]

At this point, the question arises of what kind of signs the high priests and Pharisees are so concerned about here. Knowledge of the following facts seems necessary in order to fully understand the message connected with the raising of Lazarus:

In the centuries before Jesus, "initiations" were carried out at what were then known as mystery schools. As a result of these initiations, well-prepared students learned to establish a connection to higher spiritual worlds. We know some acquaintances of these initiates from the Bible as prophets. These initiation procedures included in particular a kind of near-death experience of the initiate lasting three and a half days, in the course of which the physical body was brought into a lethargic state, enabling the etheric body to be lifted out of the physical body.[6] As a result of a successful initiation process, the initiate had now developed spiritual organs of perception and could use them to experience the spiritual world in pictures. This kind of initiation, however, had been allowed only to a few chosen people who met certain conditions, among others the descent of certain families or bloodlines.

We can understand the raising of Lazarus as a reflection of this initiation process, especially since Jesus says:

"This illness does not lead to death. It is for the glory of God." [John 11:4]

However, through the Christ principle now materialized in the world, a connection to the spiritual world is now to be made possible for all people:

Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live. [John 11:25]

In order to make visible to all the hitherto secret nature of the initiation process, Christ brought Lazarus, whom He loved (see John 11:5), back to life. When Jesus said "Lazarus is dead", he referred to the "old" Lazarus.

Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God. [John 3:3]

Jesus thus brought the old initiation ritual, intended for a select few, into the public domain, thereby "disenchanting" it and at the same time replacing it with the new type of "initiation" that consists in believing in Jesus Christ. This initiation is now accessible to many people, regardless of family affiliation or bloodline. So we are told that *many* had come to Mary and *many* now believed in him (see John 11:45). The High Priests and Pharisees were afraid of the very fact that in the future every believer would have the opportunity to connect one's own consciousness to the spiritual plane, because if from now on *many* people could establish a direct connection to the Divine Source, the High Priests would lose their power. Lazarus had now absorbed the Christ impulse and was raised to true life.

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' [John 3:6-7]

Other places in the Bible confirm these findings. One illustrative example is a conversation with some of his disciples when Jesus came to the area of the city of Caesarea Philippi:

He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For

flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it." [Matthew 16:15-18]

Jesus Christ attests Simon Peter at this point a spiritual connection to the father, to God. Not forces of flesh and blood had enabled Peter to give this answer. Exactly on this, on this connection to God, through the absorption of the Christ impulse from people like Peter, Jesus now explains, he wants to build his church. This spiritual connection to God enables us to put on the armor of God:

Put on the whole armor of God, that you may be able to stand against the schemes of the devil. [Ephesians 6:11]

1.3.2 The Sermon on the Mount

Based on the insights from the allegorical story about the raising of Lazarus, we can better understand some of the words Jesus said in the course of the Sermon on the Mount. Let's take a closer look at some of his statements:

Blessed are the poor in spirit, for theirs is the kingdom of heaven. [Matthew 5:3]

Blessed are those who are "beggars" in spirit, for they now have the opportunity to ascend into the spiritual kingdom of heaven. This no longer requires an initiation in one of the old mystery schools in the traditional sense, for Jesus himself shows us the way to truth and life. The prerequisite for a spiritual ascent, however, is the will to receive Christ and to strive to follow the path marked out by Jesus Christ.

Blessed are those who mourn, for they shall be comforted. [Matthew 5:4]

Since we can now all gain access to the spiritual worlds, to the original source, to God, we not only find consolation, but also healing. Just knowing about the existence of the spiritual world helps to alleviate suffering in the material world. For we now know that earthly suffering can only be a temporary state, because our home is in the spiritual worlds. As we now know, according to the hermetic principle of correspondence, this comfort not only has a positive effect on the state of mind, but also implies positive impulses for the body.

Blessed are the meek, for they shall inherit the earth. [Matthew 5:5]

Before the ministry of Jesus Christ, students at mystery schools were taught how to control emotions and passions. The Nazirites, for example, abstained from carnal food because they were convinced that the consumption of meat is not only ethically wrong, but also hinders the development of the soul to higher realms. Even more stringent than the education of the Nazirites were the regulations for disciples in Essene colonies. One of these colonies was led by Nezer, a disciple of Jeshu ben Pandira. This colony formed a small place known to us from the Bible as Nazareth. I will discuss in Chapter 4.3 of this book how the phrase "for they shall inherit the earth" is to be interpreted.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. [Matthew 5:6]

In order to train the character of man and the sense of justice, to be able to master unfavorable emotions and passions, and to learn the difference between good and evil, it was no longer necessary to have a special education that only a few chosen ones were able to receive. Jesus himself served from now on as a model for all mankind. Those who have internalized the Christ principle will inevitably feel a constant hunger and thirst for righteousness.

Blessed are the merciful, for they shall receive mercy. [Matthew 5:7]

This statement of the Christ Jesus affirms the sixth hermetic law, the principle of cause and effect.

Blessed are the pure in heart, for they shall see God. [Matthew 5:8]

An important prerequisite for access to the spiritual kingdom, the kingdom of God, is a pure heart in the sense of loving one's neighbor. In this statement of the Sermon on the Mount Jesus explains the way to true life. Later he says:

For the gate is narrow and the way is hard that leads to life, and those who find it are few. [Matthew 7:14]

There are only a few who go through the narrow gate, the way into the spiritual kingdom of God. They are those who denounce unrighteousness and are persecuted for righteousness' sake, and those who are reputed evilly:

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. [Matthew 5:10-11]

You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. [Matthew 5:43-45]

With this statement, Jesus teaches us not to become the next offender after we have previously been in a victim role. As we shall see in Chapter 1.5.8, when someone commits an injustice against us, we have the right to self-defense. But: This does not give us the right to repay like with like as injustice remains injustice.

1.3.3 Healings

Based on the hermetic law of correspondence, we know that the gross plane is a reflection of the subtle plane. If we take a closer look at the healings of Jesus Christ, reported to us in the Gospels, we see this cosmic principle put into practice:

And when Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven. [Mark 2:5]

First Jesus saw their faith, then he forgave the paralytic his sins, and only after he had forgiven him the sins that burdened him, did he say:

I say to you, rise, pick up your bed, and go home. [Mark 2:11]

Here we see how spiritual healing enables subsequent physical healing. The cause of physical ailments is often to be found in the spiritual sphere.

All things are possible for one who believes. [Mark 9:23]

Another story is about the healing of a blind man. From this allegory of the healing of the blind, we can see that Jesus apparently taught his disciples the sixth hermetic law, the principle of cause and effect:

As he passed by, he saw a man blind from birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind? [John 9:1-2]

From the point of view of the disciples, the effect, the blindness, is usually due to an earlier subtle cause, a sin.

Another healing process is described to us in the Gospel of Luke:

And a woman was there who had been subject to bleeding for twelve years, but no-one could heal her. She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased. And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the crowds surround you and are pressing in on you!" But Jesus said, "Someone touched me, for I perceive that power has gone out from me." And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, "Daughter, your faith has made you well; go in peace." [Luke 8:43-48]

Here we are told that this woman was healed through her strong faith in Jesus Christ. From the further context of this allegory in Luke's gospel we learn, moreover, that the healing of a young girl could take place as soon as the woman‘s discharge of blood had ceased by her faith in Jesus Christ (Luke 8:49-55). It is thus revealed to us that the young girl's illness was karmically connected to the woman.

"But all life, both in the material and in the spiritual world, is bound to the odic force. It is the mightiest power of creation, with which God, the source of this power, can overturn everything. With this power Christ healed the sick and raised the dead. With this power he drove out the evil spirits from the possessed."[7]

The fact that the cause of physical disease symptoms is often to be found in our thoughts and in our consciousness is discussed in more detail in Chapter 2.5.5.

1.3.4 Right means for the right purpose

With the following allegories, Jesus teaches us that the end does not justify the means, as the vernacular would have us believe. We must use the *right* means for the *right* purpose.

He also told them a parable: "No one tears a piece from a new garment and puts it on an old garment. If he does, he will tear the new, and the piece from the new will not match the old. And no one puts new wine into old wineskins. If he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. But new wine must be put into fresh wineskins." [Luke 5:36-38]

If an action is ethically or morally wrong, we cannot tweak small adjustments in the belief that by doing so we will turn the wrong action into a right action. Only on the basis of a right action can we expect a good outcome. In agreement with with insight, Jesus says elsewhere:

For no good tree bears bad fruit, nor again does a bad tree bear good fruit, for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. [Luke 6:43-44]

We will see in Chapter 1.4.3 that Immanuel Kant's deontological concept of ethics conforms to the content of these parables.

1.3.5 God Consciousness

For I have come down from heaven, not to do my own will but the will of him who sent me. [John 6:38]

If we accept Christ in us, the Christ principle will naturally become our purpose in life. Jesus teaches us not to act out of our own ego, but to let our thoughts and actions be guided by the Divine Consciousness. Elsewhere Jesus says:

He who comes from above is above all. He who is of the earth belongs to the earth and speaks in an earthly way. He who comes from heaven is above all. He bears witness to what he has seen and heard, yet no one receives his testimony. [John 3:31-32]

The physical body of Jesus of Nazareth is of the earth, but the essential quality, the Christ spirit, is connected to the body through the soul. This spirit comes from heavenly realms. Anyone who has not yet reached a higher level of consciousness (see Chapter 4.1.4) will hardly be able to really understand Jesus' words and will not accept his testimony. In line with this, Jesus says:

You are from below; I am from above. You are of this world; I am not of this world. [John 8:23]

Jesus here refers to the spiritual (upper) kingdom of God and the material (lower) world. He who is guided by Divine Consciousness is "of that which is above".

1.3.6 New life

Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. [John 12:24-25]

The newfound God-consciousness in us can spread far and wide. The prerequisite for this, however, is that we are not too attached to our material life, but recognize that true life is life in the kingdom of God. Consistent with this message, Jesus taught us not to strive for material treasures on earth, where moth and rust destroy, but rather to build up treasures in heaven that are of eternal nature (see Matthew 6:19-20).

The ethical teachings of Jesus of Nazareth are a reflection of the Divine order on earth. In this way, Jesus, animated by the Divine Spirit, can serve as a role model in our daily actions, which we can use as a guide. Thus Jesus himself says:

Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. [Matthew 7:24]

1.3.7 The meaningful monologue of Jesus

We now come back to a conversation of Jesus Christ with his disciples earlier mentioned in this book (see Chapter 1.3.1), from which we can gain further important insights:

He said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.” [Matthew 16:15-18]

Then he strictly charged the disciples to tell no one that he was the Christ. From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, “Lord, spare yourself; only this will not happen to you!” But he turned and said to Peter, “Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man.” Then Jesus told his disciples, “If anyone would come after me, let him deny himself and take up his cross and follow me.
For whoever would save his life will lose it, but whoever loses his life for my sake will find it. [Matthew 16:20-25]

After Jesus had just praised Simon Peter for being able to let God speak through him by saying "You are the Christ, the Son of the living God.", this God impulse comes to an end in Peter and now the "humanly programmed" nature of Peter speaks: "Lord, spare yourself; only this will not happen to you!". Then Jesus rebuked him, because now the divine consciousness in Peter no longer spoke and instead his statement expressed the fear of the negative consequences resulting from an ethically correct action, thus reflecting a common human heresy.

We should take a closer look at Jesus' statements, especially since the sudden change of mood reflected in his words is surprising. Just a moment ago, Jesus was delighted with

Peter's response, and all of a sudden we hear the words "Get behind me, Satan!“. Because of the significance of this conversation, we should also take a look at it from the perspective of the Gospel of Mark:

And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, “Who do people say that I am?” And they told him, “John the Baptist; and others say, Elijah; and others, one of the prophets.” And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.” And he strictly charged them to tell no one about him. And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. And he spake that saying openly. And Peter took him aside and began to rebuke him. But turning and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.” [Mark 8:27-33]

Peter had first given the right answer by saying: "You are Christ! Then, in Jesus, his human side is briefly revealed: He is afraid of the suffering that will befall him, as well as of the physical death. So here it is not the divine Christ spirit speaking through Jesus, but Jesus of Nazareth, the (fearful) man. And he spoke the word openly before he turned a little later and looked at his disciples. If Jesus turned and looked at his disciples only after the "humanly fearful" utterance, to whom did he speak before? When Jesus spoke of himself who would suffer much, he spoke “the word openly” before turning and looking at his disciples. It is therefore obvious that these words were a "lost in thought" monologue of Jesus. Then he looked at Peter and said “Get behind me, Satan!”

With the harshness and commanding tone with which Jesus supposedly taught Peter, he did not only rebuke Peter for his humanly inspired advice that Jesus spare himself in order to avoid suffering, but Jesus rejected Satan from his own human thoughts. With the words “get behind me, Satan”, Jesus encouraged Himself to do what is necessary to put the stamp of determination upon His teaching and bring the spiritual impulse of resurrection to mankind. At this point, Jesus has relegated Satan to his subordinate place in an assertive, fearless manner. Jesus thus expressed for all to see that the Christ being stands above Satan and that he forbids Satan to influence one's thoughts.[8]

From this very instructive allegorical story we can deduce what it means for Christ to act in accordance with the Divine Order: We should not be afraid of unpleasant consequences when it comes to carrying out an ethically correct action. The fear of consequences resulting from an ethically valuable action, on the other hand, reflects the influence of satanic false teachings on our mind.

1.3.8 The Historical Jesus

He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. [Colossians 1:15-17]

In conclusion to these explanations of selected teachings of Jesus Christ, I would like to address an issue that seems to concern some people. Although the birth of Jesus marked the beginning of a new era (BC versus AD), not only in the Christian regions of the earth, but worldwide (in other words, the clock has been "set to zero") the authenticity of the historical Jesus is often debated. Some point out that there is no evidence for the existence of Jesus of Nazareth. Others express their doubts by saying that only the historian Flavius Josephus reported about Jesus, but that there must have been many other contemporary witnesses.

Considering how much content is censored even today - in the Internet age - and how difficult it often is to search for objective and, above all, verifiable information, it can hardly be surprising if ancient scrolls, archaeological fragments and other evidence for the existence of the historical Jesus are not available, especially since many ancient writings are not accessible to the public. Moreover, it can be assumed that in Jesus' time only a fraction of the population was literate, and these were in particular those whom Jesus often sharply attacked: the Pharisees and scribes.

From my point of view, debates about the existence of the historical Jesus of Nazareth have no relevance, especially since the essential aspect for us lies in the existence of the Christ spirit and the ethical teachings we come to know from studying Jesus' words. What counts most for us humans is the acceptance of the Christ spirit and the integration of the teachings of Jesus into our daily life.

Historical facts in the physical world are always linked to spiritual impulses, as we have already seen from the hermetic principle of mentalism in connection with the principle of correspondence. Does anyone seriously deny that the nature of Jesus Christ provided spiritual impulses of utmost relevance for which we can all be thankful? It is not without reason that Jesus said:

I am the way, and the truth, and the life. No one comes to the Father except through me. [John 14:6]

Like no other, Jesus Christ teaches us ethically correct action. It is precisely this spiritual impulse that constantly pervades humanity with strength and enables us to distinguish good from evil. Incidentally, Jesus himself addresses all doubters quite explicitly when he says:

Have you believed because you have seen me? Blessed are those who have not seen and yet have believed. [John 20:29]

1.4 Practical Philosophy

1.4.1 Ethics and Morality

Since we as individuals are always also part of a community, many people have naturally already addressed the question of what constitutes ethically and morally good or right action that enables and ensures a harmonious life in community with others in the long term. However, we are not only part of a community with other people, but also part of a complex system of many life forms, all of which must ultimately be taken into account.

Well-known philosophers such as Heraclitus, Socrates, Plato, Aristotle, Thomas Hobbes, Adam Smith, John Stuart Mill, Immanuel Kant and many others have examined such questions. Today, in practical philosophy, a particular distinction is made between the teleological approaches - among which utilitarianism is a widespread school of thought - and the deontological approach to ethics.[9] Before taking a closer look at selected topics from practical philosophy with regard to their compatibility with the laws, principles and teachings discussed in the previous chapters, we shall first define the concepts of ethics and morality.

Ethics is the study of acting according to the distinction between good and evil. Questions derived from the theory of ethics are: Is the action good? Are the consequences of the action good? Are the desired objectives good? Do these actions and goals lead to a good life?

The object of ethics is morality. **Morality** refers to the normative orientations (ideals, values, rules, judgments, etc.) that influence the evaluation of an action, whereby conscientious people tend to react to the violation of these rules with feelings of guilt. Questions deriving from moral considerations are, for example: Is this action, consequence or objective correct in the sense of normative orientation? Such considerations are primarily about an assessment according to the normative orientations of a defined society, which include traditions, habits and customs. I will discuss the concept of morality in more detail later (see Chapter 1.8).

1.4.2 Utilitarian ethical concept – The end justifies the means

Utilitarianism defines the moral good in terms of utility. Proponents of utilitarianism postulate that the value of an action or norm of action should be measured by the benefit it generates for the majority of those affected. Utilitarianism thus shifts the standard of evaluation of an action or norm to its consequences.

A well-known representative of the utilitarian concept of ethics is Thomas Hobbes (1588-1679). In his work "Leviathan", Hobbes sees an absolute ruler over human beings as the solution to persistent crises and conflicts. According to Hobbes, this Leviathan should be the absolute sovereign over morals and laws. Moreover, this ruler is to decide on all religious and secular matters.

Thomas Hobbes unfortunately overlooks the following aspects in a grossly negligent manner:

- According to Hobbes, man is by nature selfish, short-sighted and murderous. Therefore a mighty ruler is supposed to be needed.[10] Hobbes forgets to explain which species this ruler would belong to, who would then - by definition - must not have these human "qualities".

- It remains unclear how to ensure that this worldly ruler himself acts in an ethical correct manner. Who can guarantee that the ruler is not selfishly pursuing only his own interests? If a worldly ruler has unlimited power, why would he consider the interests of a population that would for him represent nothing more than a crowd of slaves deprived of all rights?

- A sovereign endowed with absolute power can be the trigger for even more crises and conflicts. Indeed, there is an incentive for the ruler to provide for more crises, because with persistent crises and conflicts he would, according to Hobbes' reasoning, legitimize his continued autocracy even further. As human history proves, as the extent of crises and conflicts increases, a ruler has the opportunity to further consolidate his power due the tendency of people to become increasingly dependent on external factors.

- With the Creator God, there already exists a universal entity that rules over morality and law. Thomas Hobbes' proposed solution of an absolute sovereign thus contradicts the First Commandment (s. Chapter 1.2.1) and is therefore incompatible with the Divine Order.

Another exponent of utilitarian ethics is Adam Smith (1723-1790). For Smith, feelings of comfort and pleasure are the essential criteria for evaluating an action. According to Smith, the motivation of the actor, the consequences of the action and the increase of happiness on the part of the actor as well as society are decisive for an ethical evaluation. According to Smith, an impartial observer could then make such an assessment.

Adam Smith does not seem to consider the following points:

- One man's sorrow is often another man's joy. Even in the event of war, there are parties that profit from the suffering of other people, such as the arms industry by selling war equipment and the financial industry by financing those arms sales.

- It remains unclear how an impartial observer can measure, by objective standards, the improvement in happiness for a group of people. For the sake of understanding, let us cite the following example: If, out of ten people, six agree to rob the other four for what they consider a good purpose, then, according to utilitarian doctrine, this act would be consistent with an ethically correct action, especially since there has been an improvement for the majority of the ten people. Thus, with utilitarian considerations, we ultimately end up with subjective feelings, so that in the end no objectively evaluative statement is possible. Immanuel Kant also criticizes the arbitrariness of assessment, pointing out that the consequences of actions are far too complex to be calculated and accounted for by all concerned.[11]

- Jesus Christ has repeatedly made it clear that we should use only the *right* means for the *right* purpose (see Chapter 1.3.4). Not only the objective of an action must necessarily be in harmony with the Divine Order, but also the thoughts before the action as well as the action itself. The utilitarian doctrine according to Adam Smith is therefore a widespread false doctrine that is incompatible with the Divine Order.

For the utilitarian Jeremy Bentham, the highest goals of man are his pursuit of happiness, the maximization of joy and the avoidance of suffering. The focus of Bentham‘s consideration is subjective joy. Even Bentham admits that an objective standard for judging an action in terms of good and evil is not possible. My critique of Adam Smith's teaching therefore applies in an analogous way to Jeremy Bentham's statements.

1.4.3 Deontological concept of ethics – Kant's Categorical Imperative

In addition to utilitarian ethical approaches, practical philosophy is primarily concerned with the deontological concept of ethics.

According to Immanuel Kant (1724-1804), the ethical value of an action must be judged categorically. In contrast to the utilitarianists, who evaluate an action based on the consequences of the action and its purpose, Kant focuses on the ethical value of the action itself. An ethically correct action is reflected in the obligation to do a certain thing, because the correctness of the principle of action is recognized. Kant's philosophical considerations revolve around universally valid principles, independent of local customs and time-honoured traditions. According to Kant, those who make their decisions dependent on social conventions or cultural values are not free. For Kant, freedom means the possibility of self-determination over a decision. However, this requires a fully responsible and mature human being.

Immanuel Kant is considered one of the most important philosophers of the age of enlightenment. For Kant, enlightenment means freeing oneself from self-inflicted immaturity. He defines immaturity as the inability to use one's mind without the guidance of another.

According to Kant, people should act autonomously, free from internal or external constraints. Kant sums up this autonomy in his **categorical imperative**:

"Act only according to that maxim
through which you can at the same time will that it become a universal law."

Thus, concrete options for action are to be considered and extrapolated into a generalized form in order to examine whether this or that option for action should become a universally valid law. The categorical imperative is therefore a criterion for examining one's own actions or maxims of action. The acting human being thus asks himself the question whether it would be good if all humans would act analogously to him. Hence, the categorical imperative enjoins actions that are good in themselves and not means to an end. For Kant, truth is a very valuable commodity, which becomes an end in itself. To be truthful in all declarations is therefore a rule of reason that cannot be restricted by any conventions.

Immanuel Kant's categorical imperative is consistent with our findings from the above-described monologue of Jesus (see Chapter 1.3.7), which deals with the truthfulness of thought and action, without considering (potential) unpleasant consequences.

In the Old Testament we also find indications that action, means *and* end must be good and right in order to legitimize an action in the spirit of God:

You shall surely destroy all the places where the nations whom you shall dispossess served their gods, on the high mountains and on the hills and under every green tree. You shall tear down their altars and dash in pieces their pillars and burn their Asherim with fire. You shall chop down the carved images of their gods and destroy their name out of that place. [Deuteronomy 12:2-3]

According to the above Bible verse, God commands His people to refrain from using the altars of the pagans for other, "good purposes", and He commands them to destroy the altars and pillars instead. Here we are warned not to use the wrong means for what we consider to be a good cause. The clear message here is to use only the *right* means, compatible with the Divine order, to do what is morally right, what is good.

For Kant not only truth and freedom have an inherent end in themselves, but man also exists as an end in itself and not as a means for the (arbitrary) use of others for their ends. Kant's **practical imperative** is accordingly derived from the categorical imperative:

"So act that you use humanity, in your own person as well as in the person of any other, always at the same time as an end, never merely as a means."

Accordingly, the human being is not an exploitable resource and not an instrument for the attainment of possible goals of others. According to Kant, the human being has a dignity which must be respected by all sides at all times. Therefore, no one may harm another person physically or mentally for a specific purpose, e.g. for the purpose of a desired confession. Any kind of torture and conscious mental or emotional manipulation is therefore incompatible with Kant's practical imperative. Kant therefore also categorically excludes suicide as an option for action, since it would mean that humans would see themselves as a means of avoiding physical or mental suffering.

However, self-defense and also the killing of an attacker to preserve one's own life as ultima ratio are quite compatible with Kant's philosophy. Man is not allowed to attack anyone else, but he has the right to defend himself at all times by all means necessary to save his own life.

The imperative is described as categorical because, according to Kant, it applies without limitation or restriction. The term "imperative" is derived from the Latin verb "imperare", which means "to rule" or "to command". According to Kant, man as a rational and free being is capable of self-legislation, and his action according to the moral law, that is, the maxim by which he can at the same time want it to become a universal law, is, according to Kant, a universal duty of man. Therefore, the terminology "imperative" refers to man himself. According to Kant, it is precisely on this duty to act ethically correct that human dignity and inalienable and inviolable human rights rest upon. These rights of every human being must be respected by everyone else. Any kind of external domination over a rational being is contrary to the moral right to autonomy. Neither other people nor the state would therefore have the right to hinder a person in the exercise of external freedom unless that person had voluntarily agreed to a restriction of external freedom, for example in the form of a social contract. By "external freedom" Kant understands the freedom of action of everyone, which can be reconciled with the freedom of action of all others without conflict and without coercion.

Going beyond Kant's Categorical Imperative in terms of content is the following statement of Jesus Christ known as the "Golden Rule."

So whatever you wish that others would do to you, do also to them! [Matthew 7:12]

The difference between the Golden Rule and Kant's categorical Imperative lies especially in the positive, inviting character of the Golden Rule. Jesus tells us to be active and do what we hope others will do. This is also the difference to the well-known saying "What you don't want to be done to you, don't do to anyone else" (Erich Fromm). This saying reflects the important ethical principle of refraining from evil, while the Golden Rule is a call to do good. However, both statements are compatible and, in combination, provide a consistent guide to good and right action.

1.5 Spiritual Principles of True Life

The spiritual principles of true life embody universal, eternal, non-man-made, unchanging principles that, in the aggregate, govern the consequences of human actions. An understanding of these laws and principles enables us to align our thoughts and actions with a natural ethic, that is, to know what is naturally right and what is naturally wrong. The prerequisite for an ethically right action is to learn to distinguish between good and evil and to favor the option of action that is compatible with the spiritual principles of true life over the option of action that is incompatible with these principles. In the following, I will explain some key points of these principles.

1.5.1 Truth

Where there is knowledge, there is necessarily truth; and where there is truth, there is unity: for there are many fallacies, but only one truth. [Franz Brentano]

First, we should take a closer look at the nature of truth and learn to clearly separate perception from truth. What we perceive as truth may be true, but the perception may just as well deviate from the truth.

Truth is composed of all information in all existing dimensions, frequencies, time and space. An objective truth exists regardless of whether we can perceive it with our senses or whether our brain converts electromagnetic signals into truthful information.

Since truth manifests holographically, it cannot be destroyed or erased. Even if, for example, our history books can convey an image of history that does not correspond to the truth, the truth nevertheless remains. In the case of falsified history books, the events and narratives we perceive then do not match the actual truth.

People are far more likely to believe a lie they have heard a hundred times than a truth that is completely new to them. [Alfred Polgar]

Truth expands steadily as the amount of information increases, but it does not waver, bend, or retrospectively alter its content. For truth to exist, it does not matter whether or not someone in our material 3D world knows the truth. It exists and will exist forever. Truth is an end in itself, as Immanuel Kant has taught us.

1.5.2 The Principle of Attentiveness

The original, traditional, Buddhist meaning of attentiveness describes the effort to see clearly and, in its broadest sense, serves to find truth and to "awake from limiting factors". A lack of clarity binds psychic energy, while clarity frees energy for things that matter. Attentiveness not only sharpens the senses and directs one's perception, but moreover, it is a state of conscious presence of mind. The concepts of self-reflection, need-orientation, gratitude, empathy and, above all, a thirst for knowledge go hand in hand with the principle of attentiveness. Through attentiveness, our actions become more conscious, we become more focused, and we take more responsibility for everything and everyone around us; in other words: attentiveness means turning off your autopilot.

1.5.3 The Principle of Care

Caring is a mental and emotional quality, an ability that man has and can develop, but which requires proactive behavior. Those who manage to align their perception and knowledge closer to the actual truth by means of the principle of attentiveness should - in accordance with the principle of care - actively align their actions with this knowledge. The care principle therefore follows seamlessly the principle of attentiveness. The opposite of care would be an ignorance of knowledge and would mean to have sufficient knowledge, but not to derive recommendations for action from that knowledge and thus to behave passively. The principle of caring is flanked by the concepts of connectedness, value-based action, benevolence and, above all, resilience.

1.5.4 The Principle of Responsibility

The principle of responsibility calls upon us to respond kindly and benevolently to every living being and to understand that the principle of care is not only an option for action, but an ability that becomes an ethical obligation expressed in the principle of responsibility.

"True responsibility is the ability to respond to the needs of everything around you - flowers, trees, animals and people." [Diana Cooper][12]

1.5.5 The Principle of Self-Responsibility

The principle of self-responsibility states that everyone is responsible for their own behaviour. We are responsible for everything we do or consciously choose not to do. No one can hold anyone else responsible for their own actions. This also applies to professional life: A soldier who receives an order from his superior to kill someone is completely responsible for the execution of this act himself. In man-made legal systems such an act may be "legal", and the superior may assume legal responsibility for the actions of subordinate hierarchies, but in cosmic laws (i.e. the real world) such fictitious and juridical constructs do not apply.

Mental justifications, such as "this is what I was told to do", "this is what society expected of me" or "I have to feed my family", do not free anyone from the responsibility for ethically right actions. The superior may bear responsibility for ethically and morally wrong thoughts, but the hierarchically subordinate bears the full responsibility for the ethically and morally wrong thoughts *and* for the wrong action. The example of the soldier - which can be applied to many other situations and incidents - shows the extensive responsibilities of contractors of which they often seem to be unaware. The principle of causality (see Chapter 1.1.6) works reliably and so we bear the consequences for all our actions and inactions ourselves. Coincidences only exist in the lives of those who have not understood the principle of cause and effect.

"The Painful Truth: The order follower always bears MORE moral culpability than the order giver, because the order-follower is the one who actually performed the action, and in taking that action, actually brought the resultant harm into physical manifestation."
[Mark Passio][13]

1.5.6 The Principle of Attraction

In short, the principle of attraction states that like attracts like. We experience thoughts and feelings that we send out in reflected form. Those who are full of worry and anxiety will not only find themselves repeatedly in situations that lead to further worry and anxiety, but will also attract people who are anxious. If we often think negatively, these thoughts will negatively affect the body. Physical discomfort – as a result – will tend to intensify negative thoughts. We should therefore be aware that our attention is a "boomerang": Whatever we give our attention and energy to in our life will always tend to increase. It is therefore important to pay attention to where we direct our thoughts, to consciously control our thoughts and not to let our thoughts control us. The principle of attraction is closely related to the principle of manifestation, which states that everything in our lives is self-manifested in one way or another and that everything that happens in our life has a meaning that is important for our development. We all know the phenomenon of self-fulfilling prophecies, which actually builds on the principle of attraction.

1.5.7 The Principle of Non-Aggression

The principle of non-aggression teaches us not to initiate physical or psychological violence. Essentially, this principle is about not hindering or interfering with others in their exercise of their free will. The nature of the use of force under this principle, which is to be avoided, therefore also includes any form of deliberate manipulation which may be a means for influencing the thoughts and actions of others. The principle of non-aggression applies to all forms of life.

1.5.8 The Principle of Self-Ownership

This principle is also known as "sovereignty of the individual". It describes the sovereign right of every individual to physical integrity and unrestricted control over his or her own life.

1.5.9 The Principle of Self-Defence

This principle states: Sentient beings have the inherent right to defend themselves when physical or psychological violence is used against them. The principle of self-defense serves to protect oneself and those who suffer unlawfully. Human beings have the right to defend themselves against unlawful use of force by any means deemed sufficient to put an end to the use of force.

1.5.10 The Principle of Non-Intervention

The non-intervention principle goes back to the Chinese philosopher Laozi (also known as Laotse or Lao Tze), who coined the “Wu-Wei-principle” in the 6th century BC. Wu-Wei is about deliberate non-intervention or non-action in a situation. Laozi came to the conclusion that political action by a ruling class cannot solve problems such as human suffering, war, or power struggles, but more often than not makes them more severe. His teaching of non-intervention was directed at the ruling class and is one of his key recommendations for ensuring peace and stability. Laozi assumed that human beings become alienated from nature through political value systems. He saw things naturally ordering, unfolding and self-

actualizing. It seemed to him pointless to oppose the natural course of things or to try to influence their course. According to Laozi, the cornerstones of the non-intervention principle include:[14]

- Non-interference in natural processes
- Restrained action, avoidance of actionism
- Liberation from political value systems
- Liberation from human desires
- Retreat from the entanglements of the material world

This principle teaches us to look at problems from a distance in thought, not to act immediately out of emotion and to seek non-violent solutions – both physically and psychologically. According to Laozi, moral action does not ask about the purpose of an action. The goodness of an action lies in its harmony with what is natural and beautiful. True happiness, according to Laozi, comes only with thoughts being aligned to the cosmic principles.[15]

Only he who looks without desire at the wonderful being,
but who is driven by desire, his view remains limited.
[Dao De Jing, Kap 1:3]

1.5.11 The Principle of Free Will

The concept of free will goes back to the Latin concept of "liberum arbitrium" and refers to the ability to act at one's own discretion. The concept of free will encompasses both the indeterminacy of the will that precedes a choice and the capability of the will to act as the primary cause of a chain of events. A truly free will can only exist unimpressed by an influence of a third party.

However, free will also implies an ethical responsibility, because God also allows us the freedom to sin. This responsibility is accompanied by the principle of cause and effect.

Do not be deceived: God cannot be mocked. A man reaps what he sows.
[Galatians 6:7]

It is free will that distinguishes us humans from all other forms of life, such as the largely intuitive animals. Free will makes us a complete human being. Let us imagine for a minute God had not endowed us with free will, what would be the consequence? We would be biological robots that would carry out a predetermined will at all times. That would also be the end of a debate about ethics and morals, as we would have no alternative courses of action anyway. Thus, there would be no good or bad, wrong or right action. Any action taken would not even be preceded by self-motivation, we would only be executive bodies.

In the gift of free will, we also recognize God's love: with the freedom of the will, He has "let go" of us so that we ourselves can become the architect of our own happiness. True love and trust exist only where that freedom is present. In his love, God has given us the possibility to align our thoughts and actions with Him or to shape our lives without Him.

1.6 Natural Law

"Natural law (lat. ius naturae, ius naturale) is the totality of the inherent, timelessly valid, rationally derivable legal principles, which stand above the legal principles set by man (positive law). In a broader sense, natural law is understood to mean the principles of a just order of interpersonal relationships in contrast to other ethical principles and merely positive legal regulations. In a narrower sense, natural law is the yardstick of the right being (Cicero, De legibus I 6 § 18 Lex est ratio summa insita in natura)."[16]
[Deutsches-Rechts-Lexikon BECK]

First, it is important to distinguish natural law from man-made laws, the latter being also referred to as "positive law". The following table provides an overview of the main differences between natural law and man-made (positive) law:

Criterion	**Natural Law**	**Man-made Law**
Author	God	Ruling class
Territorial validity	Universal, concerning all humans	Local, limited to a certain area
Period of validity	Immutable, eternal	Subject to changes, adjustments, deletions and additions
Character	Law (ius), lawful	Act (lex), legal
Basis	Divine truth and teachings	Dogmatic beliefs, ideologies and assumptions
Scope of application	All humans equally	Depends on class membership, exceptions for certain groups (e.g. immunity for a certain group of people).
Motivation for compliance	Ethically right action, truth, chance for true life	Threat of punishment, deprivation of liberty, etc.
Consequences of non-compliance	Law of causality, reparation, compensation of damage	Punishments, deprivation of liberty, physical violence

While natural law refers to man, positive law applies only to persons, not to humans. In law, a person is someone who has legal capacity and the ability to act within the framework of the positive legal system. The term person comes from the Latin word "persona", which originally meant an actor's mask. Translated into the understanding in Roman antiquity, "persona" is the role that someone plays in society. It is therefore important to distinguish between the terms man and person. **Man** is a spiritual being created by God while the soul connects the human spirit with the physical body. **Person** is an artificially created, abstract construct.

Natural law in the sense of this book is that part of the law inherent in human beings which results from the nature of man and can be recognized by the means of reason. Thus, natural law in the human world is not about "survival of the fittest", which manifests itself in the animal world and which some authors who have yet to comprehend the difference between man and animal, refer to as "natural law", but about the principles of a just order of human relations, based on natural, eternally valid, rational laws.

Then God said, "Let us make man in our image, after our likeness". [Genesis 1:26]

This likeness reflected in the above Bible verse implies for every human being the impossibility of domination by another human being - whether individually or collectively - and thus the impossibility of human slavery (I will discuss this Bible verse in more detail in Chapter 3.1). There can be no worldly authority over man. Based on the right of every life to exist, natural law establishes human rights: inherent, inalienable, immutable and indivisible rights for all human beings. Human beings have equal rights with all other human beings who are also bearers of these universal rights. It is important to recognize that human physical life comes into being with fertilization, i.e. the fusion of egg and sperm cell, and that natural law applies equally to all human life.

The God-given human rights include in particular:

1) The freedom of man
God gave us life. He has not given us a nationality, identity card or passport, the earth is the undivided home of our physical body. We are free to move on earth within the framework of the Divine Order, that is, with consideration for all other life forms. We can live wherever Mother Earth makes human life possible. We are free. Any restriction of this freedom by human constructs violates the Divine Order.

2) The free will
God has endowed us with free will (see also Chapter 1.5.10) so that given different options for action, we have the choice to act as we see fit. In accordance with the principle of causality, we bear responsibility for the consequences of our actions, but any action or inaction remains our own decision. Any restriction of free will is against the Divine Order.

3) Right to ownership (property)
We can own material objects made by human hands and call them our property. Everyone has the right to acquire property, whether in the form of the creation, acquisition, exchange or gift of material goods. The right to property is confirmed, inter alia, in the ninth of the Ten Commandments (see Chapter 1.2.9).

Man's natural limitation in exercising these rights derives from the fact that all human beings have the same rights. This implies that our free will is only as free as we do not restrict the free will decisions of others in the exercise of free will. In other words: The freedom of the individual ends exactly where the freedom of the other begins.

1.7 Worldviews: Chance vs. Determinism

The history of philosophical thought is permeated by the debate about whether human life is shaped by random strokes of fate, by the karmic consequences of our actions, or whether the stages of our life, including our decisions, are determined by external factors, the latter implying that we have hardly any or even no influence at all on our lives. The belief that everything is predetermined is called determinism.

"The human will stands between the two [God and Satan] like a Moloch, who, when he has God on his back, wants to go and goes wherever God wants, [...] on the other hand, when Satan is on his back, he wants to go and goes wherever Satan wants, and it is not his right to run and seek one horseman or the other, but the two horsemen argue with each other to have and possess him." [Luther, De servo arbitrio]

With these words, **Luther** denies the existence of free will and reduces man to an object on whose back battles are fought. Accordingly, a man's will is only an object of dispute between two forces. Man's will to do good would therefore be worthless.

However, the temptations of Jesus Christ by Satan in the wilderness show us how we too can deal with the temptations of lower instincts and evil powers:

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, "All these I will give you, if you will fall down and worship me." Then Jesus said to him, "Be gone, Satan! For it is written, 'You shall worship the Lord your God and him only shall you serve.'" Then the devil left him, and behold, angels came and were ministering to him. [Matthew 4: 8-11]

Of particular importance here is the last sentence of the above excerpt from the Bible, from which we can deduce that Satan left Jesus after Jesus had rejected him. This teaching example shows us that Luther's view is a heresy, because even in times of temptation from dark powers we are able to make the right decision. In accordance with the law of causality, as a result of the right decision made by Jesus, ministering angels came to him.

Erasmus of Rotterdam affirms that man must be free, for without that freedom, God's grace, justice and mercy would be meaningless.[17]

The fact that we do not live in a deterministic world can even be proven experimentally, as Dieter Broers confirms with this statement:

"For our basic question about the relationship between spirit and matter, these findings are of tremendous importance. "Everything flows", one might say with Heraclitus, and today we can add: the liquefied reaction is pulsed with energy and information, that is, with qualities directly related to the properties of the mind. In this respect, human beings are made to not only create their reality, but also to bring it to life by means of physical and non-physical information flows."[18]

This means that we are creators of our world ourselves at all times and create the future with our thoughts and the resulting actions.

According to **Augustine of Hippo**, man had absolute freedom of will only before Adam's fall into sin. Man has since then lost absolute freedom. God has given to all the eternal laws which are above everything. Because man has free will, he has the option to act right

according to the eternal laws or to violate the eternal laws, i.e. to act evil. The will of God thereby precedes the will of man without imposing itself.[19]

We have the freedom of will to allow any thought we like and to perform our actions based on those thoughts. However, we have to bear the consequences that will manifest in one form or another from our thoughts and actions.

Thus the life of man is not entirely left to chance, nor is it predetermined according to the doctrine of determinists. Both would tend to lead to ignorance, passivity and a disregard for the importance of ethically valuable action, because in both the random and deterministic scenario, ethically correct action would be irrelevant to the consequences of the action.

The truth of this field of tension, as so often happens, lies in the golden mean: We live embedded in an unchangeable Divine order that sets the outer framework. The Divine Order is the deterministic component in our lives. It thus can be argued that - in a higher sense - man is not completely free in his nature and actions, since he cannot decide to exist outside of the Divine order, but always remains subject to it - even if he is unaware of this fact. Within this framework, however, man has free will, which reflects the random component.

The human being thus has a decision-making radius within which he can make decisions and thereby direct his life himself.

1.8 Eternal Divine Order vs. Moral Relativism

The word "morality" is derived from the Latin term "moralis" and translates as "related to customs". Accordingly, morality is used as a relative term, describing what is generally considered right or wrong in a given society at a given time.[20] Values, customs, laws, norms, belief systems, cultural preferences as well as the availability of information and many other factors thus influence morality. The concept of morality is therefore not about truth or eternally valid cosmic laws.

Such a consideration of right and wrong, however, runs the risk of leading to the illusion that there is no objective evaluation of values, since, based on an ever changing concept of morality, there are no universally valid eternal laws or principles by which an evaluation can be made. Accordingly, truth would also lie in the eye of the beholder.

Moral relativism is thus subject to a number of worldly factors and is therefore misleading. Even if the external circumstances of humankind change in the course of time, the hermetic laws remain valid as an eternal constant just as the Ten Commandments as a guide to right action remain unchanged and so do the teachings of Jesus Christ as a guide to truth and life and the spiritual principles of true life.

The following examples are intended to illustrate the inadequacies of evaluating actions based on the concept of relative morality:

The people of Sodom were evil. They were sinning greatly against the LORD. [Genesis 13:13]

In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire. [Jude 7]

As we can see from these biblical passages, it was not only *a few individuals* in Sodom and Gomorrah who committed fornication and were evil, but *many* ("the people of Sodom were evil"). Now, does this make such acts more ethical if not *a few* but *many* people are involved, as moral relativism teaches us? And do such acts become more acceptable by becoming tradition over a long period of time?

Do not hand over any of your children to be sacrificed to the god Molek. That would be treating my name as if it were not holy. I am the LORD your God. [Leviticus 18:21]

And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. [Jeremiah 32:35]

They joined themselves also unto Baalpeor, and ate the sacrifices of the dead. They sacrificed their sons and daughters as offerings to false gods. [Psalm 106:28, 37]

In the Valley of Ben-Hinnom, according to the above Bible passages, there was the custom of sacrificing children to Moloch. Does the killing of (innocent) children now become a better act by the fact that it was a custom to sacrifice children?[21]

We can generalize these examples for illustrative purposes and transfer them to the present day: If violence, injustice, exploitation and manipulation are strongly present in a society, the

character of such actions is not improved by the fact that there are *many* violent people or that there is a long tradition of exploitation of people in a certain area. Thus, a relative concept of morality cannot lead to a constant guidepost for right action.

The "Divine Order", on the other hand, is not relative but absolute. The hermetic principles, the Ten Commandments, the teachings of Jesus Christ, natural law as well as the spiritual principles of true life all merge into this Divine Order. I use the terminology Divine Order to describe the interaction of these teachings and principles, for they are immutable laws established by the Creator God and brought to us in the form of allegories, images, parables, and narrations of Divine experiences .

My son, if you receive my words and treasure up my commandments with you, [...],
Then you will understand righteousness and justice and equity, every good path.
[Proverbs 2:1,9]

A relative, changing concept of morality is therefore incompatible with the eternal Divine Order. Accordingly, we shall now explicitly define what constitutes ethically right thought and action and what is good and evil:

Right thought and action is that which is in harmony with the eternal Divine order.
Wrong thought and action is that which is in disharmony with the eternal Divine order.

Good is everything that is in harmony with the eternal Divine Order.
Evil is everything that is in disharmony with the eternal Divine Order.

2. Heresies and False Prophets

And many false prophets will arise and lead many astray.
[Matthew 24:11]

In this chapter, we will evaluate if and how the human world conforms with the Divine order as defined in the previous chapter. In order to do so, I have selected a few topics that are supposed to represent a variety of aspects of human daily life on earth.

2.1 Human Authorities - A Dangerous Religion

Authorities make life so nice and comfortable: Time and again we are presented with experts who can manage our lives better than we can. We pay taxes to the state so that it does the right thing with the money for the benefit of the people. Good thing, we ourselves would only "squander" it! Since the experts tell us what is good and what is bad for us, there is no need for any research on our part, especially since we have already learned everything important from the experts. How pleasant life can be with a multitude of authorities running our lives!

Furthermore, authorities take the responsibility for our actions off our shoulders. If an action was ordered by someone else, we are not to blame ourselves if we act ethically wrong. Whether the principal is our employer, the government, a well-known scientist, or the pastor in the community, it does not matter. The authorities "ought to know," after all, and we are merely following their advice or carrying out their mandate. In many cases, we are even paid for the things we are asked to do, and so we do them with a clear conscience, as we have to support our family. After all, we are only the executing body, so there is likely not much to worry about whether the action is right or wrong. Well, is this actually true?

2.1.1 Back to the Roots

Let us recall what happened to Adam and Eve in the Garden of Eden, which we are told about in Genesis. God declares that they may feed on the fruit of all the trees in the garden, with the exception of the fruit of one particular tree. We all know how the story unfolds: Eve lets herself be seduced by the serpent and tastes the fruit of that tree, the fruits of which God had forbidden her as a source of food. As we learn later, Adam will also eat from the fruit of this tree. When God called Adam and he hid himself, God asks:

"Have you eaten of the tree of which I commanded you not to eat?" The man said, "The woman whom you gave to be with me, she gave me fruit of the tree, and I ate." Then the Lord God said to the woman, "What is this that you have done?" The woman said, "The serpent deceived me, and I ate". [Genesis 3:11-13]

When we look at the behavior of Adam and Eve, we notice an analogy: both Adam and Eve shirk responsibility for their behavior. Adam blames Eve and Eve blames her actions on the serpent who deceived her. How does God react to this? He expels Adam and Eve from paradise.

We learn from this allegory that people are fully responsible for their own behavior at all times and must bear the consequences of their own actions. The story about Adam and Eve thus confirms the hermetic principle of causality (see Chapter 1.1.6). Any excuses, explanations and denial of our own responsibility do not change this cosmic principle. In the following chapters we want to examine whether humankind has accepted this clear message and learned from it.

2.1.2 The State as “Mini-God”

Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. [Matthew 7:15]

The term "state" is derived from the Latin word "status". The Italian "lo stato", which originated from this word, appeared in the Renaissance period and referred to the ruling class. State power was concentrated in the hands of a few individuals, and so Louis XIV may have been right when he said: "L'Etat c'est moi" (the state is me).

“It [the State] is, according to its origin, a social institution imposed by a victorious group of people on a defeated group of people with the sole purpose of having the former rule over the latter and of securing against internal revolts and external attacks. And the rule had no other ultimate purpose than the economic exploitation of the vanquished by the victors. No primitive state in the history of the world has come into being in any other way.“[22]

Conforming to this statement, we know records from our history books: In the various regions of the earth warlike tribes attacked other tribes or communities, settled down and subjugated the formerly free (or already less free) people. Events in Assyria, the Persians and in Egypt confirm this impression. This pattern can also be clearly seen in the military campaigns of Alexander the Great (King of Macedonia) and the conquests of Charlemagne.[23] Genghis Khan behaved no less belligerently in order to annex Asian territories, and the Inca and Aztecs also conquered other tribes and cultures in order to expand their sphere of influence. Basically, warlike conflicts, combined with much suffering and many deaths, led to today's national borders, within which the current states have seized secular power to this day.

Every state is founded on violence. [Leo Trotzki]

As a result, leaving aside the deepest jungle, there is now scarcely any piece of land on earth that individuals could claim to live a life free of government of one kind or another. Even islands uninhabited by man have been divided among the so-called states that count them to their sphere of influence.

Today's state is defined in international law as an original bearer of sovereignty. However, a closer look at the word "sovereignty" immediately raises the question of what this supposed sovereignty is based upon. No hierarchy can be higher than the hierarchy that created it. God created man, so man cannot be hierarchically above God. Analogously, no state or government can be superior to man, for man existed before the state and before every secular government. States and their governments are a human thought construct. Therefore, it is by definition impossible for a state or government to be hierarchically superior to the human being.

Remember what I told you: “A servant is not greater than his master. [John 15:20]

Since state governments cannot be above the people, they cannot govern them either. As we have already found out, the state in its origin is an institution imposed by a victorious group of people on a defeated group of people for the purpose of the first to rule over the latter. Since state governments cannot have a regulating influence on people, they have created a legal fiction in the form of the "person" (see also Chapter 1.6) in order to be able to rule them. Through the vehicle of the person, we are given the illusion that a government can rule over people, and here the saying "the cat bites its own tail" hits the mark. It is only under the presumption that man and the person are one and the same that a government in the form of positive law has power

over man. The truth is, however, that the human being is a living spirit being connected to the physical body via the soul, while the person is a fiction. Two things so different can never be one.

"If we follow the chain of persons who have established another person to "the source", we find nowhere a human who has legitimized the person with his right."[24]

In fact, the state operates in a juridical vacuum, for state power floats in imaginary space devoid of law and is ultimately based only on factual power.

"Inasmuch as every government is an artificial person, an abstraction, a creation of the MIND it can interact ONLY with other artificial persons. The imaginary, having neither actuality nor substance, is foreclosed from creating and attaining parity with the tangible. The legal manifestation of this is that NO government, as well as any law agency, aspect, court, etc., can concern itself with anything other than Corporate, Artificial Persons and the Contracts between them."[25]

Alongside the fictitious construct of the state, a second, artificial level, the level of persons, was created in addition to the natural, "real" level of human beings. In this artificial, imaginary level, there are now state officials who perform certain functions for the state. Many of these state officials are vested with privileges based on state enacted laws or regulations. These privileges seem to allow these officials, based on positive (man-made) law, to perform actions that other people are not entitled to. However, the human being, to whom the Divine Order and hence the God-given rights apply, is not entitled to such "special rights", for according to natural law all human beings are endowed with the same rights.

An example of this kind of imaginary "special rights" is based on tax legislation, which seems to allow state institutions or subordinate companies to expropriate parts of the income of others and thus to steal part of their rightful property. In the natural, real world, such an act violates natural law, i.e., the Divine order. In the artificially created world of the state, however, the same act suggests legality. It is thus important to strictly distinguish the terms lawful and legal: Lawful is a human act when it is compatible with the rights that human beings have by nature. Legal is an act that a person is permitted to perform within the framework of man-made (positive) regulations. Therefore, a legal act, such as the so-called collection of taxes, is far from being lawful.

If you see in a province the oppression of the poor and the violation of justice and righteousness, do not be amazed at the matter, for the high official is watched by a higher, and there are yet higher ones over them. [Ecclesiastes 5:8]

Although the state is a legal fiction without a lawful basis, it operates on the national level as a supposed legal monopolist, suggesting that it may intervene in people's lives with a multitude of laws and regulations. There is no contract between a human being and a person that could confer rights on the person, nor is there an explicit contract between a state and a person, also referred to as such, entered into on the basis of free will and by sufficiently informed parties. Due to the different legal character, no contract can exist between man (real) and state (fictional).

Some argue that the application for an identity card or passport implies such a contract between the State and the individual. However, a contract must at least be clearly recognizable as such by all contracting parties. Moreover, in order for contracts to become legally valid even in the fictional world of persons, the principle of voluntariness by all contract parties must be respected. At this point, I would like to ask the reader to imagine life in our material 3D world without an

identity card, passport or any equivalent identification document, along with the consequences for everyday life. It turns out that the application for or use of these documents cannot reflect a person's free will, especially since the person is not given a real choice. The process of applying for such an identity document can thus not imply the formation of a contract based on voluntary behavior of both contract parties, with transparent rules and clearly defined consequences arising from entering into that contract, especially, since the rules of the contract appear to be unilaterally changeable during the term of the contract on the part of the state.

In the form of antitrust laws, the state suggests that it is working to prevent the formation of monopolies and thus advocating competition. In doing so, it seems to overlook the only worldly monopoly to which man is - through the vehicle of the person - effectively exposed, from the moment of the issuance of the birth certificate until the physical death and which has more influence on human life than any other worldly monopolist could ever have: the state.

„On the one hand, they say that the free market must be regulated in order to prevent monopolies. It is assumed that these monopolies would have such great power over the market that their customers would be forced to settle for products far more expensive than, and inferior to, those that would be offered under competitive market conditions. On the other hand, these intellectuals, journalists, and voters explicitly advocate that one group (government) monopolize the money supply, policing, courts, taxation, legislation, compulsory education, and a myriad of other things that we may consider to be vitally important.
It should therefore come as no surprise that governments are infamous for delivering poor quality. Imagine a restaurant where you had to pay regardless of whether they brought food to your table." [Keith Knight][26]

In summary, it can be said that the state - while it itself pretends to be the basis of all law - lacks any lawful foundation and therefore law can never emanate from the state. *We* are not the state, as is claimed by some. Nor does the state represent the people collectively, because that is exactly what it cannot do, by definition, as the state was not created by the people in the collective. Ultimately, the state is a fiction created by a few individuals whose power is a de facto power based on a combination of thought manipulation as well as the threat and use of physical violence.

"Christianity, with its doctrine of humility, of forgiveness, of love, is incompatible with the state, with its haughtiness, its violence, its punishment, its wars." [Leo Tolstoy]

The state acts as a lawgiver, as a god, but it remains an idol and whoever believes in it, even worships it, engages in idolatry.[27] What God thinks of idolatry we know from the first of the Ten Commandments (s. Chapter 1.2.1).

They speak empty, boasting words. They make their appeal to the evil desires that come from sin's power. They tempt new believers who are just escaping from the company of sinful people. They promise to give freedom to these new believers. But they themselves are slaves to sinful living. That's because 'people are slaves to anything that controls them.' [2 Peter 2:18-19]

2.1.3 Laws Made by Man - Superfluous like a Goiter

The secular legal system does not know man, which is due to the fact that positive law (i.e. the man-made legal system) can only refer to persons, as we had already found out.

Roman church law (canon law) does not have a definition of the human being either. Three times the human being is referred to in canon law, twice of the three times in connection with baptism, but canon law mentions the "person" 108 times.[28] Through baptism man is incorporated into the institution of the Church and with his incorporation becomes a person (see Can 96).

The objects of the earthly legal system are therefore persons, i.e. legal fictions. Since there is no definition of the human being in this legal system, the human being cannot be a contracting party. This is no cause for concern, however, for man's rights come directly from the supreme authority, God, not from a government or man-made law.

There is only one Lawgiver and Judge. [James 4:12]

Unfortunately, this fact is often overlooked and legal positivists such as Auguste Comte (1798 - 1857) even claim that law is only the law set down in writing by a human legislator. However, this is a heresy, especially since for man the denial of the Divine order is like a fish denying the existence of water. The real rights of man existed long before there was a government and will exist as long as humans exist.

2.1.3.1 The Principle of Justice

For purposes of illustration, however, let us assume that there is such a thing as legitimate man-made law. What would such a law have to be like? According to the hermetic principle of correspondence (see Chapter 1.1.2), the law of man should reflect the Divine Order in which we are all embedded, for the highest hierarchy provides naturally the framework for the lower hierarchies. Since human rights come directly from God and the positive law is a creation of man, the latter, by definition, cannot add rights to and take rights from man. Man had all rights before the creation of man-made law.

The purpose of a man-made law, designed in harmony with the Divine Order, can therefore only be to defend the already existing rights of every human being, given from the highest authority, against unauthorized external interventions and to protect the rights from being restricted through external forces. Arising from the principle of equality (“all people have the same rights”), reason tells us that the positive law must also be just in order to be able to provide lasting peace among people. Before analyzing whether current positive legislation actually fulfills the task of protecting the rights as just described, let us first examine whether there is a principle of justice inherent in nature and what significance the principle of justice would have for man-made law. Since the positive law is supposed to be in harmony with the laws of nature as part of the Divine order, it would have to reflect this principle of justice.[29]

If justice is a principle inherent in nature, then this principle is just as immutable as all other principles of nature, such as human rights, but also unchangeable like the laws of mathematics or the principle of relative density (which some people somewhat misleading call “gravity”). If the principle of justice exists, it follows natural laws, like chemistry and mathematics follow laws, and we can learn those laws, just as we can learn the laws of chemistry and mathematics. To take away from a natural principle, to add to it, to delete here, to increase there, and to change elsewhere, can only be inherently wrong, that would be acting absurdly. So any kind of changing

legislation would be a farce, an absurdity, just as a continuous adjustment of mathematical laws would be absurd.

So if the said principle of justice exists, it would be a universal immutable principle, valid for all people at any time and in any place. So if there is this principle of justice that everyone can experience and learn, how can there be such an enormous number of laws and regulations - hard to understand for anyone - reflecting the principle? This begs the question of how these many laws and regulations can be subject to almost permanent changes when they are supposed to reflect an unchanging principle? If justice is a universal principle inherent in nature, how can legislation in one place differ from legislation in another if legislation is to be universally just?

The fact that positive law is subject to constant change and expansion, varies from region to region, and that tax legislation alone is capable of filling entire libraries, leaves only two possibilities: Either man-made law does not reflect justice or this principle of justice inherent in nature does not exist.

For purposes of illustration, let us now assume that this principle of justice does not exist: If justice was not a principle inherent in nature, justice would not exist. If there is no justice, there would be no injustice either, only different opinions and viewpoints. However, if there were only varying opinions and views, but no injustice, what would be the nature of a crime? A crime would then be a matter of opinion, based on the subjective assessment of different individuals. If there were no injustice, but only differences of opinion, is there a crime at all? In this case, there would only be a crime if a different opinion would be a crime. If there were no principle of justice inherent in nature, what would be man-made law? It would be a matter of opinion! If justice did not exist, the legions of lawyers and judges around the world would only appeal to opinions and views, but not to justice, which did not exist. Since differences of opinion cannot be an “objective” crime, any sentence imposed by a secular judge would have been merely a matter of opinion and thus unlawful. If there were no crime, just differences of opinion, what would justify punishment?

The above exemplifies the absurdity of positive law with its constant changes. Either the principle of justice exists in nature, then the human-made legal system would be obsolete and there would be no “legislator”, but at most there would be a “law writer”. The latter would be someone who puts the existing laws of nature in writing for all to understand. Just like mathematical rules, the law of justice would be learnable for everyone. It would be universal just like mathematics is and therefore could neither differ regionally nor be subject to adjustments.

God has breathed life into all Scripture. It is useful for teaching us what is true. It is useful for correcting our mistakes. It is useful for making our lives whole again. It is useful for training us to do what is right. [2 Timothy 3:16]

Or else there would be no justice and in that case all man-made laws would be absurd, for they only reflected different opinions and therefore, there would be no injustice and no crime. Unauthorized theft of someone else's purse or wanton destruction of someone else's belongings would then not be a crime and no wrong done to anyone else, for there would be no injustice that could possibly constitute a wrong or a crime.

Our sense of justice and our intuition, not to mention the findings on the Divine order in Chapter 1 of this book, should confirm that there is a principle of justice inherent in nature. Thus there can be no legislator, for a human law is obsolete due to the existence of the Divine Order. In the next chapters we will examine why we sometimes have difficulties recognizing this principle of justice inherent to nature though.

2.1.3.2 Protection of Human Rights

As described above, the function of a man-made law in harmony with the Divine Order can only be to protect the already existing rights of every human being, given by the highest authority, against unauthorized external interference. We will now examine whether or not the current positive legislation sufficiently fulfills this task. Let's take a look at the tax legislation as an example.

"Taxes are public charges levied by a public authority by virtue of its coercive power, in an amount determined unilaterally and without granting any consideration in return, on natural and legal persons within its territory." [Gabler Wirtschaftslexikon]

When it comes to appropriating the property of others, people learn quickly: In the past, levies were paid to respective rulers in the form of goods or services. The Church was inspired by this idea and has been demanding the so-called tithe since the 6th century. Farmers now had to hand over a tenth of their agricultural produce to the Church. Those who could not pay dues in the form of goods were called upon to do compulsory labor.

In the early days of the levying of taxes, it was mostly individual rulers who forced the local people under the threat and use of force to hand over to them a comparatively small proportion of the fruits of their labor. Nowadays, even economically powerful companies pay a host of so-called lobbyists with the intention of influencing legislation (including tax legislation) in favor of the respective industry. There is now a permanent struggle for the distribution of tax revenues among a multitude of private and so-called public institutions as well as companies at home and abroad.

In fact, a three-class society has emerged in most regions of the world: a ruling class bestows privileges on a supporter class to control a ruled class in almost every area of life. The ruled class not only provides the ruling class and the supporter class with funds for their own purposes, but also provides the financial means for maintaining a psychological manipulation of large sections of the population (see Chapter 3.5) and for the coercive power without which such a system would be unsustainable.

On the basis of tax legislation, governmental organizations (whether they are actually so-called public institutions, offices or rather private companies, is not taken into account for the purposes of these remarks), steal part of the income and thus assets of natural and legal persons (companies), usually at regular intervals. But the theft does not stop there as tax legislation covers a wide range of different types of taxes to include sales taxes, import duties, consumption taxes and local taxes to even cover a dog tax in some jurisdictions. In the event that the taxes are not paid in accordance with tax legislation, the legislator comes up with a catalog of penalties, which can be used to dig even deeper into the taxpayer's pockets. In order not to give the impression of voluntariness, the implementation of the legislation is flanked with the threat of deprivation of liberty, while the use of physical force to implement the respective measures cannot be ruled out.

Before looking more closely at the matter of taxation, we should remember that - based on natural law (see Chapter 1. 6) - everyone has the right to own property. According to natural law, the fruits of labor belong to the one who performed that labor. We should also keep in mind that the state as a person is a legal fiction, and mankind has never collectively lawfully legitimized persons (including the person of the state). Knowing this, let us take a closer look at the process of taxation and its legitimacy. For illustration purposes, the following questions should help us:

Do we have the right to deprive our neighbor of some of his income or assets? Does our neighbor perhaps have the right to confiscate our income or property, even if only part of it? Might some of us together - as a group of people - have the right to steal the property of others who live in the neighborhood? Now, if we were skilled in martial arts or armed, would we then have the right to claim a share of our neighbor‘s income under the threat of violence if we were to use the money we received not only to cover our own expenses and to pay ourselves a reasonable salary, but also to buy a homeless person a hot meal a day?

If neither our neighbors nor we have the right to seize someone else's income or assets, how can we or our neighbors possibly transfer that right to someone else, to a group of people or an institution, when we do not have that right ourselves? Ultimately, if no one has that right, how could it be legitimate for a group of people to claim the right to legitimately steal the income and wealth of others? No one can transfer a right to a group of people who does not have that right in the first place.[30]

Nemo potest facere per obliquum quod non potest facere per directum.
What cannot be done directly cannot be done indirectly.
[Bouvier‘s Law Dictionary Unabridged, 8th Edition, p. 2147]

Quod per me non possum, nec per alium.
What I cannot do in person, I cannot do by proxy.
[Maxims of Law from Bouvier's 1856 Law Dictionary, 4 Co. 24]

Nemo potest facere per alium quod per se non potest.
No one can do that by another which he cannot do by himself.
[Maxims of Law from Bouvier's 1856 Law Dictionary]

The concept of taxation can only be a conceptual fiction - a legal illusion - which is not based on law. No one could have given the state and its officials the right to tax others, since no one ever had that right. The state claims the vehicle of a fictitious person in order to suggest, through the illusion of supposedly lawful legislation, the right to regularly seize the income and assets of others.

“If I steal, it is theft. If the state steals, it is taxation. If I kill, it is murder. If the state kills, it is warfare. If I force someone to work for me involuntarily, it is slavery. If the state does it, it is conscription. If I confine someone against their will, it is kidnapping. If the state does it, it is incarceration. Nothing has changed but the label.“ [James Corbett][31]

We therefore can conclude the following: The man-made law came supposedly into force in order to protect the rights of every human, given by the highest authority, against unauthorized external interference. Not only has the law failed to fulfill this function, but the legislator, as the purported protector of rights (including property rights), has become a regular expropriator. Thus, the law has accomplished exactly the opposite of what its actual function could only have been. As mentioned above, tax legislation is accompanied by an extensive catalogue of possible penalties involving the threat of violence for failure to comply with tax obligations. In doing so, the state, which has set itself the task of defending justice with the help of legislation, violates a whole series of laws and principles resulting from the Divine Order, i.e. those laws that are not subject to constant change, including:

- the seventh commandment (You shall not steal)
- the ninth commandment (You shall not covet your neighbor's house)
- the law of free will
- the teachings of Christ Jesus (blessed are the merciful, the meek, and the peaceful)
- the principle of non-aggression
- the right to property (inherent in natural law)
- the principle of self-defense.

Therefore, we can draw the following conclusions:

1) Since there is a principle of justice inherent in nature, which is expressed in the Divine order, man-made legislation is redundant.

2) Man-made legislation does not protect human rights, but rather poses a regular threat to them.

On the basis of the above considerations, we can conclude that the current positive legislation does not meet the requirements of compatibility with the Divine Order, for it has not only departed from the principle of self-defence and protection, but rather constitutes an attack on the rights expressed in natural law. Positive law has been and is used to turn unlawful theft into a legal right. At the same time, it turns a legitimate defense against such interference into a crime punishable under positive legislation. In doing so, human law denies the very justice it was supposed to provide. The fact that this "legal robbery" is often dressed up in the beautiful cloak of solidarity does not change the fact that, with the help of the law, through the vehicle of the fictitious person people are coerced or forced to hand over a considerable portion of their income and wealth to a ruling class, which then disposes of these resources at will. Taxation thus remains a misappropriation of someone else's property and thus unlawful theft from the point of view of natural law.

"No election, no constitution, no political process can make robbery and extortion moral and righteous; even if politicians first do a bunch of complicated pseudo religious rituals, and then call the robbery law and taxation." [Larken Rose][32]

2.1.3.3 The Multidimensional Damage

But the extent of the damage caused by positive legislation has much broader implications: Where man-made legislation and the laws of the Creator contradict each other, this contradiction carries the risk of people losing their orientation for ethics and morality in the sense of God as the man-made law is associated with possible threats of punishment in case of non-compliance. We humans thus often face the choice of either doing what's right in accordance with the Divine Order, but accepting punishment in the material world for doing so, or acting in accordance with man-made law, thus remaining unpunished in our 3D world, but having to answer for the act before the only real judge on Judgement Day.

I spoke to their children there. I said, "Do not follow the rules your parents gave you. Do not obey their laws. Do not make yourselves 'unclean' by worshiping their gods. I am the LORD your God. So follow my rules. Be careful to obey my laws." [Ezekiel 20:18-19]

"If God's laws are contrary to man's law, man should obey the former."[33]

The fact that we are all born into a man-made legal system that exists at the time of birth makes it difficult to realize that this system is not an ethically correct or morally exemplary law. The entire taxation system, combined with the threat of violence and the use of violence, is unethical and in violation of the Divine order. To have a police certificate of good conduct without entries does not mean to have no entries for bad conduct in the Divine certificate of conduct.

And so the red carpet is rolled out for the next misconception related to man-made law: the apparent significance of human laws and the legislative processes associated with them, of human jurisprudence and politics. Instead of being able to place the energetic focus on the wisdom and teachings of Divine Laws and align one's own actions with them, man is increasingly challenged in everyday life to comprehend and implement the constant glut of new legislative changes and decrees. Human legislation not only subliminally rebels against the Divine Order, it has become a "mini-God", an idol.

Some argue that man tends to be selfish, often behaves unethically, is greedy and endowed with many vicious tendencies, so that the legislator must intervene with a multitude of corrective laws to put a stop to human vices. Such arguments are similar in content to Thomas Hobbes' view (see Chapter 1. 4. 2), who argued that because of man's weaknesses there is a need for a "Leviathan", an absolute sovereign who should rule over all laws and spheres of human life. Considering such an argument, one can only refer to the question of which species those who are supposed to be active in legislation should belong to, if man is too vicious to be able to manage his own life in a responsible manner.

2.1.3.4 Conclusion

With the positive law, the attempt is made to replace the Divine order and all its inherent laws, teachings and principles with a human-made legal order. This legal order ignores the human rights given by God and compensates for them with privileges given by the state, which can be restricted, extended, deleted at will and declared applicable again at the discretion of the legislator.

Once attempts are made to assign social, philanthropic, assimilation and similar functions to the law, the functional claims to the law can no longer be held back; the law is at the mercy of the legislator and a multitude of interest groups.

Man-made legislation is unlawful as it is forced upon people and thus does not respect the free will, obsolete and it does not fulfill its supposed function. It causes multidimensional damage and is unethical due to the threat of violence if not complied with.

The belief in authorities, in the state and its functionaries as well as its ritual legislative processes, is therefore a dangerous religion. Based on this belief in authority, the "believers" assume that there are other people who are endowed with more rights than they have themselves and whose demands must therefore be obeyed. The absurdity of this belief also becomes evident in the fact that, in the perception of these believers in authority, additional rights of various functionaries go hand in hand with the wearing of certain items of clothing, such as a uniform or a robe. As soon as these items of clothing are then removed again, the special rights dissolve and the person who had been granted certain privileges mutates back into a normal human being without those privileges. This believe, however, is a form of idol worship and thus incompatible with the Divine order.

"Perhaps most telling is that if you suggest to the average person that maybe God does not exist, he will likely respond with less emotion and hostility than if you bring up the idea of life without 'government'. This indicates which religion people are more deeply emotionally attached to, and which religion they actually believe in more firmly. In fact, they believe so deeply in 'government' that they do not even recognize it as being a belief at all." [Larken Rose][34]

To conclude this topic, I would like to recall once again the story of Adam and Eve in the Garden of Eden and the important lesson we have learned from it: Man is fully responsible for his actions at all times. Before God, excuses like "someone else told me to do it" or "someone else deceived me" do not count. Whoever assists an "authority" in performing an unlawful and ethically wrong act is responsible for that assistance and will be held accountable according to the principle of cause and effect. The wheels of the Divine Order turn relentlessly.

A slave asks himself: Is this action legal?
A free man asks himself: Is this action right?

2.1.4 Democracy - Old Wine in New Wineskins

Representative democracy describes a form of government in which the political decisions and control of the executive (i.e. the government) are not exercised directly by the people, but by a representative body (usually a parliament). The exercise of the democratic rights of the people in a representative democracy is therefore limited to participation in elections and participation in parties, associations and initiatives; only the people's representatives have direct decision-making power.

The (representative) democracy is highly praised by many. A closer look, however, raises the question of whether it really deserves the widespread image of justice, co-determination and equality. The representative character of democracy is often justified by the fact that many people in the population do not have sufficient opportunities to familiarize themselves with the respective fields of work and sub-sectors, so that many tasks have to be taken on by various representatives, some of which having been legitimized to carrying out representative work by means of elections.

However, if the voter lacks the expertise to make an informed decision for a variety of reasons, such a justification for transferring decision-making authority to representatives implies the question of what meaning elections can then have. After all, what enables voters, who lack sufficient expertise to make balanced decisions, to suddenly make a balanced choice among various political representatives? In other words, if people are incapable of judging and deciding for themselves, how can the outcome of an election be based on sufficient expertise from the same people? Wouldn't the "wrong" people then regularly be elected due to a lack of expertise on part of the voters?

"It is safe to wager that every public idea and every accepted convention is sheer foolishness, because it has suited the majority." [Nicolas-Sébastien de Chamfort]

Decisions taken on the basis of a majority say something about quantities, but not about the quality of the decision. It is not the number of people that decides whether an action is right or wrong, but - as we know based on Kant's categorical imperative - it is the action itself that must be judged.

"Don't confuse the truth with the opinion of the majority." [Jean Cocteau]

If, for example, the majority of the electorate is of the opinion that the country's government should provide another country with weapons of war, such a majority decision does not mean that the decision is ethically valuable, lawful, and in harmony with the Divine Order. However, it is precisely this lawfulness and ethical value that democratic majority voting suggests.

A simplified example will express the problem of democracy: If six out of ten people vote in favor of robbing the other four under threat of violence, this is a democratic decision. Is it therefore an ethically correct decision, especially since the majority voted in favor of the theft?

"What is called the establishment of democracy is only the taking over of existing state power by other holders." [Bertrand de Jouvenel]

Now some claim that, in the democratic form of government, there is no king, no queen, no emperor or nobility who, in a feudal system of government, determines the rules for the life of all the rest. Indeed, when assessing democracy, it is noticeable that there is no monarch endowed with privileges that no one else enjoys. But is democracy as we know it today really more ethical and moral compared to a feudal system of rule? Instead of a king or queen who is responsible for the laws and is also recognized by all as being responsible, in a representative democracy a larger number of changing people are entrusted with the legislation and are endowed with privileges or privileged legal statuses, such as the immunity of members of a parliament. While the ruled people in feudal-dominated ages still knew exactly who was responsible for ethically wrong decisions and the resulting suffering among the population as a consequence, today it is much more difficult to identify those responsible: First of all, we are presented with a changing group of so-called leaders, but to what extend these so-called leaders are only following orders from higher powers is unknown. Second, these „leaders" are the people on the stage, but the script for the play is normally not written by the actors that appear on stage. Ultimately, the voter elected the representatives, so that the voter himself bears responsibility for ethically questionable decisions executed by the representatives. The responsibility of individual kings or rulers has thus been allocated among several layers, but does this reduce the suffering of those who are affected by ethically wrong decisions?

"In the Old World Order the masses were ruled by empires that were controlled by bloodline families, and the mechanism for ruling the masses was through monarchies. As monarchies began to fall out of favor and people realized how foolish it was to be ruled according to who had sex with who, the bloodline Illuminati families developed another technique to rule the masses, such as Democracy and other ruling class ideologies."[35]

An allocation of responsibility among *many* also entails the risk that a state may as well consider itself legitimate to interfere in people"s rights far more than a feudal class would ever allow itself to do. The following example will illustrate this point: The calculation of the so-called Tax Freedom Day shows for some industrialized countries that people work for about half the year annually only for the state. It is hard to imagine that people in a feudal system of rule would be willing to regularly cede about half of their income to a king, queen or an emperor. Such a serious encroachment on people's property rights seems possible only if *many* people participate in the process of expropriation under the simultaneous suggestion that all people benefit in one form or another from the theft of property and, as voters, are ultimately responsible for such developments themselves. In fact, we note that the robberies of the state are generally a transfer of property from the working class to the rich. "[36]

However, representative democracy has other serious shortcomings: In the course of democratic elections, the voters are usually not asked about their attitude towards individual issues, which

would at least somewhat increase the informative value of an election, but instead voters are being asked to choose among various political parties that party which appears in their eyes most worthy of support. Voters therefore do not decide which concrete measures should be taken in view of a specific, precisely defined problem, but they decide which party they hope will behave after the elections with regard to an aggregate of a wide variety of issues in the same way as communicated before the elections.

De facto, the voter thus issues a blank power of attorney to the coming government for the years to come until the subsequent formation of a government: There is no contract between voters and elected representatives on the basis of which the service promised before the election must also be provided, nor is there any legal consequence for representatives if the government or government coalition to be formed deviates from the election promises. Although a coalition agreement is drawn up by the governing parties following the election, which is intended to serve as a guideline for the government's term of office, the content of this coalition agreement, however, was never up for election. Campaign promises before the election and a coalition agreement after the election do not necessarily correspond in terms of content, and sometimes they do not even have a large overlap in content.

I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naive people. [Romans 16:17-18]

To conclude the topic, I would like to point out an aspect that many voters are likely not aware of. By taking part in the election, voters signal their agreement to a system, which consists of being governed by representatives of a state or, in other words, being ruled by a ruling class endowed with special rights. As mentioned above, the voter issues a virtually blank power of attorney to the future government for the years of governmental activity, regardless of which political party the voter has voted for. Through this blank power of attorney, the voter is now karmically linked to the government's work, because without the voter's support in the election, no democratically elected government in the world could claim to represent the interests of the country's own people through its actions. Through the karmic connection, the voter now bears a share of the responsibility in all government action. For any threat of violence and in particular for the use of violence that does not serve self-defense, the voter now bears a karmic complicity. Considering the sometimes belligerent actions of governments as well as the often psychological manipulative attacks on populations and also taking account the unlawful infringements on human rights by legislative means, enormous karmic debts have piled up, which will not be easy to pay off.

“For us, it is painful to watch our brothers and sisters getting swept up in the election-cycle hype. We watch the sad spectacle not with a sense of scorn or derision, but with sadness for those who have not yet woken up to the reality of their mental enslavement. That sadness, however, is tempered by hope: hope that one day, those poor voters who are trudging off to that booth to pull that lever will realize that all they are really doing is voting for which slavemaster they will allow to put the chains around their neck.“ [James Corbett][37]

2.1.5 Voluntary Communities

"The greater danger for most of us lies not in setting our aim too high and falling short, but in setting our aim too low and achieving our mark." [Michelangelo]

Perhaps there is a better idea than legalizing organized robbery and pitting all people against each other, because in the end, every group of people tends to want to be among the beneficiaries of positive legislation. Among the four options that either

- few people rob many people,
- many people rob few,
- all people rob everyone else, or
- nobody robs anybody else,

only the last option is compatible with the Divine Order. We have seen how states - via positive legislation - are man-made imaginary thought constructs capable of virtually "turning upside down" the rights given by God.

Of course, this does not mean that it does not make sense for people to organize themselves collectively and in free exchange with each other. The development of communities reflects precisely this purposeful merging of interests. What is important here, however, is free will as a basis for community activities and interactions.

Now the reader may wonder how the option of no-one robbing someone else could be implemented in practice, especially in the face of the financial challenges of major projects such as the construction of roads, bridges, schools and hospitals, as well as spending on education, art and culture, if not everyone would be forced to contribute financially. The answer to this question is:

- No one *needs to* be forced to do so. For every reasonable investment, there are always private investors who can carry out large-scale projects and normally do so in a much more cost-efficient way than the state does.

- No one *should* and no one *can* be forced to do so. By what right could I force you to contribute financially to the construction of a road you would never travel on or to the construction of an opera house you might never visit?

In fact, the solution to peaceful coexistence lies in a voluntaristic system of private law that is compatible with the Divine order. This way of people interacting with each other sounds more complicated than it is, especially since we know its mechanisms from our everyday lives.

The most important and decisive difference between a voluntaristic society and the present system of rule is that the former is not a system of rule imposed by a ruling class. In a voluntaristic society, there is no ruling class that, through laws and other seemingly binding rules and regulations, arrogates to itself the right to regulate and rule over the lives of others. The word voluntarism derives from the Latin word "voluntas", which translates as "the will". As the terminology suggests, voluntarism is a philosophical school of thought that focuses on the free will of everyone involved.

The fact that in a voluntaristic society there is no ruling class that makes rules for the ruled class does not mean that there are not or cannot be rules or hierarchies in principle. Thus, even in voluntaristic societies there will be hierarchies, but there will be no artificial, involuntary

hierarchies; there will always be a need for the consent of those involved in the community. A simple example of consent to a hierarchy consists of signing an employment contract that defines hierarchies at an employer, such as the department in which the job is performed or to whom the employee must report. The kinds of hierarchies we will inevitably find in voluntaristic social structures, as in any society, are natural hierarchies based on qualities such as knowledge and leadership, technical skills, experience, emotional competence, and passion.[38] Life experience and wisdom will also tend to have a high significance in voluntaristic societies. We are all familiar with the emergence of natural hierarchies from our experience of dealing and interacting with equals, whether it may be within a school class, at work among colleagues, in sports clubs, or in a music orchestra.

For most people, the idea will make sense that people who live together in a community or who organize themselves in associations for certain activities or purposes, agree on certain rules of living or working together and also put these rules in writing. The significant difference from a system of forced rule is that participation in such society is based on voluntariness, not coercion or compulsion, and that these rules are made by those participating in the society, that is, those whom any society directly affects. There may be councils in some communities, which we also are familiar with today. Council members, however, would not be officials endowed with fictitious "super rights". In fact, there would not be any "official" at all. All people would continue to have the same rights regardless of council membership or specific functions, and everyone would be fully responsible and fully liable for their actions. No council or council member would have the power to interfere with, curtail, or (temporarily) suspend the God-given rights of other people. In other words, the fictitious world created by man only in his mind would cease to exist and there would be only the genuine real world created by the Creator God.

People would become more conscious of the Divine Order, since there would be no fictitious legal alternative system. The rebellion against the Divine Order expressed in man-made laws would come to an end. Accordingly, we had found out in the context of Chapter 2.1.3 that man-made laws are obsolete in view of the existence of a Divine Order. In fact, for many people to live together in a peaceful society, there is no need for a ruling class that enacts laws that everyone has to abide by, regardless of whether these man-made laws are ethically correct or reprehensible or only serve the interests of certain companies or industries. Indeed, the complex, man-made legal system that is barely comprehensible to anyone would become superfluous in a private law system without the state, which claims the legal and security monopoly for itself in the current state structure, because there would be a multitude of different companies offering any service for which the state currently - with the help of the laws - *suggests* to be responsible. Instead of a legal system that is completely unmanageable for the vast majority of people, there could be contracts obliging the contracting parties to fulfill the promised services, with each contract being entered into by all contracting parties on a voluntary basis. The significant difference here is that in the event of non-performance (e.g. in relation to the guarantee of protection of property rights, personal security and external security), the respective companies could be held liable and would have to compensate for any damage incurred under the contract. There would be no such thing as a monopoly on violence as the state currently claims to have. Analogous to the provision of all kinds of services, in a private law system without a state and without public law the various service providers in the field of security would be in free competition with each other, just like companies in any other industry are.[39]

The significant advantage of voluntaristic social orders over orders of forced rule lies in the nature of voluntariness. Without coercion and compulsion, people are free at any time to remove themselves from a society that does not meet their own ideas and demands. This flexibility of people implies increased competition among similar associations, institutions or even

communities. Competitive pressure tends to improve the offer or attractiveness of a product or service. Even at the level of communities or municipalities that would act completely autonomously in their regulatory framework (if such a framework existed), increased competition among the various communities can only lead to services that are better tailored to the needs of the local people concerned.

In a social order that is in harmony with the Divine order, there are no special rights and privileges, so the two- or three-class society would be abolished. All people have the same rights, even wearing a uniform or robe would not change that. Those responsible for a specific project are fully liable for their actions at all times, so in accordance with natural law, whoever causes damage or loss to somebody else will have to compensate for that damage. To be protected from one's own responsibility by offices, titles or legal fictions is not possible.

Military war catastrophes such as those in the last century, as well as in the last two decades, would not be possible in a voluntaristically oriented world, because such large-scale events could not be organized without coercion, without a well-organized, large-scale manipulation of broad sections of the population as well as without the belief in the powerful state.[40] In fact, one can go back much further in time and will find that wars have a tradition in human history that is just as long as there are different classes within humanity, a ruling class and a ruled class. We can even safely assume that without the existence of a ruling class, hardly any of the wars recorded in the history books would ever have happened. How we can be so sure? Without a ruled class, there is no one to actually fight the wars for the ruling class.

"I'm not scared of the Maos and the Stalins and the Hitlers. I'm scared of the thousands or millions of people that hallucinate them to be "authority," and so do their bidding, and pay for their empires, and carry out their orders. I don't care if there's one looney with a stupid moustache. He's not a threat if the people do not believe in authority." [Larken Rose][41]

As a matter of fact, mankind has been in a class war since the first world ruler, whom we know from the Bible under the name of "Nimrod" (more on this topic in Chapter 2.2.4), until today. This war runs like a red thread through the history of mankind up to the present day and will only come to an end when a large portion of mankind refuses to be ruled by others. The war of the ruling class against the dominated class has thus cast its shadows on humanity since the beginnings of mankind after the Flood, and these shadows have become increasingly dark again in recent years.

"War: a massacre of people who don't know each other for the profit of people who know each other but don't massacre each other." [Paul Valéry, 1871 - 1945]

The idea of voluntaristic societies is often called utopian, because it has a structural "Achilles' heel", consisting in the weakness of an adequate defense in case of an attack of a well-organized aggressor (e.g. a state).[42] To illustrate this problem, let us refer to the indigenous tribes of North and South America as well as to the Aborigines in Australia. If we are to believe the history books for a rare moment, a large number of free indigenous people lived in the respective areas. Whether or not these natives had lived together in voluntaristic societies is of secondary importance for this illustration. The fact is that a large number of tribes and peoples, who can be assumed to have had a great interest in maintaining their freedom, were not able to defend themselves sufficiently against the well-organized and - according to our knowledge - very brutal immigrants. The result was not only a significant decimation of the natives, but also their subordination to the system of domination that continues to this day.

If one considers the state of the world today, in which there no longer seem to be any free peoples and tribes (free in the sense of free of government), this point of criticism cannot be completely dismissed, although military conflicts in recent history – such as the wars in Vietnam and Afghanistan – also show that not every military with far superior equipment is capable of occupying and conquering another country. It is also questionable whether the aim of military interventions, such as in Vietnam and Afghanistan, is actually to achieve a military victory as quickly as possible. Looking at the broader context of such interventions it seems safe to say that this is not the case.

However, those who point to this weakness of voluntaristic societies think very strongly in old-fashioned structures, in classic attack and defense mechanisms in the material, physical plane. The real dangers for humans, however, are not so much to be found in "rulers of foreign countries" who might plan a military attack on "free people" in order to suppress them by force, especially when considering that there are hardly any people living in a free society without government left on earth. The real danger rather consists in hybrid wars whose characteristic is that they are far less visible to people. Attacks of a manipulative nature aimed at influencing people's thoughts, feelings and actions can be considered just as dangerous, if not much more harmful to humankind. Foreign military occupiers are not needed for this type of attack, and if you look closely, you will see that people are subjected to this type of manipulative attack on a daily basis. This type of hybrid warfare is - for a variety or reasons - impossible to wage in voluntaristic societies.

2.2 The Catholic Church - From Babylon to Rome

According to official figures, the Catholic Church has 1.3 billion members worldwide, about 400,000 priests and 221,000 parishes. It is present on all continents of the world, and millions of Catholics attend the weekly services organized by the Church.[43] The Catholic Church justifies its legitimacy as the earthly representative of God by passing on the teachings of Christ and by claiming that the Pope, as the head of the Roman Catholic Church, is the legitimate successor of the Apostle Peter and thus the representative of Christ on earth. In the following, we will examine whether the Church lives up to its own claim to legitimacy by looking at selected topics.

2.2.1 Origin of the Catholic Church

In the first centuries of the new era, Christians were ostracized and mercilessly persecuted time and again in the Roman Empire. The first systematic persecution of Christians was carried out by Emperor Nero, who blamed the Christians for the burning of Rome (64 AD). Under the emperors Decius, who reigned from 249 to 251 AD, and Emperor Diocletian, whose reign extended from 284 to 305 AD, Christians were cruelly persecuted, especially for being unable to provide the required evidence of sacrifices to pagan gods and to adequately comply with the imperial cult. The "official" systematic persecution of Christians came to an end in the course of the alleged conversion of Constantine the Great to Christianity. According to the legend of the Battle of Milvian Bridge, Constantine had a dream the night before the battle, in which he saw a cross and the inscription "In hoc signo vinces!" ("In this sign you will win!").[44] As a result, Constantine had a cross placed on the knightly shields the following day and interpreted the subsequent victory of his troops as a consequence of the use of the cross. In 313 AD Constantine legalized Christianity under the Milan Edict of Tolerance. However, this now allowed the state to exert increased influence on the Christian faith. A few years later, in 325 AD, Constantine organized the Council of Nicea with the aim of implementing uniform doctrines and thus standardizing Christianity.

During the reign of Emperor Constantine, The Roman Empire suffered from internal political tensions and it stands to reason that Constantine's turn of Christianity into a state-recognized religion was not so much out of Christian conviction as a purely power-political calculation. Shortly after his alleged conversion to Christianity, Constantine committed several murders, including the murders of his own wife and son Crispus, whom he had killed in 326 AD. He had his nephew whipped to death and his sister's husband hanged. These records do not suggest that Constantine was a committed Christian.

Constantine suspected that the brutal persecutions of Christians could not destroy the Christian faith. It can be assumed that he recognized Christianity by the state in order to allow the state to have a greater influence on the faith of Christians. At the same time, Constantine tried to overcome the tensions between pagans and Christians among the people by mixing features of paganism with those of Christianity.

"Not even the cross was a dividing factor, for it was used by Christians at that time; but even to the worshipers of Mithras in Constantine's army, the cross could not be an offense, since they had long fought under a flag bearing the Mithras cross of light."[45]

2.2.2 Inquisition and Witch Hunt

We skip a few centuries as this book is not about a reappraisal of Church history, but about the content of Church doctrine in comparison with the teachings of Christ.

The "dark" ages of the Catholic Church, associated with the brutal persecution of so-called heretics, the Crusades and the persecution of witches, should be familiar to most people. Corruption within the Church and many of the false doctrines of that institution became so obvious to many Christians in the Middle Ages that they began to protest against the Church. Those who turned their backs on the Church and sought truth in the teachings of Jesus Christ were labeled "heretics" and barbarically punished by the Catholic Church, which would not accept the loss of control. According to the papal bull “Ad exstirpanda” (issued in 1252 AD), heretics were to be exterminated using torture methods. The Church did not lack ingenuity in its actions against the so-called heretics in order to cause the greatest possible torment and pain. The use of torture benches was common, red-hot tongs and thumbscrews were used, as well as "Spanish boots" with which legs and feet were crushed. A popular torture device was the so-called "iron maiden", a hollow device in the shape of a woman, to which knives were attached in such a way that victims standing in the "iron maiden" were slit open on various parts of the body. Others were hung by their arms tied behind their backs, while their feet were fitted with heavy weights. Other victims of the Inquisition had molten lead poured into their ears and throats, and many of the tortured were chained to the floor or to a wall for a long time.[46]

Much could be said about the Crusades and the pyres used to burn so-called witches. However, it does not need many words to state that the approach of the Catholic Church against dissenters in the Middle Ages is diametrically opposed to the teachings of Christ and other pillars of the Divine Order, such as the Ten Commandments and the recognition of free will. The Church turned all these teachings basically into their opposite.

2.2.3 Seven Sacraments

In the following, our focus of consideration is on the substantive doctrines of the Catholic Church. The seven sacraments, elevated to dogmas, are among the foundations of the Christian faith community of the Church. These seven sacraments include baptism, Eucharist, confirmation, penance, matrimony, holy orders and anointing of the sick.

According to Catholic doctrine, the sacraments were instituted directly or indirectly by Jesus Christ, and today, in most cases, are administered by ordained priests or bishops.[47] We will now examine the origin of the seven sacraments in more detail.[48]

2.2.3.1 Baptism

"Baptism is the first and fundamental sacrament. Through baptism, man is admitted into the communion of the church. Baptism constitutes the special, indissoluble communion of the baptized person with Christ." [German Bishops Conference]

Although Jesus Christ was baptized by John the Baptist in the Jordan river before the beginning of His public ministry, we find no evidence in the Bible or in the apocryphal scriptures that Jesus Christ himself instituted baptism. In contrast, in John 4:2 we even find the explicit statement that Jesus did not baptize Himself. According to the traditions of that time, John the Baptist baptized people who had decided to live a different life than before, a life committed to the truth and oriented to the Divine order. Through Baptism, people confirmed their will to live according to God's word. Baptism was thus an outward symbol of an inner development process of the person to be baptized that was taking place or had already taken place. We have no knowledge that John the Baptist ever baptized infants, as is the order of the day in the Church today, especially since baptism in childhood would be diametrically opposed to the meaning of baptism at that time. Children at a very young age, by their very nature, cannot have developed their mind and spirit to the point of being able to make a conscious decision on their own. Therefore, adults came to John to be baptized by him, not on the basis of conventional reasons for a ritual act, but to give expression to the "cleansed spirit".

"Thus, baptism did not bring about anything new, but merely made known to the outside world what was present in the baptized person's inner disposition. Thus the baptism of John was, for those who accepted it, a public testimony that they wanted to turn away from their wicked ways."[49]

It is not ecclesiastical baptism as such that is to be criticized, but the fact that with baptism in infancy or childhood - as is customary today - decisions are made over the will of the child, thus counteracting the profound significance of baptism:

"If you transform spiritual baptism into a rite, instead of understanding it as a purification that man obtains through an act of sincere repentance towards the Creator, and be content with the symbolic content of that action – verily, I say to you, then your spirit will attain nothing."[50]

Since we have no knowledge of Jesus baptizing others, it is questionable how this sacrament can be considered a continuation of the teachings of Jesus Christ. However, the symbol of water with its purifying power dates back several millennia and stems from pagan customs, including the practice of expelling the devil by using the purifying effect of water. Thus, if the sacrament of baptism does not go back to Jesus Christ, but to pagan rituals that were practiced thousands of years before the birth of Jesus, for example in the course of exorcisms, ecclesiastical baptism implies that the child must be cleansed of dark energies through baptism or has incurred a debt before birth (here, dogmas of the Church such as original sin come to mind). A cleansing of sins, however, first of all requires the sinner to become aware of the sin and to turn away the will from evil; it is not by an external, purely symbolic act that man can be freed from sin. Due to the energetic complexity of the process of baptism, it can therefore be assumed that many parents are not aware of the energies that may be promoted with the ritual of Church baptism.

2.2.3.2 Confirmation

"With the celebration of confirmation, the confirmands affirm their faith and their membership in the community of the Church. In doing so, they receive "the gift of God, the Holy Spirit". Confirmation is performed by the bishop or a priest commissioned by him."
[German Bishops Conference]

Analogous to what was said about the sacrament of baptism, we can not find any indication either in the Bible or in apocryphal writings that the sacrament of confirmation goes back to Jesus Christ. It seems reasonable to assume that the Church uses the vehicle of confirmation to bind the confirmand more strongly to the Church through this ritual confirmation of faith (the term confirmation comes from the Latin "firmare" and translates as "to strengthen", "to consolidate").

"God's Spirit cannot be dispensed by human beings through outward actions at human discretion. God's spirit comes to those who inwardly earn it and bear eager desire for it, without bishop and episcopal anointing. The Spirit of God wafts where He wants and not where people want it to waver."[51]

2.2.3.3 Eucharist

"Eucharist refers to the ceremony celebrated by the Church in commemoration of the Last Supper of Jesus Christ, His death and resurrection. The celebration of the Eucharist is a central part of the worship service." [German Bishops Conference]

Jesus did not practice ritualistic celebrations, such as those held by the Church in many parishes on a weekly basis. There is no evidence in the Bible about such standardized rituals performed by Jesus. The sacrament of regular Eucharistic celebrations or Divine services thus does not originate from Jesus. In connection with the celebration of the Eucharist, the Church teaches the following dogma:

"Whoever denies that in the Sacrament of the Most Holy Eucharist is truly, really and essentially contained the Body and Blood at the same time with the Soul and with the Divinity of our Lord Jesus Christ, and consequently the whole Christ, [...] let him be accursed."[52]

According to Church doctrine, during the consecration the bread and wine remain only in appearance, while the substance of the bread, however, changes into the body of Christ and the wine changes into the blood of Christ. This dogma of the so-called transubstantiation during the celebration of the Eucharist undoubtedly refers to the words of Jesus at the Last Supper, shortly before His imminent crucifixion:

While they were eating, Jesus took bread. He gave thanks and broke it. He handed it to his disciples and said, 'Take this and eat it. This is my body.' Then he took a cup. He gave thanks and handed it to them. He said, 'All of you drink from it. This is my blood […]. [Matthew 26:26-28]

In many passages of the Bible we can find that Jesus, in the interest of better understanding, often used images and parables as a means of communication.

Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. [Matthew 13:34]

Thus, Jesus spoke of Himself as the bread of life and that everyone who ate of this bread would live forever (see John 6:48,51). Elsewhere, Jesus referred to himself as the vine and to the believers as branches (see John 15:5); but this description does not make Him substantially to vine. When some men risked their lives going to fetch him water, Jesus called the water the blood of those men (see 2 Samuel 23:17). However, this did not substantially and truly turn the water into blood. Jesus had, as so often, spoken in images. To the Samaritan woman at Jacob's well, Jesus said:

But whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life. [John 4:14]

Analogous to these allegorical statements of Jesus, in the context of the Lord's Supper he did not transform the bread into his physical body, nor did he transform the wine into his blood. The words of Jesus during the Lord's Supper can only be meant in a figurative sense, to make it clear to his disciples that they may absorb all his work and all his spiritual impulses, just as they absorb bread and wine.

"The meaning is so simple and clear when man realizes that the Son of God Christ Jesus was the incarnate Word of God. Jesus was the Word of God made flesh! Therefore, whoever receives His word correctly, receives Him."[53]

"No one can transform himself into something else and at the same time remain what he is. Christ could not eat Himself. For since Christ himself also ate of the bread, which he presented to his disciples, according to teaching of the Church he would have consumed himself. I find no expression in your language to brand this teaching as an outflow of the highest human delusion. The consumption of the bread and wine was for them [the disciples] a sacred symbol of their spiritual union with their Savior."[54]

Elsewhere Jesus said:

For where two or three are gathered in my name, there am I among them. [Matthew 18:20]

With this statement, Jesus does not claim that His body is in their midst, but His Spirit, the Christ-being, will be among them as soon as two or three gather in His name. Many of Jesus' utterances relate essentially to spiritual spheres.

Moreover, in connection with the sacrament of the Eucharist, the Church claims that Christ commanded that His blood sacrifice on the Cross should be renewed daily. This sacrifice would be expressed in the celebration of the Church service by a sacrifice of his body and blood with the elements of bread and wine.[55] However, this doctrine contradicts Jesus' statement on the cross when he said:

It is finished. [John 19:30]

It should be noted that Jesus Christ did not say "it is finished for today" or, for example, "for now it is finished, but let's repeat it at the coming weekend and the weekend after". The statement "It is finished", on the other hand, indicates that this is a one-off event and that Jesus did not intend for the event to be repeated at regular intervals.

We thus see, on closer examination of the events, that the sacrament of the celebration of the Eucharist is not founded on the teachings of Christ. The celebration of the Eucharist appears

rather as a very questionable ritual, considering that from the point of view of the Church the Eucharist is a repetition of the sacrifice of Jesus. According to this view, those participating in the Eucharistic celebration repeat the greatest crime of humanity at least symbolically, if not in their minds even physically, since - according to Church doctrine - the transubstantiated bread is the true Body of Jesus.

I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the peace offerings of your fattened animals, I will not look upon them. Take away from me the noise of your songs; to the melody of your harps I will not listen. [Amos 5:21-24]

It is obvious that the Church service is an adoption of pagan customs, as the above Bible verse from the Old Testament shows. Priests who worshiped the pagan god "Baal" even regularly ate parts of their human sacrifices. Today's word "cannibal" has developed from this tradition: "Cahna-Bal" was the name of the priests of Baal ("carnis" comes from Latin and means "meat").[56]

Jesus himself explicitly told us how he envisions our praying:

And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. [Matthew 6:5-7]

2.2.3.4 Penance

"In the sacrament of penance, man affirms his turning away from sin and turning to God. Penance is a constant process in the life of the Christian. The sacrament of penance grants forgiveness of sins to the baptized Christian who repents of his guilt, confesses it before the priest and fulfills a penitential obligation." [German Bishops Conference]

The Gospel of Matthew tells us about this statement of Jesus Christ:

Repent, for the kingdom of heaven has come near. [Matthew 4:17]

With the word "Repent", Jesus advises the sinner to turn away spiritually from evil to good, to God.[57] According to Church doctrine, the sacrament of penance serves to forgive sins after they have first been confessed to a priest.

In fact, however, there are only two instances that can forgive sins: In the worldly sphere, the victim of an unjust act is able to forgive the offender. In the spiritual sphere, only God and His incarnate Son can forgive sins. Confirming this, the "Our Father" says:

And forgive us our sins, just as we also have forgiven those who sin against us. [Matthew 6:12]

Accordingly, it is up to us to forgive those that do wrong against us while God can forgive our sins. The claim that a priest or other servants of the Church can absolve the confessor of sins and thus forgive sins is a presumption of the Catholic Church that is not compatible with the Divine order. A priest is incapable of pronouncing a judicial judgment of which he cannot know whether it stands before God.

"He who does not repent will not be forgiven by God, no matter how often the priest absolves him. Your teaching of forgiveness of sins by priests is therefore one of the great human errors that have crept into Christianity over time."[58]

No guilt can be erased by a ritual recitation of a prayer performed with the help of a prayer chain on which 59 beads are strung, with which the praying person counts the number of ritually spoken contents (the so-called rosary prayer). No passage in the Bible indicates that our sins can be paid off in this ritual way, as many priests suggest to the confessor following confession. It is therefore unclear how the authority of a priest to judge the deeds of another person, to pronounce punishment and to forgive sins is supposed to be legitimate. Jesus could not have given such authority to any priest, for he did not establish a priesthood. On the contrary, Jesus often sharply criticized those priests we are told about in the Bible. Neither Jesus nor the apostles know the confession before a priest and their absolution of sins.

The Apostle Paul's recommendation seems to be an effective way of dealing with one's own transgressions:

Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. [Ephesians 4:32]

2.2.3.5 Matrimony

"Marriage is a lifelong union of a woman and a man. The sacrament of marriage is given by the spouses themselves when they enter into this lifelong covenant before the priest or deacon and two witnesses." [German Bishops Conference]

The sacrament of marriage does not go back to Jesus Christ either. The Bible does not say anything about Jesus demanding that a bride and groom enter into the covenant of marriage before him or before other authorized persons in order for the marriage to be valid.

2.2.3.6 Holy Orders

"The sacrament of ordination is divided into three stages of bishops, priests and deacons. In all three stages, the sacrament is administered through the silent laying on of hands and through the prayer of consecration. The minister of the sacrament of holy orders is the bishop."
[German Bishops Conference]

Jesus did not ordain priests, bishops or deacons. He actually spoke out against such artificial hierarchies and emphasized the equality of all people on many occasions. As we have seen in Chapter 1.3.1, Jesus Christ made it possible for all people to establish a direct connection to the spiritual kingdom of God. In doing so, Jesus has advocated precisely the opposite of what is intended with the Sacrament of Holy Orders. Ecclesiastical ordination is intended to enable a certain, select group of people to establish a direct connection to God, and then to serve as a connecting element for others. However, Jesus Christ clearly stated:

I am the way, and the truth, and the life. No one comes to the Father except through me.
[John 14:6]

There is no mention in the Bible of a priesthood ordained by Jesus or of the establishment of a hierarchy made up of artificial offices. When Jesus addressed the high priests and scribes of the time, he often did so in the following manner:

You serpents, you brood of vipers, how are you to escape being sentenced to hell?
[Matthew 23:33]

Do these words sound like ordination of the priesthood?

2.2.3.7 Anointing of the Sick

"With the anointing of the sick, the priest lays his hands on the sick, anoints him with oil and symbolically proclaims to him the salvation proclaimed by Christ, above all the liberation from sin. The Anointing of the Sick is intended to give strength and relief as well as trust in Christ's help." [German Bishops Conference]

The anointing of the sick, often practised on the deathbed of the anointed, is also an invention of the Catholic Church which does not go back to the teachings of Christ. Although Jesus healed many people from diseases (see chap. 1.3.3), he was concerned with the healing itself, not with the ritual character of an anointing of the sick, often the elderly, in the sense of this sacrament.

Part of the enormous wealth of the Church is close connected to this sacrament, because the Church liked to combine the anointing of the sick with the prospect of an inheritance from the dying person or at least a donation from the dying person. With promises of a secure place in the kingdom of heaven via the Church's forgiveness of sins, priests and Church superiors went to great lengths to be considered in the dying person's will; one of the many strategies of the Church through which this organization has succeeded in becoming one of the largest land and real estate owners in the world.

"And what have you made of this anointing of the sick today? According to your teaching, the oil must be consecrated by a bishop. And you think that such an anointing brings about the forgiveness of the sick person's sins. You even administer this anointing to an unconscious person, thinking that even in this state it brings about the forgiveness of sins. Your sound mind should tell you that such an oil anointing cannot have any effect on the state of the soul of the unconscious person. Even with the first Christians, the anointing did not bring about the forgiveness of sins, but the forgiveness of sins that had taken place beforehand cleared away the obstacle to healing, so that the anointing could now have an effect on the sick person."[59]

2.2.4 The Mystery of Babylon

As the above remarks show, none of the seven sacraments derives from the teachings of Christ, even if the Catholic Church claims the opposite. So the question arises as to where the origin of the sacraments and other institutionalized dogmas lies if they cannot be traced back to Jesus Christ. This is the question we will pursue in this section, and in doing so, it behooves us to go back very far in time.

From the Bible, we know that Noah's ark landed on Mount Ararat after the Flood [Genesis 8:4], Noah moved east with his family, and they eventually settled in the area called "Shinar" [Genesis 11:2]. “Shinar” is the original name of the area between the Euphrates and Tigris where Nimrod, a great-grandson of Noah, founded his kingdom. This area was later called Babylon.

Since the world population was relatively small in Nimrod's time and Babylon was the center of civilization, Nimrod can be described as the first ruler who had de facto world supremacy. In many accounts, Nimrod is described as a greedy tyrant who presented himself as the supreme, infallible religious authority. Considered by his followers to be God's representative, he violently suppressed any form of resistance to his rule. The well-known Tower of Babel, which was motivated by the desire to build a structure that would reach to heaven so that they could "make a name for themselves" - as Genesis 11:4 tells us - can be traced back to Nimrod and his subordinates. Nimrod was aware of the root cause of the flood - which, according to the Old Testament, consisted of God's punishment for mankind's ethical and moral transgressions - and with the building of the Tower of Babel he pursued the strategy of declaring his independence from God. Instead of learning how to act right, he preferred the option of being prepared for another deluge. According to some historians, Nimrod was the secular founder of the extensively organized worldwide apostasy from God that has held this world in its grip to this day.[60]

As political and religious leader, Nimrod, together with his wife Semiramis, developed an exhaustive system of rule and conceived the Babylonian mystery religion. This mystery religion involved the practice of a variety of occult rituals using various pagan occult symbols. Participation in rituals associated with witchcraft and idolatry gained more and more popularity among the people of Babylon. Nimrod is later killed by Shem, the eldest son of Noah. However, Nimrod's political and religious system, which had fallen away from God, was continued by his wife Semiramis, who allowed herself to be worshiped as the "Queen of Heaven" in the mystery religions. Semiramis later gave birth to a son whom she named Tammuz and who she claimed was the reincarnation of Nimrod so that henceforth the crowd would worship not only her but also her son Tammuz, the supposed reincarnation of Nimrod.

The system of Nimrod and his wife Semiramis, which rebelled against the Divine order, with its heresies and occult practices, had become firmly entrenched in the minds of the people of Babylon. When the Tower of Babel was destroyed and the people began to disperse in various directions [see Genesis 11:7-8], they also carried the rebellious beliefs of the Babylonian mystery religions out into the world.

In the first book of the Bible, Genesis, the account of Babylon describes the origin of mankind after the Flood. The last book of the Bible, the Revelation of John, also deals with this city, but this time with its downfall and thus the downfall of Nimrod's system of rule.

The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her sexual immorality. And on her forehead was written a name of mystery: “Babylon the great, mother of prostitutes and of earth’s abominations”. [Revelation 17:4-5]

2.2.5 Origin of the Papacy

Since the seven sacraments practiced in the Catholic Church – as already mentioned – do not go back to the teaching of Jesus Christ, we will examine in the following where the substantive roots of the dogmas of the Church are to be found.

According to Catholic doctrine, the Pope, as the head of the Church, is the successor of the Apostle Peter.[61] The Church claims that with the statement "You are Peter, and on this rock I will build my church" [Matthew 16:18], Jesus Christ had assigned the apostle Peter a higher position than the other apostles. However, if we look more closely at the context of the conversation, we may come to a different conclusion.

He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. [Matthew 16:15-18]

When Jesus said "on this rock I will build my church", did he really mean Peter or is it not more likely that Jesus meant Peter's Divine knowledge that he is the Christ, Son of the Living God? Didn't Jesus rather want to build his church on this "stone of wisdom", on the fact that he is the Christ? The statement of Jesus seems to make more sense if Jesus wanted to build his church precisely on this realization that he is the Christ. Thus, it does not imply a succession rule as the Church interprets it with the office of the pope.

"Whoever accepts the truth of God and is ready to believe in it belongs to the Church of Christ. It is therefore a spiritual church. It does not know external affiliation in the form of membership of an earthly church organization. It does not know priests and bishops with the powers claimed by the Catholic Church. It does not know an infallible pope. Christ has no representative on earth."[62]

Elsewhere Jesus said of man-made hierarchies:

And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. [Mark 10:42-44]

Jesus Christ thus rejected these artificially created hierarchies with one or few powerful persons at the top of the power pyramid. Accordingly, Jesus says explicitly:

I am the way, and the truth, and the life. No one comes to the Father except through me. [John 14:6].

This does not sound like a mandate for others to take his position after he leaves the worldly plane. The following Bible passage also makes clear what Jesus thinks about people raising themselves to be the worldly representative or mouthpiece of God:

But you are not to be called rabbi, for you have one teacher, and you are all brothers. And call no man your father on earth, for you have one Father, who is in heaven. [Matthew 23:8-9]

The Catholic Church nevertheless claims to have received the clear mandate from Jesus Christ to be responsible for the line of succession up to the present day. We cannot find this legitimation

in the Bible. Jesus' statements even suggest that he wanted to avoid the fallacy of a human succession of Christ.

"The keys of the Kingdom of Heaven, which Christ promised to give to Peter because of his faith, are the truths of God."[63]

However, the events in Babylon around their religious leader Nimrod, whose style of rule was subsequently adopted by a number of "priest-kings," reveal analogies to the papacy up to the Middle Ages and beyond. The connection to Babylonian mystery religions is clearly visible even in many ecclesiastical symbols as well as in the outward representation of the pope, for example when wearing the miter. The "fish-mouth" shape of the miter as the pope's headgear is very reminiscent of images of Dagon, a fish god worshipped by the people of ancient Babylon.

"It was this religion of Dagon that permeated the high priestly ranks of paganism and formed the basis of the Christian church, which even today wears the priestly garments of Dagon."[64]

Inscriptions in the Vatican also show the title "Pontifex Maximus", an ancient Roman title adorned by Roman rulers such as Julius Caesar and Emperor Constantine. In 455 AD the title was passed on to the Pope.

Thus we can state that the Bible gives us no insight into the fact that Jesus Christ sought or authorized a secular representation on his part. However, there is much evidence to suggest that the role of the pope developed out of pagan forms of rule, in which the rulers rebelled in various ways against the Divine order.

2.2.6 Priestly Celibacy

There is no passage in the Bible that shows that Jesus spoke out against partnerships or marriage, even with regard to His disciples.

"Good rules by freedom – evil by coercion."[65]

However, we can infer from records of ancient Babylon that unmarried priests were among the higher classes in the priesthood of Queen Semiramis. Historians attribute the invention of celibacy to the wife of the ruler Nimrod after his death, when she further developed the mystery religions.[66]

The actual extent of the catastrophic consequences of priestly celibacy for human society is difficult to assess, especially since the Church does not seem to feel committed to the truth and blocks any investigation by third parties. But already the few findings we have foreshadow bad things: We are told of priestly excesses in ancient Rome, of the secret keeping of mistresses by priests, of infant skulls found on church property, and of priests known as the "husbands of all women". Allegations of child abuse by church officials continue to make headlines around the world today. Of course, all of these acts are incompatible with the Divine Order and are unchristian in the truest sense of the word.

"Not even God exerts coercion on any human being. And the church is supposed to be allowed to rob a person of the freedom of self-determination in the name of God, which God Himself never touches? Evil rules through coercion and enslavement, good through freedom. The obsession to have unlimited control over others has introduced the suppression of personal liberty under the cloak of higher perfection into the Catholic Church. The celibate priesthood and religious life with

the vows of poverty, chastity as celibacy and complete obedience to the spiritual superiors are the strongest external means of power of the Catholic religion to strengthen the church organization."[67]

2.2.7 Worship of Mary

In many churches and cathedrals, even in small chapels, we can find images of Mary, the mother of Jesus. At least we are under the assumption that the woman portrayed there can only be Mary.

But whoever tries to find a passage in the Bible indicating that Jesus encouraged his disciples or other people to worship or at least to venerate his Mother, will end up empty-handed. Let us look at the following passage from the Gospel of Matthew:

While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him. Someone told him, 'Your mother and brothers are standing outside, wanting to speak to you'. He replied to him, 'Who is my mother, and who are my brothers?' Pointing to his disciples, he said, 'Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother.' [Matthew 12:46-50]

Does this narrative sound like Jesus is asking us to worship his biological mother?

The ecclesiastical importance of Mary, who is also called "Mother of God" by the Church, can also be seen in the so-called "Hail Mary". Many ecclesiastical priests encourage sinners to pray the so-called "Hail Mary" after confession, so that their sins will be forgiven. When praying the Rosary, the "Hail Mary" is recited nine times as often as the "Our Father". True Christianity that is based on the Bible, however, teaches us that only God and his incarnate son can forgive our sins (see chap. 2.2.3.4), but not his biological mother Mary.

There is no worship or veneration of the Mother of Jesus in the Bible; the people of ancient Babylon nevertheless knew the worship of the mother Semiramis, often together with her son Tammuz (s. Chapter 2.2.4). Remarkably, in many Catholic churches there are monuments of a mother with a small child in her arms, as we know them from illustrations and images of ancient Babylon and Egypt. As already mentioned, many of the pagan beliefs from the Babylonian mystery religions spread to other regions with the outpouring of the Babylonian priests. In ancient Egypt, we find a great number of Babylonian pagan faith elements in a passed on form, but under a different name. Accordingly, the Egyptian people did not worship Nimrod, Semiramis, and the child Tammuz, but Osiris, Isis, and the child Horus.

2.2.8 Jesus on the Cross - A Christian Symbol?

The cross with equal-length sides is an ancient Babylonian symbol of the sun, and also the so-called "Tau cross" and the "Angh cross" have pagan roots from pre-Christian times. There is thus a wide variety of images showing the Egyptian god Amon holding an Angh cross in his hand.

This section, however, is not intended to deal with the use of the cross in Christianity per se, but with the fact that many crosses in churches show the crucified Jesus, often placed above the altar. The pope's so-called cross staff (also known as "ferula") shows Jesus in a particularly bent, hanging, obviously severely suffering body position. Some popes wear the ferula like a kind of coat of arms at public appearances, but you can also see the ferula used during mass celebrations.

It seems odd that an institution that professes to model itself on the teachings of Christ would seem to attach great importance to the visual appearance of Jesus Christ in a suffering pose, rather than pictorially emphasizing the important message of the resurrection.

The use of the papal cross, but also the almost omnipresent depiction of Jesus on the cross in churches and other ecclesiastical institutions, give rise to associations with warlike tribes who triumphantly carry the impaled heads of dead enemies as trophies in the context of ritual festivals. Does it take much imagination to be reminded by such depictions of Jesus on the cross of hunting trophies that some hunters hang on the wall in the form of deer antlers or similar images in the parlor to show off their victory over an innocent being?

And you shall not bring an abominable thing into your house and become devoted to destruction like it. You shall utterly detest and abhor it, for it is devoted to destruction.
[Deuteronomy 7:26]

Are these associations too far-fetched? The reader may look around in his or her own apartment or house for pictures that depict a loved one - possibly someone who has already died. Is this loved one often depicted there in a happy, maybe laughing state, or do the pictures primarily show the suffering loved one, perhaps shortly before death? Has the reader had a sculpture made of a loved one showing him pr her in agony and does he regularly carry this sculpture in front of him? Are such depictions of tortured bodies an expression of love?

2.2.9 Church Holidays

We are familiar with numerous church festivals and holidays, especially Christmas and Easter. **Christmas** is the contemplative festival on which, according to information in church calendars, we celebrate the birth of Jesus. However, the Bible tells us the following about the timing of the birth of Jesus Christ:

And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. And the angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord." [Luke 2:8-11]

So, if we believe the information of the Church, the shepherds in Palestine spent the wintry night from December 24 to 25 in the field. However, as we learn from historians, shepherds in that area usually stayed overnight in the field only until the end of September each year. By October at the latest it was too cold to spend the night in the field.[68] That makes it quite unlikely that Jesus of Nazareth was born on December 25th.

Based on the sun worship practiced in Babylon and the worship of the gods with sun symbols - to which also the representation of Jesus and other "saints" of the Catholic Church with the so-called halo (a sun disk) is to be traced back[69] - the festival of the winter solstice was celebrated by many pagans in ancient times. During the winter solstice, pagans celebrated the birth of the sun, which can be explained by the fact that the sun had then passed its lowest point of the year. On December 21st, the sun reaches its lowest midday height. In the southern hemisphere, the summer solstice occurs at the same time and summer begins instead of winter. The winter solstice marks the turning point at which "the days get longer again". This turning point was celebrated in many pagan cultures as a symbol of life and resurrection.

The Romans celebrated the precursor of Christmas under the name of "Saturnalia", as part of which they worshiped the god Saturn (the "black sun"). Some of today's Christmas customs were adopted from the Roman festival Saturnalia.[70]

It is indisputable that the sun has an essential meaning for the life on earth, in fact, without the sun there would be no earthly life. The particular worship of the sun - however understandable it may be because of its importance - can nevertheless be wrong, especially when a Christian mantle is put over a pagan festival of sun worship, as is the case with the Christmas festival. There are clear indications in the Bible that God does not approve of mixing His worship with pagan festivals. According to Numbers 33:52, God calls upon His people to destroy the pagan images of the gods. He did *not* ask them to use the pagan pillars and images for another purpose, such as to worship Him. The prophet Samuel also recommends in clear words to turn away from the worship of other entities and to worship only God, the Lord:

If you are returning to the Lord with all your heart, then put away the foreign gods and the Ashtaroth from among you and direct your heart to the Lord and serve him only! [1 Samuel 7:3]

Eastern is the name of a pagan spring festival, named after the fertility goddess Ishtar, who was also known as Eostre, Ostera and Astarte in different pagan cultures. The worship of Easter eggs goes back to the belief in ancient Babylonia that the goddess Astarte was hatched in an egg that had fallen into the river Euphrates. According to Encyclopedia Britannica, the hare is a pagan symbol of fertility.[71] Both the Easter bunny and Easter eggs represent symbols of sexual potency and fertility that do not originate in Christianity.

2.2.10 Worship of Saints

In many Catholic churches there are images and statues of so-called saints, in front of which people kneel down again and again. An exact number of those who were canonized and beatified by the Church can only be approximated today and is estimated at around 6,600 saints and beatified as well as 7,400 martyrs. Whether in impressive cathedrals, small chapels in front of places of worship on the side of the road or on dashboards in cars: images of saints can be seen in many places.

However, there is no indication in the Bible that a Christian should worship or venerate dead people, even if they are people who have stood out in a special way. There is also no indication in the Bible that people should ask for the blessings of other people, whether living or dead. On the contrary, we already find statements in the Old Testament that forbid precisely this type of worship, especially in the form of the first of the Ten Commandments (" You shall not have other Gods before me"). As mentioned above, according to Numbers 33:52, when His people arrive in Canaan, God requires them to "[…] destroy all their figured stones and destroy all their metal images and demolish all their high places". According to Isaiah 8:19, we should ask advice from God, not from deceased people.

"Since no man, not even a pope, can discern and infallibly judge the character of a man, no further proof is needed that canonization by men can never lay claim to truth. God alone sanctifies, no one else. It is a tremendous human arrogance to say with infallibility that this or that person is with God."[72]

It is therefore more likely to assume that the worship of saints in the Catholic Church does not stem from the teachings of Jesus, but from the widespread pagan idolatry and polytheism. The

canonization ultimately implies a deification of people that is contrary to the spirit of original Christianity and thus incompatible with the Divine Order.

2.2.11 Worship of Relics

The term "relic" means "remains" and in Christianity refers to the physical remains of saints as well as things that these "saints" touched or that were in their use. The worship of relics thus ties directly to the tradition of worship of saints. The Council of Trent mandated worship of the body (parts) of martyrs and condemned those who did not believe in relics. The Catholic Church took the worship cult so far in the Middle Ages that they buried bones or other relics under churches in order to consecrate the ecclesiastical ground and the building on it. In the castle church of Wittenberg, which we know in connection with Luther's 95 Theses, several thousand holy relics are to be worshiped.[73]

Analogously to the worship of saints, no Bible passage can be found that recommends Christians to venerate skulls, bones or clothing worn or at least briefly touched by a so-called saint or martyr. However, we do find the following statement of Jesus in the Bible:

God is spirit, and those who worship him must worship in spirit and truth. [John 4:24]

The veneration of relics therefore does not go back to the teachings of Christ. It will, however, hardly come as a surprise to any reader that such worship was practiced in the ancient mystery religions. In the mystery cults, it was customary to declare sites where the bones of the gods of the time were buried as sacred. Egypt is literally "littered" with holy tombs.

"God has no interest in making known to you who is holy by miraculous signs. For he wants no worship of saints, no veneration of relics of saints, no pilgrimages to the tomb of a saint or to other shrines. For all this is fine idolatry."[74]

2.2.12 Conclusion

In what I have said in this chapter, I do not intend to disparage sincere people who serve in some form of position for the Catholic Church, nor to discredit the many people who regularly attend and find comfort in attending the Church's services or similar ceremonies.

These people honour me with their lips, but their hearts are far from me. They worship me in vain; their teachings are merely human rules. [Matthew 15:8-9]

Although Jesus Christ taught us to store up treasures in heaven instead of on earth (see also Chapter 1.2.9), the Roman Catholic Church is one of the richest institutions in the world. Not only is the Church one of the largest land and real estate owners in some countries; it also has gold reserves of significant proportions and holds stakes of shares and other equity interests in a variety of companies. It would have been beyond the scope of this book to go into detail about the (mostly) unfair practices with which the church has acquired its enormous wealth, including forgery of documents, confiscation of assets (for example, in the course of the Inquisition) and the introduction of the so-called "tithe" (see Chapter 2.1.3.2).

And he entered the temple and began to drive out those who sold, saying to them, "It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers. [Luke 19:45-46]

Whenever great crimes have been committed against humanity within the past centuries, be it in the form of wars, the expulsion of Indian tribes, the genocide of the Inca, the Maya and the Aztecs, or in the course of slavery, the Church has always played a very inglorious part.[75]

"After intensive study of the history of Christianity, I know of no organization in the world in antiquity, the Middle Ages, and modern times, including and especially the 20th century, that has at the same time been so long, so continuously, and so hideously burdened with crimes as the Christian Church, especially the Roman Catholic Church." [Karlheinz Deschner]

If the above passages have shown anything, it is this: The Catholic Church in no way represents the teachings of Jesus Christ. If one wanted to imagine an entity that is diametrically different from the teachings of Christ, that turns His teachings "upside down," so to speak, that is, a thoroughly anti-Christian entity, then one would have to imagine an entity like the Catholic Church in all its manifestations.

The teachings of Jesus Christ were radically opposed to the Roman worldview and the Roman social order. Therefore, there was bound to be a conflict between the artificial order of human systems of rule and true Christianity, the Divine order. While Jesus Christ emphasized the equality of all people resulting from man being made in the image of God (see Chapter 1.6), secular systems of rule ensure a class society (see Chapter 2.1.3) and a continuation of slavery (I will come back to this point in Chapter 4.1 in more detail). Jesus Christ preached the commandment of loving one's neighbor, but worldly systems of rule always manage to set people of different nations or religions against each other and play them off against each other. Jesus Christ showed the way to Divine Authority, while worldly ruling systems propagate state religions and the belief in human authorities (see Chapter 2.1).

Such a distortion of the teachings of Christ, as we find in dogmas of the Catholic Church, cannot be accidental. This naturally raises the question as to for what purpose certain forces misappropriated teachings so valuable for humanity and turned them into their opposite. In order to answer this question we do not need to let our thoughts wander far, for the answer arises from the very concept of religion. The term "religion" is derived from the Latin word "religare", which can be translated as "to bind back", "to tie up", "to bind tightly", in a figurative sense also "to collect".[76]

This is exactly what the religious leaders, not only those of the Catholic Church, but also the authorities of other religions, have apparently managed to do with regards to many human souls: to re-capture them and to bind them firmly in their faith and convictions to the prefabricated doctrines of human authorities, to pagan customs and traditions, as well as to the participation in pagan rituals wrapped in Christian cloaks. The Church legitimizes the use of pagan rituals and symbols by referring to "Church tradition". The above findings show nevertheless that the roots of the Catholic Church lie in the Babylonian system of idol worship and rebellion against the Divine Order.

Instead of confronting pagan heresies with true Christianity, the Church turns the teachings of Christ into their opposite and uses "Christianized" rituals of dubious origin combined with occult symbols, the original meaning of which is presumably hardly known to many nominal Christians. The use of occult symbols and pagan rituals is particularly to be condemned when their accepted meaning is directed against the Divine Order. In addition, by mixing Christianity with paganism, the Church blurs the lines between good and evil as well as right and wrong. In this way, spiritual energies of gullible people are siphoned off and misused.

“For a return from the realm of the spiritually dead to the Kingdom of God, no one needs any human institutions, no external church organizations, no priests, such as those found in today's religions, especially the Catholic one. Anyone who has strayed from God can at any time make inward contact with God, his Father, and receives from him forgiveness and strength for a life according to God’s will.“[77]

Ultimately, through their institutional practices the secular powers try to ensure that people who have set out in search of true spiritual knowledge are led to believe they have found Jesus Christ in institutions like the Catholic Church, where they can never find him though. So the Churches are doing exactly the opposite of what they claim to do: Instead of enabling a spiritual connection with the Creator God, they place themselves between the Creator God and man, thus pushing a wedge between man and his spiritual ascent that is difficult to overcome. In doing so, they play into the hands of God's adversaries.

Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the door of the kingdom of heaven in people’s faces. You yourselves do not enter, nor will you let those enter who are trying to. [Matthew 23:13-14]

Whoever as a "good Christian" now tries to turn around the rudder of the Church that has fallen away from God, tries in vain: Jesus Christ never wanted an institution like the Church to act as a mediator between God and man!

2.3 Subdue the Earth - A Sentence with Fatal Consequences

After we have looked at the rule of the states and governments over peoples' lives in Chapter 2.1, the explanations in Chapter 2.2 revealed the ecclesiastical-institutional claim to rule over the thoughts and convictions of the people. This chapter will now examine whether humanity collectively has a legitimate claim to dominion over the earth and over all life on earth.

If one took all statements in the Bible literally and trusted in every word in the Bible to be God's word, such a claim to dominion could result from the following passage:

26 Then God said, 'Let us make human beings so that they are like us. Let them rule over the fish in the seas and the birds in the sky. Let them rule over the livestock and all the wild animals. And let them rule over all the creatures that move along the ground.' 27 So God created human beings in his own likeness. He created them to be like himself. He created them as male and female. 28 God blessed them. He said to them, 'Have children so that there will be many of you. Fill the earth and subdue it. Rule over the fish in the seas and the birds in the sky. Rule over every living creature that moves along the ground.
[Genesis 1:26-28]

Based on this mandate from God, mankind seems to have received a blanket authority for dominion over the earth and all non-human life. This passage will be examined in more detail below.

2.3.1 Authenticity of the Supposed Mandate to Rule

The first thing that strikes you when reading the above Bible verses is that their content is not consistent. According to the announcement in verse 26, the people are to have dominion over the fish in the seas, the birds of the sky, the livestock, all the wild animals over all the earth and all the creatures that move along the ground. Then, after God had created humans as male and female (see verse 27), humans shall now - according to verse 28 - rule over the fish in the seas, the birds in the sky and over every living creature that moves along the ground. After the creation of man, the authority to rule over the livestock is suddenly missing. One could argue that the livestock is now counted into the creatures that move along the ground. However, one may not underestimate the meaning that lies in each word of the bible. Man has naturally a much more direct grasp of control over livestock on earth than over the fish in the seas and the birds in the sky. It should be pointed out here that under this authority by man the fishes are in the sea and not in aquariums or some other form of box or container. Analogously, even under human dominion - according to these bible verses - the birds are in the sky, not in cages on fattening farms or zoological facilities. The animals therefore remain in their natural environment in the course of the rule by humans.

While humans were promised dominion over livestock before man was created, this dominion is withdrawn after the creation of mankind. The inconsistency of the statements in the above biblical verses does not suggest that God was the author who, in the course of creation, brought into being the eternal, unchangeable, and inalienable laws, which are set forth in Chapter 1 of this book.

In the verses following the above Bible verses, it goes on to say:

29 Then God said, 'I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 30 And to all the land animals of the earth and all the birds in the sky and all the creatures that move along the ground – everything that has the breath of life in it – I give every green plant for food.' And it was so. [Genesis 1:29-30]

In order to prevent conflicts between humans and animals and not to sow discord, God explicitly explains in these two verses that he created different food sources for humans and animals. It should be emphasized that He did not provide animals as a source of food for man.

Analogous to the command addressed to men to fill the earth, verse 22 says in reference to the fish and the birds:

And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." [Genesis 1:22]

In these statements, animals are even on an equal footing with humans. To derive from the account of creation a universal claim of man's dominion over nature and all living beings, therefore, seems far too far-fetched. Rather, the two verses 29 and 30 suggest that God wished for a harmonious coexistence of humans and animals. This assumption is also confirmed by the fact that all land animals were created on that "day of creation" ("day" here in the sense of the period of creation), on which also man got his form. Animals receive - just like humans - the Divine blessing in the creation account. This reference does not let one conclude that the human being has an unrestricted power of disposal over the animals.[78]

Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. [Matthew 6:26]

With this statement Jesus Christ confirms the Divine care for all creatures, but man - if one takes the Bible literally - is supposed to have the right to subjugate the earth and all other living creatures? Instead of allowing fellow creatures to experience paternal and maternal care, should man, as the image of God, be allowed to enslave all other forms of life based on the mandate to rule?

The wording "Fill the earth and subdue it" is conspicuously out of harmony with the context of the creation account. For illustration purposes, let us look at this passage in a version in which any human authority to rule would be missing. The text would read as follows:

Then God said, 'Let us make human beings so that they are like us. So God created human beings in his own likeness. He created them to be like himself. He created them as male and female. God blessed them. He said to them, 'Have children so that there will be many of you. And fill the earth. Then God said, 'I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the land animals of the earth and all the birds in the sky and all the creatures that move along the ground – everything that has the breath of life in it – I give every green plant for food.' And it was so.

Compared to the Bible verses recognized by the Church, this version without the claim to dominion appears consistent “as one” and in complete harmony with the Divine Order.

Now, some readers may think that the above analysis follows the motto "what does not fit is made to fit". In fact, there are numerous contradictions and inconsistencies in the Bible - both in the Old and in the New Testament. I will deal with the backgrounds of contradictory Bible statements in a later place and may put off the reader at this point with the reference to Chapter 3.5.3, since an explanation of the reasons for inconsistencies in the Bible requires a detailed contentwise preparation. At this point I would like to draw the reader's attention to the following detail, which I will deal with in more detail in the context of Chapter 3.1: In the creation account, God sometimes speaks of himself in the plural form. Accordingly, He says: “Let us make human beings so that they are like us.” Is this the one Creator God speaking who now speaks of Himself in the plural? In fact, the biblical account of creation in Genesis refers to several spiritual beings, the Divine servants “Elohim”, who form man in their image.

Due to the discrepancies in content, it seems rather reasonable to assume that the authority of man to rule over the earth and over all non-human living beings was inserted in the course of a subsequent priestly editing of the original source text.

“Those who wish to see the sacrificial system among men set in motion as soon as possible must in time present a general permission for the use of animals for this special purpose“.[79]

De facto, the truth about the interdependencies on earth presents itself very telling and guiding: Mother Earth and the animals could exist without humans. However, man is in complete dependence on the condition of the earth and on much non-human life on earth.

“According to the new ecological reading of the same creation stories of the Bible, man is the last creature of God and thus the most dependent creature. For his life on earth, man depends on the existence of animals and plants, air and water, light and the times of day and night, the sun and the moon and the stars and cannot live without them. Man exists only because all these other creatures exist. They can all exist without humans, but humans cannot exist without them. So one cannot imagine man as a divine ruler or as a solitary gardener in relation to nature. Whatever his “special position” and special duties may be, man is first of all a creature in the great community of creation.“[80]

According to the above Bible verses, exactly that form of life, which is most dependent on all others, is supposed to gain complete control over all other life, regardless of major loss of non-human life?

“Before we humans cultivate and preserve the earth and assume any world dominion or responsibility for creation, the earth provides for us. She created living conditions for the human race and preserves them to this day. The earth is not entrusted to us, but we are entrusted to the earth. The Earth can live without us humans and has done so for millions of years, but we cannot live without the Earth.“[81]

Instead of deriving from the quality of the image of Divine beings the task of shaping the earthly world into an image of the Divine spirit world and feeling obliged to the earth in humility and gratitude, humanity - led by its human authorities - appears to take the claim to subdue the earth (supposedly to be legitimized from the above Bible verses) until today unfortunately not only literally but also very seriously.

2.3.2 Consequences of the Supposed Mandate to Rule

The consequences of this world dominance ideology can be seen everywhere: Man displaces many animals from their familiar environment, exterminates entire animal species, turns animate beings into means of production for the manufacture of cheap meat, ships live animals on cargo ships from one continent to another and trades live cattle on the stock exchange.

Agriculture cultivates monocultures on vast areas, sprays them with pesticides and herbicides, thereby gradually poisoning the soil and groundwater and thus the nutritional basis of all life. Natural vegetation must increasingly give way to artificial food production. Every year, man-made soil degradation reduces the area of "functioning" healthy soil by about 24 trillion tons of surface soil, which is roughly equivalent to the area of Switzerland. The harmful interventions of man are particularly evident in the successive destruction of the vegetation cover (mostly through deforestation, slash-and-burn or overgrazing), in mismanagement (through the cultivation of monocultures and an inadequate supply of organic fertilizers or green manure or slurry) as well as in the destruction of soil structure (by mechanical compaction, large "livestock" populations, and by soil erosion).[82]

Untreated waste water from factories and damage to the sewer system pollutes rivers, lakes and seas with partly toxic substances. Oceans are becoming acidic and floating islands of plastic waste (so-called garbage patches) are forming on their surface on a significant scale. In addition, heavy metals pollute the waters and oil tankers pollute the oceans through cleaning in the open sea and tanker accidents. Fish and other marine animals, marine plants and corals have to pay the price for mankind's crimes against nature. However, it is not only animals that suffer from man's claim to dominion over nature, but also man himself. According to official figures, 88 percent of all illnesses worldwide are caused by polluted drinking and industrial water.[83]

2.3.3 Correct Use of Natural Resources

The Divine handwriting in nature is visible to all who want to see, for example in the Fibonacci sequence, which occurs with astonishing frequency in nature: Looking at the geometry of plants, flowers or fruits, it is easy to see the presence of recurring structures and forms. Those who see with their heart and perceive nature consciously tend to respect what is given by God.

Mother Earth, which nourishes all physical life, cannot be dead matter herself. Dead matter would not be able to give so much life. If we want to understand the earth with all its elements, we should think of her as a living organism. We can recognize the breathing rhythm of the earth in the ebb and flow of the tide, triggered by even inhalation and exhalation. Even plants are sentient beings that respond in a sensitive way to their environment. They have a cellular consciousness that enables them to exchange information with other living beings:

“When a plant feels a lack of water, electrical signals cause it to limit its water balance and, for example, to close the stomata in the leaves so that as little water as possible evaporates. If the lack of water persists, the plant forms fewer leaves and more roots over time. Even a plant learns. She learns through trial and error to feel when sufficient improvement has been achieved to minimize stress and injury.

[...] If you water young trees only once a year, they remember when to expect water the next time. They synchronize their growth and metabolism exclusively according to this periodicity. Some plants will flee completely if there is too little light.
[...] The Running Palm (Socratea exorrhiza) migrates out of the shade of larger trees by deliberately developing stilt roots and letting others rot. She is always looking for the best location. Growth and leaf angles are arranged in such a way that the young plant gets as much light as possible. Such reactions – as modern cell biology has shown – are not predetermined. They require flexible and adaptive behavior, in other words: intelligent behavior.
[...] The leaf shedding in autumn is explained by the tree's efficient energy system. During the summer months, up to 500 liters of water are pumped daily from the roots into the leaves. Some of this energy is stored. To avoid frost damage, the tree drops its leaves. This is much more efficient than protecting the leaves from freezing in the cold season. "[84]

The prevailing material-oriented natural science has evidently not contributed to a reduction in the exploitation of nature. On the contrary, it can be assumed that a doctrine which postulates everything that exists as scientifically explainable and does not want to see anything divine in nature tends to imply a lower inhibition threshold to use, exploit and ultimately destroy nature at will.

A misguided approach of so-called scientists connected with the exploitation of natural resources and the successive destruction of the Earth is to look for other planets that we could plunder when Mother Earth is no longer able to provide the "necessary" raw materials or if the ecosystem should collapse under the burden of a misguided humanity to such an extent that human life on Earth hardly seems possible anymore. Instead of taking responsibility for our actions, stopping sins against nature and living in harmony with nature, scientists pretend to look around for alternative planets that can be “sacrificed” for mankind. Such guiding principles are incompatible with the Divine Order.

In order to stop sinning against the earth and all other life forms, what is needed is not a reorientation of humanity, but a complete turnaround. The idea that mankind is created to dominate the earth, to control nature, and that all other form of life is subordinate to human life must be discarded altogether as soon as mankind awakens from the trance of supercilious self-arrogance.

- The cultivation of food with the aid of pesticides and herbicides is not compatible with the Divine Order, since their use not only harms humans as consumers of food, but also negatively affects other life forms. Contrary to the cultivation of monocultures, in permaculture every plant, every design element has a manifold benefit. Some plants attract pests, while others use scents to drive away insects and prevent the appearance of fungal diseases. Natural landscapes are recreated, dead soils are revived, and special attention is paid to diversity. Permaculture thus does without artificial fertilizers and chemical plant protection products. A large proportion of the food produced by means of monocultures would not have to be produced at all if man were to abandon the idea that the sole purpose of most animals is to serve man's palate in the form of fried or grilled meat.

- The claim that the use of genetically modified organisms would imply a reduction in pesticides and herbicides has proved to be false. While more and more genetically modified food is being grown worldwide, the use of toxic chemicals in agriculture is increasing around the world.

- Wind turbines have not only turned out to be bird and insect shredders, but also generate low-frequency sound waves in a radius of up to twenty kilometers and can therefore harm humans and animals. Their use is therefore incompatible with the Divine Order.

- Any deliberate manipulation of the weather – whether used as a weapon or to support human thought constructs and ideologies – is a luciferian rebellion against the Divine Order.

- Natural resources - such as (ground) water - are available to all living beings, are thus common property and can neither be privatized nor commercialized.

The heavens belong to the LORD your God. Even the highest heavens belong to him. He owns the earth and everything in it. [5. Mose 10:14]

Neither land nor soil was created by man, so that human ownership of it is excluded. Nobody can dispose of something that he is not the rightful owner of. Land of the required size, e. g. for the construction of houses or for the operation of a production site or other businesses, must therefore be made available by the local community free of charge and without any time limit, provided that the land is used in harmony with nature. A financial acquisition of land is fundamentally incompatible with the Divine order, especially since the possibility of such a transaction implies that particularly rich people can acquire particularly large plots of land, islands, beaches or entire stretches of land.

In a region with a high Gini index, i.e. a distribution of material goods that tends to diverge widely with few materially very rich and many materially poor people, the possibility of financially acquiring land implies that few people can call a large part of the area their property and can use that large area of land for any purpose, with associated risks (limited food supply, soaring land prices, etc.) for the rest of the population.

The mistaken belief that humans or institutions founded by humans can call a spatial area their own without using this area for residential purposes or for ecologically compatible and sustainable production of food or other goods, has already contributed hundreds of years ago to the unlawful displacement and decimation of indigenous peoples in many regions of the world, the result of which we know from history books. Ultimately, the deception of rightful ownership of land by creating an artificial scarcity of land (e. g. by staking out areas) has led to today's national borders, within which representatives of the respective states claim the right to rule over everyone and everything. However, the biblical mandate to rule can by no means have been meant in this way.

Not only those who would like to give man a special status based on the creation account should devote their attention to the protection of this largest physical living being - the earth. The earth is an indivisible entirety of all life forms, which must be protected and preserved by man at any place and at any time. It is therefore imperative that all forms of exploitation and use of resources be carried out in such a way as to maintain intact and healthy soils, waters and naturally clean air.

Notice how the animals pluck the grass.
However big their mouths may be,
they never harm the plant itself, never uproot it.

He understands the art:
To take from life without harming it.
[Christian Morgenstern]

Kant's categorical imperative (see Chapter 1.4.3) would read something like this in relation to Earth: Act in such a way that the effects of your action are compatible with the continuation of all life on earth.

In fact, among all the life forms nourished by Mother Earth, man is the only life form that has not learned to live in harmony with nature and thus violates the Divine order every single day.

Traditional anthropocentric ethics, whose essential characteristic is to attribute intrinsic value only to human beings, leads to much suffering in all living beings, ultimately also in human beings, and has thus failed. We should realize that human and non-human life on earth has an intrinsic value and this life also includes the earth as a living organism. In this respect, rivers, lakes, seas, mountains, plants and all ecosystems have an intrinsic value that we have to respect in our actions. Ethics that are compatible with the Divine order can only be holistic ethics that take all life into account.

"Holistic ethics does justice to the scientific knowledge about the integration of man in nature as well as the spiritual scientific insight into his special position as a cognitive and moral being."[85]

In summary, the mistaken belief that mankind, as the "crown of creation," is decoupled and independent of all other life on earth has led to serious, very regrettable consequences. Humanity – led by a self-proclaimed elite – is collectively responsible for these effects and, in accordance with the law of causality, will bear the consequences of all its crimes against nature.

Hear, O earth; behold, I am bringing disaster upon this people, the fruit of their devices, because they have not paid attention to my words; and as for my law, they have rejected it. What use to me is frankincense that comes from Sheba, or sweet cane from a distant land? Your burnt offerings are not acceptable, nor your sacrifices pleasing to me.
[Jeremiah 6:19-20]

Those who are convinced of the authenticity of the authority to rule from the Bible verses described may rather see the resulting task of mankind in transforming the material world on earth into an image of the heavenly kingdom of God and thus preparing the "Millennial Kingdom of Peace".

Let us create together the new heaven and earth we long for.
A place of peace, beauty and love.
A place of healing, of harmonious coexistence of people, animals, plants and nature.
We can create this place now.
It's up to us, it's in our power.
Now is the time!
[Bertha von Suttner]

2.4 Science - Man as Ruler over Nature

Those who know how to enjoy only with their senses do not know the delicacies of life.
[Rudolf Steiner]

It is quite natural for us today to divide science into different sub-areas. For instance, we know the cultural sciences and humanities, engineering, economics, natural sciences, agricultural sciences, philosophy, law (jurisprudence), theology, social sciences and structural sciences. Each of these subfields can be further subdivided into various sub-sciences; for example, natural science can be divided into astronomy, physics, chemistry, biology, geology, as well as some environmental sciences. At universities, students often learn one of these sub-fields with a focus on a sub-field of these sub-fields. Similarly, we know many different areas of medicine. If we experience this or that physically unpleasant symptom, we are often referred to a specialist in a particular field of medicine.

Even if one accepts the objection that no one is able to learn everything, life is, however, a unity, interwoven by countless interlocking gears and energies, many of which we do not even begin to understand. The more the sciences specialize in small sub-areas, the more they run the risk of distancing themselves from the living whole.[86]

Throughout nature we see Divine handwriting (such as the Fibonacci spiral) and intentional interactions. If chance had such high competence to create and sustain life, it would no longer be chance. However, a view of nature has emerged that is largely focused on observing the outside world. Scientists seem to ignore the fact that the scientist's thoughts can influence the results of an experiment, especially since everything is interwoven with consciousness, as we have learned from the principle of mentalism (see Chapter 1.1.1).

"Even far more exciting are experiments where a concrete measurement is unnecessary and only the knowledge of the experimenter creates reality. […] One can conclude that every experimentally generated result is shaped by the question that preceded the experiment. An electron that is 'asked' if it is a particle is a particle. But if the electron is 'asked' whether it is a wave, then it is a wave. Physics Nobel Prize winner Werner Heisenberg commented: 'In the natural sciences, too, the object of research is no longer nature itself, but nature exposed to human questioning.'"[87]

Johann Wolfgang von Goethe felt his own being within the boundaries of nature and places man within nature as a part of it. In his essay "Nature" Goethe said:

"She [nature] has put me in, she will also lead me out. I entrust myself to her. She will not hate her work. I did not speak of her. No, what is true and what is false, everything she has spoken. Everything is her fault, everything is her merit."[88]

In many of his works the reader can feel Goethe's love for nature as well as his subordination to the complexities of nature. In contrast, today we see scientists trying to control nature more and more with the aid of technological instruments and the use of a variety of measures, the consequences of which are far from foreseeable, not only for mankind, but for all forms of life.

2.4.1 Cloning, Gene Mutation and CRISPR

Unfortunately, the endeavors of scientists to genetically manipulate God-given life can be seen everywhere. Scientists all over the world are now deliberately modifying not only plants but also animals, from fish to mosquitoes. It is questionable whether gene manipulation in the form of vaccines is already being used in humans today without this being communicated in a way that everyone can understand.

Cloning is a special kind of asexual reproduction to create any number of genetically absolutely identical cells. Animal cloning refers to the process of interfering with nature to produce another genetically identical specimen of an animal through asexual reproduction.

A **gene mutation** is a form of alteration that results from a change in the nucleotide sequence of genes. It occurs when a mononucleotide unit of DNA that encodes a particular polypeptide chain is chemically altered or lost, or when an extra mononucleotide is inserted.

With the **CRISPR/Cas** system, geneticists now have another toy in their toolbox. This comparatively new molecular biological method enables scientists to selectively cut and modify DNA, whereby individual DNA building blocks can be inserted, removed or switched off. The genome of all living beings can now be modified efficiently and inexpensively. The name CRISPR-Cas stands for "Clustered Regularly Interspaced Short Palindromic Repeats", CRISPR for short.

A deliberate influence on gene sequences constitutes a manipulation of the material body and thus an interference in the laws of nature. Based on the principle of mentalism (see Chapter 1.1.1) we know that physical matter is a reflection of the spiritual sphere. A deliberate manipulation of genes is therefore incompatible with the Divine Order.

According to the teachings of Immanuel Kant, every action itself should be ethically correct, especially since it is often difficult to estimate the consequences of an action due to the complexity of the potential long-term consequences. The action should be done according to a maxim, by which we can at the same time want it to become a general law. Should it now become a law that everyone can intervene in all genes? Genetic manipulation of any kind must therefore be categorically rejected.

2.4.2 Transhumanism

Transhumanism refers to a philosophical movement and school of thought that aims to extend the biological limits of human possibilities through the use of technological processes. The term "transhumanism" comes from the Latin word "trans" (meaning "beyond, above") and from the Latin word "humanus" (human). Transhumanists believe that the next stage of human evolution will be reached by the fusion of the human body with technology. Some of the technologies that we already know today, but carry outside the body, could be incorporated into the human body. Representatives of this line of thought have the idea that so-called “cyborgs” should take the place of the biologically limited human being.[89] The term "cyborg" is used to describe the “improved” human being, the improvement being based on the advanced use of nano- and biotechnologies. With the help of these technologies, scientists promise not only to eradicate disease, but also to overcome the natural limitations of man and even to overcome death as an undesirable state. Transhumanists view aging and death as blemishes to be eradicated.

Transhumanists either do not seem to be particularly interested in the horror scenarios for humanity that are emerging on the horizon or they are particularly interested in the ideology of transhumanism because of the horror scenarios for mankind. Through the use of such technologies, humans can be controlled and managed even more easily: "*Humans are now hackable animals".*[90] The programmers of the technologies will be in the position to influence people's thoughts and ultimately to control them like machines. Any human spirituality and Divine consciousness would come to a standstill at the push of a button. That would not only be the end of the free will given by the creator God, but the end of mankind as we know it, as man would become a biological computer.

The idea that people might feel compelled to change their bodies in order to ensure their own competitiveness, for example in order to pursue their work in the transhumanist world, does not seem far-fetched. Wealthy people could afford better and more modern technologies than poor people, which would further widen the gap between rich and poor.

Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honour God with your bodies. [1 Corinthians 6:19-20]

The very idea of transhumanism disturbs the natural order of things and represents a rebellion of man against his own nature. It violates numerous laws of the Divine Order.

2.4.3 Dependency of Science

The current dependence of science and research on third-party funding, subsidies and corporate interests has already been criticized by many. It is obvious that this dependence in one way or another not only implies an improper influence on research results, but in particular influences what is researched at all. There are thousands of university institutes for political science, but not one university institute for a society without politics.

Science must be independent of external influence in order to be able to prevent manipulative elements. Any deliberate exertion of influence on research and science is incompatible with the Divine order.

2.5 Conventional Medicine - Suppression of Symptoms instead of Cause Remedy

The term conventional medicine describes the predominant, generally accepted classical medicine taught and applied at universities. It includes all diagnostic and therapeutic measures that are taken using generally recognized methods to ensure that a "patient" is free of symptoms or to alleviate the symptoms of a so-called illness. In doing so, conventional medicine focuses its attention on well-known pharmaceutical and technological achievements, including an increased focus on the effect of drugs and certain procedures, which are likely to lead to certain results and thus to a comprehensive treatment of diseases.[91]

This chapter is not intended to defame physicians or employees of large pharmaceutical corporations, nor is it intended to question the success of conventional medicine in some areas, for example in the field of surgical reconstructive medicine. A differentiated view of conventional medicine, however, does reveal some weaknesses and inconsistencies. These inconsistencies will be the subject of the following analysis. First, we want to look at the historical circumstances that have made it possible for conventional medicine to dominate the world today among the various medical and therapeutic approaches available.

2.5.1 The Flexner Report

In the 19th century, many private schools in the United States taught medical education courses of various types. At that time there were neither uniform standards for the training of American doctors, nor was there much cooperation between these private schools and universities and hospitals.[92] In 1908, the Carnegie Foundation, in consultation with the Council of Medical Education of the AMA (American Medical Association), decided to conduct a study on medical education in North America. The result of this study was the "Flexner Report", published in 1910 by the American educationalist Abraham Flexner. This report had a significant impact on the development of medical education over the past century and thus on the practice of conventional medicine, not only in the United States but worldwide.

The Flexner report recommended the adoption of universally accepted standards for medical education and the closure of those schools that did not meet those standards. Specifically, Flexner's report called for the closure of 117 of the then leading 148 medical training institutions. Medical training was to be incorporated into universities as part of the education reform, and close cooperation with hospitals was to be cultivated. At the same time, medical training institutions would have to be licensed by public authorities and more regulated.[93]

The report drew substantively on reform proposals previously called for by the AMA and implemented at individual leading universities.[94] The Flexner report attracted a great deal of attention in the press of the time and thus in the public eye, not least thanks to the support of prominent professors, state regulatory institutions and, of course, the client, the Carnegie Foundation.[95] This report has thus significantly contributed to accelerating the standardization of medical training, which had already been called for by some well-connected institutions. Through the Flexner report, these bodies have succeeded in legitimizing the proposed measures and in ensuring their general public acceptance.

The Rockefeller Foundation recognized the reforms proposed by Abraham Flexner as a suitable field for investment and hired the author of the report in 1918 as Secretary of the

General Education Board. Flexner managed to attract donations and make them available to a number of organizations he considered appropriate to support his proposed actions.[96]

The report thus had a significant influence on the largely unified classical medicine known today as conventional medicine, especially since many schools that focused on alternative forms of treatment, incl. naturopathy, were closed as a result of the report. Fact is that at the beginning of the 20th century there was a comparatively free competition among many different approaches to medicine. With the publication of the Flexner Report and the implementation of the measures called for in the report, almost all healing methods that did not meet the "new standards" were successively pushed back to a large extent. To this day, we see the predominance of conventional medicine over other medical approaches and therapies that have been suppressed by financial and political means for a long time. This predominance of conventional medicine is reflected not least in a number of globally operating pharmaceutical companies, which are among the largest and most profitable companies in the world.

2.5.2 Examinations and Diagnoses

Physicians generally enjoy a good reputation among the population, which often goes hand in hand with a respect for doctoral degrees. The practice of medicine is regulated by medical associations, which thus have a great influence on the activities of physicians. It is no secret that the vast majority of conventional doctors are doing relatively well financially, also due to the strict regulations in the field of medicine.

But it is not only many doctors who are doing comparatively well financially. The pharmaceutical industry is one of the top-selling and most profitable industries worldwide. It has a significant influence on the practice of medicine by physicians and their training, and naturally benefits from close cooperation with a large number of physicians.

For the many people who suffer from any symptoms of illness, conventional medicine appears to have supposed advantages over other medical approaches, not least of which are convenience and the availability of a wide range of medications. We all know the "normal" sequence of visits to the doctor: After an examination and a diagnosis based on the examination results, we usually leave the doctor’s office with a prescription for one or more medications. This allows us to relinquish responsibility for the healing process to a certain extent: the doctor and the prescribed medications “will fix the problem”. Even in cases where the doctor could not identify the cause of the "illness" in question, we often have several medications on the prescription that we assume have already helped many others with similar symptoms. The belief in the effectiveness of the medication gives us the impression that - apart from taking the medication - we do not need to change much. If this or that drug doesn't "work", then maybe another one will. Things can hardly get much more convenient for the patient. But do these characteristics really speak in favor of conventional medicine?

Before we look at therapeutic treatment concepts of conventional medicine, we will take a closer look at conventional medical examinations and diagnoses. To this end, we first use the examination of blood values as an example, especially since a large number of medical diagnoses are based on these values.[97]

The importance of blood values is based on the assumption that the values of substances in the blood correlate with the values of these substances in the tissues. Even if we ignore for a

moment possible errors and imponderables in the blood collection that can affect the blood values (such as too long or too strong congestion of veins, forced withdrawal of the syringe plunger, shaking of tubes during transport, inadequate cooling, taking blood samples at a different time of the day, etc.), this assumption is not necessarily true. Our body always tries to achieve an optimal balance by taking away particles where they are less needed and activating them where these particles are needed. Therefore, a constant balancing process takes place. The desire of the body to keep the internal milieu of the blood plasma constant, even if this implies a lower availability of certain substances elsewhere, is called blood homeostasis. Despite "normal" blood values, there may therefore be a deficiency of certain substances in the tissues due to homeostasis processes. Blood values can therefore at best serve as a guide, but can hardly justify reliable diagnoses.

Laboratory values have a special significance in conventional medicine: they can be decisive in determining whether a person is classified as healthy or "sick," regardless of any symptoms. Some diseases are identified during preventive medical check-ups. For example, diabetes and osteoporosis are "diseases" for which only a numerical value determines whether the so-called disease is present or not, regardless of any symptoms. Within the last few decades, many limit values have been changed in such a way that significantly more external interventions could be justified by the respective values after the limit values were changed than before the change of the limits. In 2002, for example, the American Diabetes Society coined the term “prediabetes”. Prediabetes is thereby certified to those who have an elevated blood glucose level, which is not high enough to be labeled "diabetes".[98]

Prostate screening tests measure the so-called PSA value (“PSA” stands for prostate-specific antigen), which is determined by means of a blood test. If the PSA level is elevated, some doctors recommend taking a tissue sample (this procedure is also called biopsy). Other doctors recommend performing a biopsy not only if the PSA level is high, but if the PSA level is increasing over time. In the course of a prostate biopsy, urologists usually take six to twelve tissue samples and have them tested for cancer cells. However, in a study conducted in 2004 with about ten thousand healthy volunteers, it was found that the level of PSA is only a very vague indicator of the presence of cancer cells, since the correlation of PSA level and cancer cell existence is rather low and prostate cancer could be detected even in participants with a comparatively low PSA level.[99]

Along with technical achievements in medicine and an expansion of the use of technical devices, apparatus-based examinations indicate physical damage even before the "patient" notices it. Imaging tests are helpful in finding abnormalities and thus finding causes of symptoms, but they also find many abnormalities in people who did not have symptoms before diagnosis. In about fifty percent of all people without back pain, intervertebral disc bulges can be detected using MRI and in about forty percent of all people without knee pain meniscus damage can be detected.

Which preventive check-ups someone considers to be useful is naturally up to each individual. However, it should not be overlooked that some screening tests may attack and destroy healthy tissue, such as the collection of tissue samples or mammograms carried out in women as screening tests for the early detection of breast cancer. In addition, there is a risk of overdiagnosis and associated overtreatment. Diagnoses can also trigger so-called "diagnostic shocks" with associated consequences for body and mind. "Bad news", such as the diagnosis of a disease, can lead to unfavorable biochemical processes in the human body, to increased secretion of stress hormones with a simultaneous reduction in the production of so-called "happy hormones" (such as serotonin), the telomeric shortening process can

accelerate and, with restless sleep, melatonin production at night tends to decrease. One's own conviction of a shortened life expectancy in the case of a "hard-to-digest" disease diagnosis can become a self-fulfilling prophecy.

In recent years, medical examinations have been carried out in some countries, to which large numbers of people have been repeatedly forced (so-called mass tests). Medical examinations that are not carried out on a voluntary basis and without full information of the person to be examined are not compatible with the right to a free decision of will. Medical examinations under duress and as a measure of coercion are unlawful intrusions on human rights and privacy and therefore incompatible with the Divine Order.

2.5.3 Treatments and Therapeutic Measures

"Diseases do not strike us out of the blue, but develop from daily sins against nature." [Hippokrates]

The current health care system as a whole has an obvious flaw: Doctors benefit financially from people who are in treatment. The longer the treatment lasts, the more often the doctor will tend to see the patient and at least benefit materially from every visit to the doctor. This is not to say that all physicians therefore aim to artificially prolong treatment periods or tend to overuse treatment measures, but at least there is no direct material incentive for the physician to hand responsibility for the healing process back to the patient and to ensure that the patient is symptom-free as quickly as possible.

The patient, on the other hand, naturally has an interest in being free of symptoms as soon as possible, preferably without major efforts and without changes to his or her own lifestyle. From a psychological point of view, it is therefore quite understandable that the patient is satisfied when the symptoms of the disease subside and, ideally, disappear as soon as possible. Conventional medicine seems to have taken this concern of the "sick" to heart: The focus on treating the symptoms instead of the causes is a frequently voiced criticism of conventional medicine.[100] In fact, even the terminologies of some drug divisions suggest that a fight against the symptoms is to be waged: Thus we know antiallergics, antirheumatics, antibiotics, antidepressants, and other classes of drugs. The prefix "anti" seems to be booming in the pharmaceutical industry.

Paracelsus had already discovered that mineral substances, chemical compounds and poisons can be used to suppress symptoms of disease and transform them into different symptoms of disease that occur at a later a stage. If we look at a few common examples from the practice of today's conventional medicine, we can clearly see Paracelsus's ideological footsteps:

1) **Headache and other types of pain:**
   In general, pain reflects a protective mechanism of the organism to prompt people to change their behaviour and thus prevent further damage to the organism. Anyone who has touched a hot stove will inevitably interpret the pain signal correctly and bring about the change in behavior immediately. For other causes of pain, it usually takes a little longer for the body to send out warning signals, such as sitting in a posture unfavourable to the back or pelvic area. Pain is never the cause, but always the symptom. Understandably, conventional medicine offers a range of pain-relieving drugs that can provide relief by switching off prostaglandin synthesis in the central nervous system. However, by taking such medication, the cause of the

pain has not been addressed. Stopping the pain all too often without knowing the exact cause, as is often done with headaches or migraine attacks, can have serious consequences. Only knowledge of the cause of the pain can help to permanently prevent the pain from emerging, especially in the case of chronic pain.

2) **Fever, nausea, vomiting and diarrhea:**
In the event of an elevated body temperature, the body shows us that it is working on a "problem". It is usually a healing process that the organism has started. Already in 500 BC, Parmenides knew: "Give me a fever and I will cure any disease". Nausea, vomiting and diarrhea are symptoms that occur in the course of a healing process. They indicate that there are harmful substances in the organism, which the body wants to get rid of in the form of vomiting or diarrhea. Conventional medicine usually offers solutions in the form of medicines to reduce fever and stop vomiting or diarrhea. However, these prevent the organism from excreting the harmful substances as desired, so that taking the medication can over time lead to more serious symptoms.

3) Cough:
When we have a cough, some doctors recommend cough-suppressing drugs, even if the cause of the cough is unclear. Coughing may also be a healing process that should be accompanied, but not suppressed (more on this subject in Chapter 2.5.5).

4) Cancer:
Conventional medicine differentiates between a large number of cancer diseases. We all know the most common treatment methods of conventional medicine once so-called "malignant tumors" have been identified: chemotherapy, radiation and / or surgery. Although conventional medicine seems to take the attribution to one of the many types of cancer very seriously when diagnosing cancer, it is noticeable that despite apparently extremely high investments, research into what causes the various kinds of cancer does not seem to have made very much progress. From close family circles I have had the experience that doctors are willing to precisely define the type of cancer and make detailed treatment recommendations, but they like to leave the question of the cause of the cancer unanswered, as if the cause of the disease were a minor issue.

Without precise knowledge of the cause of a problem, the solution can only be a form of trial and error. This applies to all kinds of problems in our lives, including symptoms of illness. In view of the damage that can be caused by the traditional forms of chemotherapy, radiation and the cutting out of a "cancerous ulcer", this approach of solving the problem without knowing the cause seems rather suboptimal. Although Dr. Otto Warburg was awarded the Nobel Prize for Medicine as early as 1931 for his discovery that cancer cells can only exist in an acidic environment, but cannot survive in a nutrient-rich, alkaline environment, this finding does not seem to interest conventional medicine very much. "*Detoxification is the most important measure in cancer because it restores tissue supply and allows cells to resume normal, aerobic (oxygen-available) metabolism. In this way, further transformation into diseased cells is stopped, as is pathological proliferation. The cells that have already mutated die or undergo reversion.*"[101] De facto, however, chemotherapy in particular implies further acidification of the organism.

Targeted treatment first of all requires precise knowledge of the cause of the symptoms of the disease, which leads us back to the “weak point” of the conventional system of medicine mentioned earlier: symptom-oriented treatment approaches are more profitable than cause-oriented approaches. This is partly due to the fact that a cause-oriented treatment is more likely to eliminate the symptoms in the long term. Treatment of symptoms, however, does not eliminate the cause, so that similar or even more serious symptoms can in many cases emerge over time.

“Conventional medicine takes care of your illness - that's what she lives on.
You have to take care of your health yourself - that's what you live on.“

In addition, the suppression of symptoms through the use of medication or other measures runs the risk of bringing the body's own healing process to a standstill. The organism is then no longer able to solve the problem that it would have been able to solve without external intervention by means of medication. As a result, further, possibly even more unpleasant symptoms may occur, which can then be "treated" again with the same or another medication. Intervention in the physical and natural processes with synthetic means without knowledge of the cause of the symptom can therefore lead to an expansion of the original problem.

The patient often sees himself cured when the original condition is restored, not taking into account that this condition led to the "disease" in the first place. A restoration of the state of health without bringing about a change in behavior on the part of the patient - as conventional medicine suggests through the administration of chemical, synthetic drugs - can therefore be short-sighted.

Another frequently voiced criticism of conventional medicine relates to the ingredients of the drugs. Whereas before the Flexner report (see Chapter 2.5.1) there were many educational institutions where naturopathy was taught (according to the motto “a herb has grown against every disease”), in the second half of the last century conventional medicine largely supplanted naturopathy. In recent years, with the simplified dissemination of information, many people have regained the knowledge that plants and plant extracts can accompany and accelerate the body's healing process and are increasingly rejecting the use of synthetic medicines. It is no longer a secret that many drugs can weaken the peristalsis of the intestine and damage the intestinal flora. By its very nature, a weakening of intestinal activity can lead to further undesirable complications. Double Nobel laureate Linus Pauling had the following to say on this subject:

“Anything that is not orthomolecular in the therapy and prevention of chronic diseases will fail.“[102]

Due to the artificial nature of synthetic medications, the body immediately recognizes the intake of such drugs with toximolecular substances as an external intervention, whereas the intake of orthomolecular substances does not represent an external intervention, since orthomolecular substances are transmitted to the body in the course of each food intake of natural foods, such as fruits and vegetables.

“Synthetic medicines for the human body are like artificial fertilizers for the earth: overly effective in the short term, hopeful at first; however, destroying the natural harmony, destroying the foundations of life and thus requiring more and more artificial interventions and more harmful means.“[103]

It will therefore come as no surprise to many that, despite high investments in drug research and testing, according to estimates by the British medical journal BMJ (2016; 353: i2139), medical errors and the related mistreatment represent the third most common cause of death after heart disease and cancer in the USA. Thus, approximately 250,000 people die each year in the U.S. as a result of medical errors.[104]

However, those who have understood the principle of cause and effect should not be surprised by these shocking numbers at all. An almost incalculable number of innocent, lovable creatures are "sacrificed" every day in animal experiments worldwide for the development of synthetic drugs. With the intake of synthetic drugs not only toximolecular components are supplied to the body, but also fears and sufferings of tortured animals are transferred to humans in an energetic way. Suffering that we inflict on others always comes back to us. Anyone who takes synthetic drugs that have been tested on animals has lost any legitimacy to complain about so-called "side effects" (whereby “side effects“ only a term of a mental construct is; in fact, there are only effects). Anyone who accepts without objection that innocent, pain-sensitive, animated creatures of God are sacrificed for the purpose of testing synthetic medicines has not understood many words of Jesus' Sermon on the Mount.

“With modern experimentation, nothing is found that really stands up to the time-honored remedies, which only amateurish ignorance can fight so harshly as often happens.“[105]
[Rudolf Steiner]

Instead of looking for the solution in God's creation, nature, a multitude of chemical compounds is tested to see if those compounds can imitate and replace nature's inherent powers, since only chemical compounds developed by man can be patented and patents secure corporate profits. I can only agree with Hippocrates when he said:

“Let food be thy medicine, and let medicine be thy food.“ [Hippokrates]

2.5.4 The World of Microbes

We had already noted that, with increasing specialization in partial areas, scientists tend to run the risk of distancing themselves from the living whole (see Chapter 2.4). This also seems to apply to some virologists and microbiologists, who believe that reactions observed in the test tube can be extrapolated to reactions in the human or animal body. Some “scientists” seem to ignore the fact that laboratory experiments cannot depict the complexity of the human organism for a variety of reasons. For the time we live on earth, the human body forms an inseparable and interwoven unit with the spiritual being that we are via our soul. To break this unity down into its component parts as if we were machine parts and to expect the individual components to function separately as they do in a very complex interaction within the unity is downright grotesque. In addition, we know that matter is permeated with consciousness and that we influence the "mechanism" of the body to a high degree with our feelings and thoughts. Ceteris paribus conditions can by definition never be fulfilled when parts of the human organism are separated.

The theory of the “disease-causing” bacteria and viruses, which is widespread today, goes back to the French scientist Louis Pasteur (1822-1895), who is said to have revoked his theory only on his deathbed when he said: “The microbe is nothing, the terrain is everything. ”

During his lifetime, however, Pasteur attempted to prove bacteria as the cause of disease and disseminated corresponding theories that are still heard among scientists today, even though his contemporary Antoine Béchamp had already found that microorganisms can change depending on the matter surrounding them. Dr. Rosenow in 1910 and Prof. Enderlein in 1916 came to similar conclusions. Prof. Gerald L. Geison later reviewed published diaries of Louis Pasteur and published the results in 1993. Geison's report brought to light that Pasteur had embellished published data and sometimes deliberately lied. Dr. Stefan Lanka won a sensational court case in 2016, exactly one hundred years after the important discoveries of Prof. Enderlein, in the course of which his claim was confirmed that to date there is no scientific publication in which the existence of the measles virus is proven completely and without theoretical gaps.[106]

Despite all the contradictions and counter-evidence, Pasteur had created a new enemy by claiming that bacteria and other microbes were responsible for a variety of diseases. The enemy, bacterial pathogens, had thus been identified and could now be attacked on all fronts by pharmaceutical companies and their suppliers. The positive side effect for the "patients": The patient's lifestyle, eating habits, wrong thinking and behavior were no longer responsible for disease symptoms, since from now on the evil microorganisms could bear the blame.

This laid the foundation for a rapidly growing industry, the development and sale of so-called antibiotics (the term "antibiotics" can be literally translated as "against life"). In the 1950 Health Brockhaus (a well-know German encyclopedia), antibiotics were described as novel remedies derived from fungi and bacteria that inhibit growth and kill bacterial pathogens. According to the description, antibiotics are the most advanced type of chemotherapy. The classification of antibiotics as chemotherapeutics is no longer to be found in the recent issues of the Brockhaus starting from the year 2000.

"If you think you can get rid of diseases simply by suppressing and killing the bacteria that appear during their work, you may experience quite terrible miracles."[107]

Today, there are several groups of antibiotics: those that attack only a specific bacterium, broadband antibiotics and reserve antibiotics.

"The fact is that there is not a single antibiotic that does not produce side effects. Almost always, the bacteria in the intestinal flora, which are vital for human survival, are severely damaged by poisoning. Lung and nerve damage may also occur."[108]

Treatment of symptoms without knowledge of the cause of the symptoms should therefore be treated with great caution.

"However, treating the cause and helping the patients to understand why they are suffering from symptoms quickly develops a sensitivity to the body and an understanding of universal biology."[109] And this leads us to the "New Medicine":

2.5.5 The New Medicine

The concept of "New Medicine" is known under different terminologies: The terms "New Germanic Medicine", "Universal Biology" or "New Medicine" all stand for the same concept that is based on five biological laws of nature. New Medicine is not about new findings based on conventional medicine, but about a completely different medical-biological approach (hence the justified term “New Medicine”). The five biological laws of nature (hereinafter referred to as "5BN") are a biological explanatory model for processes occurring in living organisms and form the basis for the New Medicine, which draws its essential benefit from the 5BN in the context of diagnosis and therapy.

I had already pointed out the frequent – and not unjustified – criticism of conventional medicine, which consists on the one hand in focusing on the treatment of symptoms of diseases instead of eliminating their causes, and on the other in the breakdown of the human being into its individual parts. New Medicine, on the other hand, has a causal approach to healing in which the human being is seen as a unit. It puts us in a position to name the causes of physical symptoms and, based on this, to develop strategies for a concomitant therapy to accompany the healing phase (if necessary).

The concept of the 5BN helps us to recognize the meaningfulness of biological processes, which may seem contradictory at first glance, as we often perceive these processes as unpleasant. The New Medicine accordingly does not call physical symptoms or ailments "illnesses" as conventional medicine does, instead, they are described as meaningful special biological programs (hereafter referred to as "SBS").

This comparatively new approach goes back to Dr. med. Hamer, who discovered in the 1980s how the biological organism adapts to changing circumstances. Based on five biological laws of nature (5BN) identified by Dr. Hamer, it is possible to explain why the organism reflects certain conflict situations in a certain way and how this corresponding process of change of the organism looks in detail. Since these processes can be recognized as laws of nature, these biological phenomena can be learned just like we can learn the laws of mathematics or chemistry. Since every kind of physical ailment can be explained with the help of the 5BN, the New Medicine does not know coincidence. Therefore, physicians familiar with the New Medicine would never justify a symptom with "bad luck excuses", especially since every exactly defined symptom has exactly one cause, which can be fathomed with the help of the 5BN.

The key point of the New Medicine is the question: What happens to which tissue and what conclusions can be deduced from it?[110]

It would go beyond the scope of this work to go into detail about the 5BN now, which is also not the objective of this book. Nevertheless, I would like to briefly introduce the 5BN here, but at the same time refer the interested reader to the relevant literature, training courses or seminars on the New Medicine.[111]

First biological law of nature: The Conflict

The first biological law of nature states that the cause of SBS lies in experiences of conflict. For an SBS to be “started”, the conflict for humans is usually highly acute-dramatic, unexpected and isolating. The bigger the conflict, the stronger the SBS will tend to be.

There is a large variety of events that can trigger SBS, which include the loss of a family member or worrying about a partner who one cannot help oneself, which can imply a conflict of overwhelm or inability. The loss of a job can also trigger conflicts, such as a conflict of devaluation or a collapse in self-esteem. Whether a particular SBS is activated depends on the individual's personal circumstances. To use the loss of a job as example, for some, losing a job may be easy to cope with, especially if the career change is seen as an opportunity. For others, the loss of their jobs may be highly acute and dramatic, and perhaps the recently acquired loan-financed condominium is now at risk of being lost to the bank as well. However, for SBS to be triggered, the job loss must not only be dramatic for the individual, but also unexpected and isolating at the same time. The criterion isolative can be fulfilled if the person affected by the job loss cannot or does not want to communicate the event with his partner or family for certain reasons.

Furthermore, the first biological law of nature states that SBS always proceed synchronously on the three levels psyche, brain and tissue, whereby none of these levels are causative for changes on other levels. The type of unconscious sentiment determines which SBS is activated. The localization of the SBS in the brain can be detected with the help of a CT scan. The change at the brain level caused by the SBS always shows up in the form of a so-called Hamer focus. If a Hamer focus appears at a certain location in the brain, there will always also be a change in the corresponding tissue that reflects this point in the brain. To put it the other way around: If an SBS causes a change in a certain tissue, a Hamer focus will always appear at the corresponding point in the brain in the corresponding form.

Second biological law of nature: The biphasic nature

According to the second biological law of nature, every SBS goes through two phases, provided that conflict resolution occurs: a conflict-active phase (also called "stress phase" or simply "active phase") and a repair phase (also called “healing phase” or “regeneration phase”). The latter is initiated as soon as the conflict is being resolved. Often (not always and depending on the tissue affected) we do not notice physical discomfort until the healing phase is started and this is exactly the insight that brings about the significant benefit of New Medicine. I would like to explain this by using the simple example of a “cough”: When coughing, the mucous membrane of the bronchi is affected. Based on the 5BN, we learn that during the conflict-active phase the internal mucous membrane of the bronchi decomposes (cell reduction) and during the regeneration phase the mucous membrane rebuilds (cell increase) under increased metabolism. Along with the cell build-up in the healing phase, fluid deposits occur, which are the trigger for the cough. Anyone who is familiar with the 5BN would trust the body's own healing process and, if necessary, support it with concomitant measures, but not disturb or deliberately interrupt the regeneration process.

Classical conventional medicine does not assign disease symptoms to a conflict-active or to a healing phase. Because it ignores the body’s own repair phase, the symptoms are often treated with medication during the healing phase. This interferes with the healing process and suppresses or interrupts it.

Taking antitussive medication represents an external intervention during the healing phase, with the result that the healing phase can take longer than it would have

taken without the external intervention, or it may be stopped altogether. For this reason, similar symptoms often occur again with a time lag.

Anyone who familiarizes oneself with the second biological law of nature sufficiently so that a deeper understanding arises will possibly (horrified) realize how often in the past we ourselves have unknowingly interfered with the body's own healing process, instead of giving the body enough time to do the repair work that is needed and, if necessary, rather supporting the body doing this important “work”.

Third biological law of nature: The system of biological tissue
This biological law of nature explains how the different types of tissues behave in the conflict-active phase and in the regeneration phase, which type of conflict affects which organ, and which part of the brain controls what happens. This law allows us to understand tissue growth, tissue reduction, functional enhancements and functional impairments. It also explains the different courses of different SBS, which in conventional medicine are called “illnesses”.

Fourth biological law of nature: The system of microbes
The fourth biological law of nature explains the presence of microbes in the course of SBS and states that fungi and bacteria are indispensable helpers that perform important tasks. While conventional medicine often believes to have found the pathogen in the existence of various microbes (see Chapter 2.5.4), the 5BN show that microbes also exist in healthy tissue and are not causative for any disease patterns. Microbes are not a mistake of creation, in fact, they even have a very important mission of creation. For the sake of understanding, I would like to cite the following allegorical example from everyday life, which may seem a little far-fetched, but I believe the allegory will help to make the point clear: In the winter months we normally see more snowflakes falling on the ground than in the other months of the year. However, no one would think of blaming the snowflakes for the cold temperature. If you get up later than your neighbors on a snowy winter morning and look out the window, you might see some of your neighbors shoveling snow. Would you now blame your neighbors with their snow shovels for last night's snowfall? Have the neighbors mutated overnight into aggressive, malevolent people who fight nature armed with snow shovels? The interpretation of the presence of microbes can be quite similar to your neighbors shoveling snow: While your neighbors are not to blame for the snow, in fact, they try to make sure nobody slips on an icy, slippery ground so everyone stays healthy, microbes do their best to make sure you stay healthy by removing unhealthy tissue and do important work to repair unhealthy tissue. The mere existence of microbes at a particular time in a particular tissue says nothing about the microbes being causative of disease.

Fifth biological law of nature: The biological purpose of special biological programs (SBS)
The fifth biological law of nature states that all SBS have their biological purpose. Of course, this does not mean that SBS are of “pleasant nature”, but there are deeper reasons why nature has built in SBS, not only in the human body, but in all life forms. If we understand the SBS, then the occurrence of an SBS can imply a learning curve, which helps us to reduce uncomfortable symptoms in terms of number of occurrences and in terms of extent in the future. Among others, this law makes the biological meaning of “cancer” understandable. This does not mean that a "cancer disease” is meaningful in the sense of a positive event for the affected person, but

this law helps us to understand the original biological motivation for tissue growth, for instance. A better understanding of physical symptoms alone is of great value, especially since this understanding of the biological meaning of the special programme can now be used to draw the right conclusions for a possible concomitant therapy.

An important difference to conventional medicine is that the New Medicine does not work with unproven theories in order to explain certain physical phenomena that could not be explained otherwise. These unproven theories of conventional medicine include not only the theory of disease-causing microbes, but also the theory of the existence of the immune system.

An immune system, as we know it from conventional medicine, has never been scientifically proven to date. It is a theoretical model that aims to explain why some people are more likely to get sick than others. In addition, many products can be sold with the claim to be beneficial for the "immune system". Anyone who has studied the 5BN and understands the cause of physical ailments does not need a fictitious explanation model called the immune system.

Another widespread theory in conventional medicine is that of migrating cancer cells, known as metastases. To date, however, no microscope in the world has been able to show metastases. While conventional medicine attributes the existence of so-called cancer cells in several places in the body to more accidental movements of “malignant” cancer cells within the body, the 5BN are able to explain why there is a growth of tissue (increase of cells) or a reduction of tissue (decrease of cells) at certain places in the body and what purpose this SBS serves. The metastasis theory does not exist in the New Medicine.

In order not to run the risk of “promising too much“, I would like to point out the limits of the New Medicine: The New Medicine cannot prevent the occurrence of physical ailments. Even people who are well versed in the New Medicine will experience situations that can imply uncomfortable physical symptoms (traumas and other conflict situations). However, a good understanding of this relatively new approach helps to correctly interpret the physical symptoms and, most importantly, to know whether the tissue is already in the healing phase. As a result, misinterpretations and actions that have a counterproductive effect on the healing process can be avoided.

Has conventional medicine now become completely obsolete with the findings of the New Medicine? The answer is: no. Medical surgeries, as we know them from orthodox medicine, will in the future - after a widespread establishment of the 5BN - continue to be a means of choice for improving physical functioning, not only in the context of reconstructive surgery. However, the New Medicine helps to reduce operative “actionism” as it gives us insights about the cause of the symptom and is able to provide us with important information about the stage in which the SBS is. In addition, laboratory values, as they are known in conventional medicine, are still useful in the New Medicine in the context of diagnosis and progress monitoring. However, the significance of laboratory values will tend to be much lower in the New Medicine than in conventional medicine, especially since the New Medicine takes into account the three levels of psyche, brain and organ and does not focus solely on physical ailments.

2.5.6 Conclusion

It seems that conventional medicine, both in the course of diagnosing so-called diseases and in therapeutic treatment, does not take into account who the human being is. Man is not his physical body, but a spiritual being incarnated in a body via the soul. We *are* not the body, we *have* a physical body. Conventional medicine seems to largely ignore the fact that physical symptoms and ailments can have a spiritual origin.

To help the body rid itself of unpleasant symptoms, a comprehensive holistic knowledge of cause and effect is first required. Physicians who treat symptoms without knowing the cause for them, disregard the sixth hermetic principle, the principle of cause and effect (see Chapter 1.1.6). Treatment in the form of medication, radiation and/or surgery without concrete knowledge of the cause of the symptoms can not only negatively affect the electrical and biochemical balance of the human body, but also disturb, interrupt or even terminate the body's own healing process with corresponding consequences for the organism.

"Doctors put drugs of which they know little into bodies of which they know less for diseases of which they know nothing at all." [Voltaire]

The New Medicine not only teaches us biological insights, but it also teaches us to take more responsibility for our body and our well-being. With increasing knowledge of the 5BN, the affected person's understanding of the course of disease symptoms increases and the importance of doctors and synthetic drugs tends to decrease, especially since it can be expected that the intake of synthetic drugs will be significantly reduced as a result of the improved understanding. It can therefore surprise no one that the New Medicine is meeting very strong resistance. A real understanding of the New Medicine is of course not possible in a "blink of an eye", but anyone who has once dealt with this approach will hardly be able to ignore the new findings.

For humanity as a whole, it is to be hoped that more and more conventional medical practitioners around the world will familiarize themselves with this universal approach and integrate the insights they have gained from the 5BN into everyday work.

"To remain ignorant where knowledge is possible is a sin against the Divine destiny of man."[112] *[Rudolf Steiner]*

2.6 Animals - On Earth with us, not for us

“For as long as men massacre animals, they will kill each other. Indeed, he who sows the seed of murder and pain cannot reap joy and love.“ [Pythagoras]

Not only the Greek philosopher Pythagoras knew about the law of cause and effect (see Chapter 1.1.6), the Apostle Paul also knew the causality principle:

Do not be deceived: God cannot be mocked. A man reaps what he sows. [Galatians 6:7]

Animals have always paid dearly for being close to humans: As experimental animals abused, beaten, tortured, sent to wars between humans and other humans, bred sickly, they serve today above all as a daily source of food for many. Animals are conceptually classified by humans into pets and farm animals and treated accordingly. While animals of one species are considered family members, others are tortured and killed if they belong to another species. The French writer Alphonse de Lamartine (1790-1869) says very aptly:

“One does not have one heart for people and one for animals. One has one heart or one has none.“

People who are imbued with Divine Consciousness feel clearly in their hearts that animals are animate beings (the term "animal" originates from the Latin word "anima", which means “soul”). Pythagoras says accordingly:

“The animals share with us the privilege of having a soul."

Animals are sensitive to pain and suffering like humans. It stands to reason that animals even suffer more than humans at the same level of pain, because while we can often roughly survey the time period of a pain (e.g., during dental treatment) and the rational thought of the temporary nature of the unpleasant physical experience is able to reduce the suffering, such cognitive relief does not exist for animals. Suffering and pain are therefore of an eternal nature until the pain subsides. Also, we humans often have more possibilities to influence suffering, for example by communication or in some other way to reduce possible suffering by our own actions, while animals are rather helpless and largely at the mercy of external conditions.

2.6.1 Speciesism

There is a lot of talk about racism and racial hatred. However, much more dangerous for the human soul and more destructive for the existence of life is speciesism. Speciesism refers to the division of different life forms into different categories and implies a moral discrimination against living beings solely on the basis of their species belonging. This includes the widespread misconception that the value of life and limb of many living beings is considered to be low just because they belong to a certain species. Speciesism enables people to risk their lives to save a dog and to reward themselves for the good deed with a beef steak, fried chicken wings or a grilled pork knuckle after the rescue. All life on earth is a complex system of interacting and interdependent life forms into which man should not insert any artificial mental separation. Speciesism leads to much suffering and is not in harmony with the Divine Order.

2.6.2 Vivisection

As we have seen in Chapter 2.5.5, physical complaints are often the result of mental experiences, traumas, "wrong" thinking and the way people live. But even those who have yet heard about the New Medicine, common sense should tell that healing phases of intentionally introduced “diseases” in animals can never be the same as natural individual healing phases of tissue in the human body caused by completely different reasons. The idea of being able to draw reliable conclusions from animal experiments for the efficacy of drugs for the human body, when the cause of a certain symptom has been artificially created, is downright absurd. Not only in the pharmaceutical industry brutal and torturous animal experiments are the order of the day, but also in many other market segments. However, for all supporters of animal testing, the following applies:

“Anyone who tortures animals has no soul and lacks God's good spirit, no matter how noble he may look, one should never trust him.“ [Wolfgang von Goethe]

The Fifth Commandment clearly states: "Thou shalt not kill!" It does not say: "Thou shalt not kill, *except for* a good cause from your personal point of view!"

“Wherever man claims the right to sacrifice an animal for a purpose, he commits not only an injustice but a crime.“ [Karlheinz Deschner]

As we know from Kant's teaching, we should act only according to that maxim by which we can at the same time want it to become a general law. The categorical imperative dictates actions that are good in themselves and not means to an end. Can an approving infliction of suffering and pain on others constitute a good action in itself? Should all humans torture animals for their personal goals? The correct answer to this question should be obvious. Mahatma Gandhi (1869-1948) said:

“Of all the black crimes that humanity is committing against the great Creation, vivisection is the blackest. Better to renounce life than to buy it with the agony of sentient creatures.“ [Mahatma Gandhi]

Animal experiments are torture of animate and pain-sensitive living beings, which have the same right to life as humans. In principle, torture cannot be justified by any elaborate human thought constructs. Approval procedures or the use of anesthetics in the course of torture do not change this.

“The road to hell is paved with good intentions.“ [Author unknown]

Unfortunately, to date, a great many innocent animals have to suffer every day because so many people have still not grasped the principle of cause and effect:

“The essence of vivisection will find its overcoming in the vivisectors themselves, in that they will feel the pain they have inflicted on their victims in Kāma-Loka, the place of desires in the soul world, and will therefore cease the vivisection in the future.“[113]

Animal experiments are incompatible with the Divine Order and must be categorically rejected. In this respect Schopenhauer (1788-1860) is right when he says:

“Compassion for animals is so closely related to the goodness of character that it is safe to say that anyone who is cruel to animals cannot be a good person. The supposed lack of rights

of animals, the delusion that our actions against them have no moral meaning, that there are no duties towards animals, is downright outrageous barbarism."[114]

2.6.3 Meat Consumption

"The menu - the bloodiest page we write. In relation to the animal, man is a habitual criminal." [Karlheinz Deschner]

People who frequently consume meat often justify their good conscience and the legitimacy of eating meat by pointing out that animals themselves eat meat. Thus, they argue, it is quite natural for humans to eat meat. Those who argue in this way forget that a free will decision requires not only the existence of an option for action, but also the ability to think rationally and weigh between options for action. However, only humans are able to do this, while animals are largely controlled by intuition and sensation. Actions of animals can therefore not be evaluated with ethical or moral standards like the actions of a human being. Animals do not go to the market several times a week (unless accompanying a human) and choose their food for the next couple of days from a large variety of foods, nor do animals have the ability to grow vegetables in their own garden. The meat-eating animal, on the contrary, is not able to contemplate ethical behavior and in most cases follows its survival instinct.

On the subject of consumption of meat, we read in the Bible:

Then God said, 'I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. [Genesis 1:29]

They offer sacrifices as gifts to me. They eat the meat of the animals they bring. But the LORD is not pleased with any of this. He will remember the evil things they have done. He will punish them for their sins. [Hosea 8:13]

He who slaughters an ox is like one who kills a man. [Isaiah 66:3]

The fifth of the Ten Commandments is also very clear on this point:

You shall not kill!

It does not say, "With the exception of pigs, cattle, poultry and fish, you shall not kill!", but it says "You shall not kill!".

Is it any wonder that humans can get meat and fish poisoning, or salmonella poisoning after eating eggs, but never fruit or vegetable poisoning? Is it surprising that almost all fruits and vegetables have an alkalizing effect in the human body, while so-called "animal products" have an acid-forming effect? Does it surprise anyone that an alkaline environment in the human body is health-promoting, while an overly acidic environment can imply physical ailments? According to Nobel Prize winner Otto Warburg, even cancer cells can only exist in an overly acidic environment. Could it be that this has something to do with the fact that humans are not supposed to eat meat?

Thus, when God provides us with "every seed-bearing plants and every tree that has fruit with seed in it" as the source of food, this does not express a strict attitude of God toward

mankind, but rather well-intentioned advice, the acceptance of which provides for a healthy condition of the human body.

„Whoever has the appropriate resonance recognizes clear indications everywhere in nature that meat is not human food according to the law of creation: one's own inhibition to kill; the abhorrence of corpses; the need to cook the meat in order to be able to put it in the mouth at all; the human physique (lack of claws and fangs, weak stomach acid, long intestines) and last but not least the statements of countless vegetarians, saints and God's messengers. Divine knowledge is considerably compromised by the act of eating meat."[115] *[Armin Risi]*

The consumption of animal flesh and other so-called animal products is not compatible with the Divine Order. No living being has the function of dying for the palate pleasure of human beings; life has inherent value.

"The age which we have called the Golden Age was blessed with the fruit of the trees and with the herbs which the earth brings forth. And the mouths of men were not stained with blood. At that time the birds moved their wings safely in the air and the hare roamed the open field without fear. At that time, fish did not fall victim to man. Every place was without betrayal. No injustice prevailed - everything was filled with peace. In later ages a mischief-maker reviled and despised this pure, simple food, and dumped in his gluttonous belly foods derived from corpses. At the same time, he opened the way to evil."
[OVID, roman Philosoph (43-18 BC)]

The Russian poet Leo Tolstoy (1828-1910) wrote on the subject of meat consumption:

„A man can live and be healthy without killing animals for food; therefore, if he eats meat, he participates in taking animal life merely for the sake of his appetite. And to act so is immoral."

2.6.4 Circus and Zoo

Removing animals from their natural living environment, for example for keeping them in animal prisons known as "zoos", violates the laws of nature and is an unlawful interference with the Divine Order. Keeping animals in zoos is a form of animal exploitation, often involving animal cruelty. All types of animal caging, not only in mass farms, but also in animal parks as well as the use of cages for "domestic" animals, involve cruelty to animals. No animal stays voluntarily in a cage. All these forms of "animal husbandry" are unlawful interventions in nature. Not only employees of zoos or animal parks are complicit in this unlawful interference; every zoo visitor also promotes this crime against wildlife by purchasing an entry ticket and by being there.

Display of animals in circuses and similar establishments is a form of animal exploitation, implies cruelty to animals and violates the laws of nature for analogous reasons. Animals do not have the function of "entertaining" or amusing us, it is not their job to satisfy us emotionally. Likewise, the deployment and use of animals in sport is incompatible with the laws of nature. Animals are here *with* us, not *for* us!

„Love the animals. God has given them the rudiments of thought and joy untroubled. Don't trouble it, don't harass them, don't deprive them of their happiness, don't work against God's intent. Man, do not pride yourself on superiority to the animals; they are without sin, and you, with your greatness, defile the earth by your appearance on it." [Fjodor Dostojewski]

Any kind of unnecessary endangerment of emotional, psychological or physical harm to animals is incompatible with the Divine Order.

"Woe to the cunning one who wounds the creatures of God! Woe to the hunters! For they themselves shall be hunted."[116]

2.6.5 Animal Husbandry

The breeding of animals, whether for agriculture, for sale as pets or for use in zoos, is an unlawful interference with nature and is not in line with the Divine order.

„Humans today are more or less barbarians towards the animal. It is untrue and grotesque for humans to emphasize their so-called noble culture at every opportunity and to commit, on a daily basis, the most heinous atrocities against millions of defenceless creatures." [Alexander Humboldt]

3. The Origins and Manifestations of Evil

The attentive reader of the last chapter may have noticed that the above remarks on the various subject areas have a common denominator: In all areas we see the manifestation of a mania for domination. The state system manifests the claim of a few state officials to rule over the masses of the population by means of state institutions and privileges. Analogously, the analysis of the Catholic Church showed that it tries to dominate the thoughts and habits of Christians by means of old pagan traditions and rituals. In the chapter “Subdue the Earth”, we saw that humanity takes this misleading phrase literally and very seriously – today more than ever – and seems to be convinced that it can rule over nature with impunity. The discussion on science has revealed how so-called scientists strive to break down nature into its parts and to control these parts. The explanations on transhumanism also reflect the thoughts of a few on the domination of all. The comments on conventional medicine that followed showed how many doctors seem to be primarily interested in controlling and suppressing so-called symptoms of illness, instead of focusing on the cause of the symptoms by an increased understanding of the nature of the human body. Finally, the ideology of man’s domination is very clearly reflected in man’s criminal treatment of the animal world.

In the course of the analysis of these various subject areas, however, not only the omnipresent human will to rule became clear. We have also seen how many of our thoughts and actions in our daily lives are in disharmony with the Divine Order. This very fact should be deeply astonishing, considering that the Divine Order is not a "new phenomenon" created recently, but is eternal in nature and existed before man even set foot on earth. Other authors may have labeled the Divine Order differently than in this book, described it somewhat differently or set other priorities, but the Divine Order always existed and its teachings were always accessible to mankind.

How can it be that every day we are exposed to so many situations in which we knowingly or unknowingly find ourselves in disharmony with the Divine order, often behaving diametrically to its tenets? How can it be that so many worldly doctrines deviate from the Divine Teaching? How can there be such a great discrepancy between the spiritual kingdom of God and our material earthly 3D world, especially since we had learned that the material sphere should be a reflection of the spiritual sphere?

In this chapter, we will explore these questions and investigate why humanity collectively refuses to see itself as part of Nature and where the omnipresent motivation of people to “play God” ultimately comes from. For the sake of understanding we have to go far back in time: We start historically at "point zero".

3.1 The Mystery of the Creation

God said to Moses, "I am that I am." [Exodus 3:14]

God is eternal. This is exactly what the above Bible verse says. God was, is and will always be. He has no beginning and no end. He is the original source of all being.

The "I am" is, but creation becomes. Therefore, there is no question about the origin of the "I am". If the "I am" had an external origin, "I am" would not be God. How can we now imagine the process of creation emanating from God? Unfortunately, due to many limiting factors that include the finite human imagination, this exciting question cannot be answered in a definite and complete manner. This implies that the creation account remains a mystery. An answer to this question can therefore only be given with a vague idea. Accordingly, the following remarks do not claim to be a complete and accurate description of the so-called "cosmic day". The important thing to realize is that before the creation of the material world, which we can perceive with our sense organs, other processes and events have taken place, which may be approached as follows:

"The source-consciousness resting in itself ["I am"] oscillates between a state of rest in alternation with movement. This is what finds expression time and again in comparison with the event of respiration. In a primordial act, which is not comprehensible for us humans, this state of rest opens and sets itself in "motion". A cosmic day begins. The primordial source, both as consciousness and as impersonal reality, begins to "vibrate". Emanating from the originally dormant unity, a dual vibrational field comes into being. By doing so the primordial source puts itself in the ability to articulate an aspect of its being. This process can be understood as self-revelation. The nameless and eternal being begins to open up in one of its unlimited possibilities, specifically in its creative principle. "[117]

The Divine source consciousness expands within the scope of the creation process on the so-called "cosmic day" by one dimension. This new being dimension comprises a myriad of spirit beings that form a natural hierarchy according to different Divine competences. The spirit beings have the freedom to emanate, but remain connected to the original source, the Creator God, via an energetic bond, into whose realm they are supposed to return.

He is the image of the invisible God, the firstborn of all creation.
[Colossians 1:15]

This is how Apostle Paul in the letter to the Colossians describes the supreme spirit that God created: Christ. The Christ spirit as the firstborn is not God, as is claimed in some places, but the perfect spiritual image of God.

"The second 'Son of God' is the one you call Lucifer: The light bearer, after Christ the highest of the created spirits, who later fell away from God."[118]

Before the apostasy of Lucifer the spirit world was a completely harmonious organism, a Divine community, which according to the spiritual beings' nature and function formed a natural hierarchy: The community of spirits includes, on the highest level, the thrones, who are entrusted with creation initiations. On the subordinate level the cherubim have the task to supply all creation areas with life energy. On the third level are the consciousness authorities, called seraphim, who are endowed with mental creative spirit. On the fourth level are the Exusiai, so-called spirits of form, who also make use of lower mind-spirits. To these Exusiai belong on subordinate levels also those spiritual entities which are closest to

man within the Divine Hierarchy: the Archai, Archangels and Angels. As human spiritual beings, we follow hierarchically the level of the angels within the Divine hierarchy.[119] The main task of angels is to carry out God's will, but all spirits are endowed with free will. In this respect, it is within their own power of decision to act in accordance with the Divine order.[120]

In summary, it may be said that with the events of the cosmic day, the potentials for individualized spiritual beings were created in the spiritual energy emanating from the primal source, whereby these myriads of spirit beings were unaware of their potential individuality. They vibrate in the energetic stream of the Original Source, which in its wholeness is Divine Consciousness.

From the original creation myths it can still be seen that spirit beings, known as Elohim, were involved in the biblical creation process. Keeping the Divine hierarchy of spiritual beings in mind, the Elohim are in the rank plane of the spirits of form, the Exusiai, thus the Elohim are entrusted with form-shaping tasks.

"The Hebrew word used to designate God during the creation phase is Elohim. This word is a plural form that goes back to the feminine singular form Alh (= Eloh) and is formed by adding the syllable 'im'. Since 'im' is a masculine plural form, adding it to the feminine form creates Eloh-im, a feminine potency that unites with a masculine principle and is thus able to produce offspring. The Elohim as the creative two-sex potency of God stand as the direct creation authorities and are responsible for the material creation in general and thus also for the people on earth in particular. The human being on earth is created according to the original image of Adam [...] as a temporal manifestation within the material creation. Everything material is [...] a manifestation of source-energy (spirit), which is called into manifestation via the elementality of the dimensions of time and space."[121]

The processes of creation we are told about in Genesis do not describe the depiction of a material world as we can perceive it with our senses today. On the contrary, they illustrate a spiritual world in pictures, which lays the foundation of a later developing physical world. The Garden of Eden is thus not a garden in the physical sense as a biosphere.

"What is described were the group souls of the plants, what we today call the different plant types, which is nothing abstract for the visionary consciousness, but something existing in the spiritual realm. […] 'The earth brought forth all sorts of herbs and sprouts according to their kind.' […] Here you have the explanation for what is described: They were present in the form of the group souls, according to the types of plants, not yet individually as it is today. You will not understand the whole account of the emergence of the plants on the so-called third day of creation if you do not use the group soul concept to help you. You must be clear about the fact that there were no plants sprouting in today's sense, but that the species forms sprouted out of a spiritual, cosmic sensing activity, in other words, that a group soul element nature of the plant life sprouted out."[122]

Due to its pictorial description, the biblical story of creation caused a lot of misunderstanding. One of the supposed contradictions is that God did not "install" the lights in the firmament - to separate day from night - until the fourth day of creation.

"But if this was established only on the fourth day, there can be no mention of such days before. Anyone who wanted to cling to the naive belief that Genesis deals with twenty-four-hour days would be sinning against Genesis itself. There may be such minds, but it must be

said to them that they are certainly not basing themselves on the truth when they claim that we are dealing with days in our sense."[123]

In fact, the Hebrew word "yom" does not mean periods of time (especially not 24-hour-cycles), but in the Gnostic sense the word "yom" describes entities. The elohim therefore act during the creation phase in successive phases. The term "yom" refers to one of such creation phases. Correspondingly, the Hebrew words "ereb" and "boker" do not mean evening and morning in today's sense, but rather a "mussy condition" and an "orderly condition" and so, through the formative powers of the Elohim, a mussy, disorderly state of being at the beginning of a phase becomes an orderly state of being at the end of a phase.[124]

For the sake of understanding, it should be emphasized at this point that the human being, as can be perceived with our eyes today, was not visible at the end of the work of creation described in the Bible.

"Man today is too inclined to think materialistically. That is why he immediately thinks to himself on the sixth day of creation: Man was there just as he is today. The human being was already physically present, but the weaving of heat, for example, is also physical. […] To look for man in the dense flesh on the so-called sixth day of creation, that must never be. We may look for him as an earth being, [...] but only in the finest physical manifestation, as a warmth being. Beings of warmth scurry back and forth. Man was not even a gaseous being, he was only a being of warmth. Imagine away all solid of yourself, think away also all liquid and all gaseous, and imagine from this human you are today, only that, what pulsates in your blood as warmth, think your blood warmth, abstract it from all the rest, then you have that, what originated at that time, when the Elohim spoke the creative word. And the next state of condensation comes only after the days of creation. The inflow of what Yahweh-Elohim was able to give, into the air, comes only after this sixth day of creation. […] From the finer the coarser arises, not from the coarser the finer. It is very unusual for today's consciousness to think like this, but it is nevertheless the truth."[125]

The earthly 3D world is therefore not an immediate direct creation of the Creator God, but a subsequent stage of a long development process, on which the Elohim in the course of the development have taken formative influence. The Elohim used their creative potential to intervene in this slowly evolving process of condensation in a form-giving way. At the end of the work of creation, the spirit beings involved in the creation processes have merged into a spiritual unit, which we know from the Bible under the name Yahve, Jehovah or YHWH. The Elohim now form individual organs or limbs of Jehovah.[126] The reason for changing names is thus not due to different authorship of different books in the Bible (which the writers would have intervened to correct), but to the development of the various Elohim beings into the Jehovah entity in the course of the work of creation.

"The substance of God has infinite faces of expression. This applies to the gross, gross-subtle and subtle as well as to the spiritual dimension. The gross facets are just a passing incidental, an adjunct to the world of illusions. This is the case even when the limited human perspective only recognizes the material reality as existent reality."[127]

The actual reality and at the same time the actual home of humans, the spiritual world, cannot be decoded by the physical senses of the human body and is therefore denied by many people in their limited perception. But this does not change its existence.

"God is spirit and everything He creates is spirit."[128]

3.2 The Fall of the Spirits of Darkness

The spirit beings created on the cosmic day gradually move out of the unity of the Divine energy and begin to unfold and reflect their consciousness potentials. The development of polarity (see Chapter 1.1.4) takes its course and states of consciousness emerge which set in motion their own dynamics of creation. Frictions caused by varying states of consciousness and disharmonious vibrations join the originally energetic harmony. Thus we are told in the book of Job:

God doesn't trust his holy angels. Even the heavens aren't pure in his sight.
[Job 15:15]

Rebellious forces grow and the original polarity splits into polar and dual aspects, the development of duality begins.

"Polarity is the mutually complementary two-ness.
Duality is the mutually exclusive two-ness."[129]

All spiritual beings are given the opportunity to develop and evolve according to their tasks and peculiarities. Due to friction losses and shifts in consciousness, some spirit beings evolve slower than others, some stay behind and stagnate on their respective stage of development. Favored by the freedom of development, energetic friction of some spirits manifests itself in a change of their development orientation. In some laggards a consciousness of something other than the Divine reality begins to grow - an illusionary dream world is being created. Some spirits turn away from the light and remain in dark saturnian stages as they prefer darkness. With decreasing vibration frequency, they lose purity and brightness. These spirits gradually fall away from the Divinely intended path of development and so conscious "development refusers" emerge.

"The being of light who first began to consider a "no" was one of the highest and first created beings, whose name is usually given as Lucifer ("Light Bearer"). Some sources even say that he was the second created being of light, that is, the direct brother of the first Son of God."[130]

As with any rebellion, there are leaders in rebellions in spiritual spheres. The ringleader of resistance to the Divine order was Lucifer, the highest and most beautiful spirit of creation after Christ. Desiring to be the most powerful in the kingdom of God, he was not content with his position inferior to Christ. So he rebelled against his brother and against the natural Divine order as to to replace it with an artificial order according to his wills, so that he could ultimately take the place of Christ.

How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the tops of the clouds; I will make myself like the Most High.' [Isaiah 14:12-14]

These lines of the prophet Isaiah reflect the inner development of Lucifer. In ancient times, the morning star (Venus) was called the bearer of light, so the naming of the rebellious ringleader as "Lucifer" can be traced back to these words of Isaiah ("Lucifer" comes from the Latin "lux" (the light) and means "the light-bearer"). While Venus is associated with light, ancient sciences associate Saturn with darkness. Lucifer is therefore also referred to as Satan,

since he fell away from the light and became the personified darkness. The name "Satan" comes from Hebrew and means "the opponent, adversary", whereby some also explain the naming as "Satan" with reference to the (similarly pronounced) dark Saturn, which occultists also refer to as the "black sun".

"After his fall, Lucifer was no longer the 'light-bearer' but the supreme prince of the dark worlds and the leader of the adversary powers. Although he imagined himself to be Lucifer, the light-bearer, he was now Satan, the 'fallen one'."[131]

According to the Revelation of John, a battle of spiritual entities broke out in the heavenly spheres. Archangel Michael fought with his entourage of angels against the rebellious spirits that had fallen away from God. The most significant, the leader of these rebellious entities, Lucifer, was seen in a being that figuratively took shape in the dragon Michael was fighting:

Then a war began in heaven. Michael and his angels fought against the dragon. And the dragon and his angels fought back. But the dragon wasn't strong enough. Both he and his angels lost their place in heaven. [Revelations 12:7-8]

But the turning away from God was not limited to archangels and angels. Before the deception of Adam and Eve by the serpent representing Lucifer, all human spiritual beings still lived in harmony with each other as well as in harmony with the Divine Order. They formed a unity that was reflected in the group soul of mankind.

With the acceptance of the luciferic influence by the first two human spiritual beings, Adam and Eve, their exit from the spiritual paradise, figuratively described in the Bible as the Garden of Eden, was sealed. The process of the acceptance of the Luciferic elements based on free will is reflected figuratively in the Bible in the seduction of man by the serpent. We can call this process the "first fall of man". The decision of the two human spirits of Adam and Eve marked the turning away from God and the human entry out of the mere polar into the dual world. In a world of complete polarity, there is perfect harmony of complementary poles. In the world of duality, on the contrary, the natural equilibria are destroyed and unequal opposites arise.[132] Only in a dual world perpetrators and victims and thus "evil" exist. The formation of "karma threads", a debt that must be balanced according to the principle of cause and effect, is only possible in the world of duality.

By eating the fruit of the tree of knowledge, man fell out of the harmonious unity with God. The allegorical picture of man's knowledge of good and evil by eating the fruit of the tree of knowledge represents in fact the illusion, that - while turning away from God - a happy life is permanently possible. Prior to turning away from God, knowledge of good and evil was meaningless and redundant since without turning away from Got we would live in a world of polarity where there was no evil to be distinguished from good, simply because there was no evil. However, as a result of man's turning away from God, the knowledge of good and evil now becomes indispensable in order to be able to embark on the journey back to the spiritual kingdom to be united with God (as we shall see in Chapter 4). God had forbidden man to eat the fruit of the tree of knowledge, because as soon as man fell from the natural polarity into the deliberately created duality by turning away from God, this artificial aspect became part of the human perceptual reality. To this day we can easily recognize the difficulty of humanity to distinguish the illusory material world from the natural spiritual world.

The Luciferic spiritual beings following their rebellious leader Lucifer poured themselves into the human astral body and thus gained influence on the development of man. This influence is expressed in human wishes and desires, which are anchored to the astral body of man. Due to the Luciferic influence, desires became more urgent and vehement, so that the egoism, which is comparatively strong today, is ultimately also a result of Luciferic influences.

Because of their lower vibrational frequency, the fallen human spirits disharmonize with the vibrations in the spiritual kingdom of God. They literally find it increasingly difficult to stay in the originally pure realms. The consequence of the Luciferic influence was a contraction and condensation of the air-heat body of man. Caused by this condensating process, the human body became heavier and fell out of the pure spiritual plane of the "heavenly realms". Thus, according to the law of causality, man had to leave the Divine Paradise, which is figuratively expressed in the description of the Garden of Eden. The cherubim were now entrusted with the task of guarding the Garden of Eden from being intruded and the tree of life from being accessed by spirits who have fallen away from God:

He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life. [Genesis 3:24]

3.3 The Post-Creation

The fall of spiritual beings from the spiritual realm of the Creator God implied the necessity of a material world, which is thus a "post-creation" subsequent to the primordial creation. Thus, the material world as we know it today is not the direct creation of the primordial source, the Creator God, but an extension of the source creation. This post-creation is a posterior and subordinate part of the Divine Creation, which became necessary because luciferian spirits had drifted so far away from the original vibrational frequency that they could no longer reside there due to the vibrational differences to the harmonious kingdom of God. Through a condensing materialization process, low-frequency spirit beings are given the opportunity to appear in the material world in an individualized form.

However, as the figurative depiction of the banishment of Adam and Eve from Paradise impressively shows, not only the spirit of Lucifer and other higher beings have departed from their Divine calling and thus deprived themselves of their basis for staying in spiritual spheres. Many other spirits, including many human spirits, have left their original home for a variety of reasons. Some in great naivety have fallen for the promises of Lucifer, others have followed him out of curiosity, still others have "fallen" out of love for other spirit beings who have removed themselves from the kingdom of God. Many spirits have chosen a temporary sojourn in matter in order to gain knowledge that cannot be gained in purely spiritual spheres. In addition, there are beings who have consciously taken the step into dense matter in order to bring back others who have taken the wrong path of illusion into the material world.

"In those who were deceived there was the sin of weakness,
in the case of the deceivers, the sin of wickedness."[133]

The human spiritual being can now, after long periods of development, "immerse" in the condensed form of a human body and thus become an earthling with a solid shell. This process, which is only possible in the material world, is called incarnation (according to the Latin "carnis", translated "the flesh"). With this, however, the physical human body also becomes a potential carrier form for fallen spirits of other spiritual hierarchies, not only of the human one.[134]

This illusionary world, a "fallen" image of the spiritual sphere, had already been "dreamed" in the course of the change in consciousness of the spiritual laggards. Over many stages of development, thoughts create their own realities with a time delay, so the potential for descent by slowing vibrational frequencies down into dense matter was conceived early on.

The living creation, which is known to us as animated biosphere, has thus sprung from the luciferian dream world. Therefore, it is first of all subject to the luciferian steering power. The following statement of Jesus Christ is to be understood accordingly:

He said to them, "You are from below; I am from above. You are of this world; I am not of this world. [John 8:23]

At this point it should be made clear that Lucifer and his entourage were not thrown into hell, as some myths suggest, but on earth:

And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. [Revelations 12:9]

The prince of this world is Lucifer (Satan), as the following Bible verses prove:

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, "All these I will give you, if you will fall down and worship me. [Matthew 4:8-9]

I will not say much more to you. The prince of this world is coming. He has no power over me. [John 14:30]

Now it is time for the world to be judged. Now the prince of this world will be thrown out. [John 12:31]

However, the following aspect is of the utmost importance: The post-creation is subject to the Luciferic control, but the post-creation is embedded in the Divine creation! The post-creation is therefore not independent of the Divine order, but has to move within the framework of its laws and principles. Any transgression and ignoring of the Divine Order in the luciferian material world will have inevitable consequences within the framework of the principle of cause and effect. God's gears are also at work in Lucifer's "shadow world"!

The post-creation is, however, not a "punishment planet", as is claimed in some places, especially since we have knowingly or unknowingly chosen our presence in the Luciferic sphere ourselves through prior decisions. In fact, human life on earth now offers all human souls an opportunity for which we should be thankful, which is to return to the kingdom of God after a sojourn on earth. This is precisely the function of post-creation: Without post-creation and the resulting possibility of gaining knowledge of good and evil, the fallen spirits would be lost forever. In the earthly plane, we as humans can now based on the ability to distinguish between good and evil decide to do the good and abstain from evil.

"Good wouldn't be so great a good,
if it would not grow so by overcoming evil."[135]

The human being as a spirit being is always connected to God via a source energy emanating from God, even in the terrestrial 3D world. It is important to emphasize that man carries a spark of God within himself and is connected to God via an energetic bond, but man *is not* God (I will discuss this pantheistic misconception in Chapter 4.2).

Within the post-creation, however, the situation has become (unnecessarily) complicated despite the energetic connection to God: Like all spiritual beings, the spirit of man is endowed with free will (see Chapter 1.5.10) and many people have not only failed to take advantage of their chance on earth to return to the Kingdom of God, but have further fallen away from God. We must therefore differentiate between two "falls": The first fall, which is the fall of human spiritual beings out of the spiritual realms and the subsequent fall of man within the material world, which we can also call the "second fall of man". Based on the second fall, the earthling submits himself in line with his implicit behavior to the rebel ringleader Lucifer.[136] Being in the footsteps of Lucifer, there is no way for spirit beings to return to the Divine realms.

Out of love for mankind and as an expression of His grace, God then intervened. In order to give mankind the opportunity to return, the Creator God used his most powerful weapon: God's incarnate Son Jesus Christ, who shows us the way to truth and life, thus building a bridge over the abyss between the spiritual Kingdom of God and the material domain of

Satan. With Jesus Christ as the pathbreaker, this bridge becomes visible to everyone who actively seeks and follows Jesus on the foundation of free will:

Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." [John 3:3]

The post-creation thus makes it possible for the formerly spiritually dead, who belonged to the kingdom of Lucifer, to return to the kingdom of God:

[...] And Death and Hell gave up their dead. Each person was judged by what they had done. [Revelations 20:13]

The resurrection of man from the dead is thus a spiritual resurrection of those who have fallen away from God, which is possible at any time through the acceptance of the Christ principle. The greatest sin of a human being, therefore, consists in turning away from God. This sin implies the "spiritual death" of a human. We can thus see that the teaching of the Catholic Church on original sin is based on an error. The Church teaches us the following about original sin:

"Yet another statement is contained in the Tridentine decrees: Adam's sin is passed on to all descendants because of their descent from him and not just because of his bad example. The decree states: "This sin of Adam is unique in its origin and is passed on by descent, not by imitation; it is present in all as its own fault" (DS 1513). Original sin is thus passed on by natural descent. This conviction of the Church is also expressed in the practice of infant baptism, to which the Council's Decree refers."[137]

But the Bible says something completely different:

The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child. The righteousness of the righteous will be credited to them, and the wickedness of the wicked will be charged against them. [Ezekiel 18:20]

The verse „The one who sins is the one who will die" refers to the spiritual death. Accordingly, every human being bears responsibility for his own sins and only for these. The original sin of man can therefore not consist in the fact that a man has "co-sinned" for other people, even if it was the first man who had sinned. This would completely contradict the Divine order. So it is also said:

A man reaps what he sows. [Galatians 6:7]

Rather, the original sin of the individual human being consists in having separated himself from the kingdom of God. Considering this, it is completely impossible for a human being in infancy to be freed from original sin through the rite of baptism. Liberation from original sin can only consist of an inner repentance and a spiritual rebirth, but not in the birth of a fleshly body and a purely symbolic external cleansing of it with water.

Thus, it remains to be stated that without the post-creation no Divine retrieval action based on human knowledge gain and a spiritual rebirth would be possible. Thus the post-creation is a necessary element of the whole creation.

However, there is a struggle on earth for the human souls, which Lucifer considers as his property based on the conclusive actions of the people and which he does not let go without a fight. Here we can see the hermetic principle of correspondence being applied: as above, so below (see Chapter 1.1.2). In this earthly battle, the wickedness of Lucifer is revealed to all who can see, for he seduces people with everything he's got and by any means possible to rebel against the Divine Order – knowingly and unknowingly.

For our struggle is not against flesh and blood,
but against the rulers, against the authorities, against the powers of this dark world
and against the spiritual forces of evil in the heavenly realms.
[Ephesians 6:12]

3.4 Spiritual Darkness on Earth - The Origins

For many Christians it is self-evident that the Christ entity, the highest of all spirit beings, could incarnate into the body of Jesus of Nazareth. From the Old Testament we know accounts of angels who manifested themselves physically, such as those who traveled to Sodom and visited Sarah and Abraham on their way there (see Genesis 18:1-33). Nevertheless, for many it seems beyond human imagination that angels or other spirit beings can materialize physically. As the explanations in the previous sections have shown, however, it is possible for spiritual beings to do both, a material condensation into a physical body as well as the incarnation of a spirit into a (human) body.

Fallen spirits had compressed their bodies to a sufficient degree already a very long time ago to bring about a materially tangible and quite visible “darkness” on earth: Among other things, they taught people demonic arts, the making of magic potions, the use of incantations and occult rituals, the manufacture of butcher knives and weapons (including swords and breastplates), as well as the use of eye makeup, coloring techniques, and the extraction of resources such as gold.[138]

According to ancient records, the so-called "Nephilim", in the Bible also described as physical giants, originated from sexual relationships between materialized, fallen spirits and daughters of men:

When man began to multiply on the face of the land and daughters were born to them, the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown. The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. And the Lord regretted that he had made man on the earth, and it grieved him to his heart. [Genesis 6:1-2,4-6]

The Nephilim, the fallen giants of the earth, must therefore have been physical beings. Due to their luciferian false teachings, they became the essential trigger for the great Flood in Noah's time. In line with this, the Bible speaks in connection with the fallen giants of the fact that the wickedness of mankind was immense.

The apocryphal Book of Enoch similarly describes incidents involving fallen angels:

“After the children of men had multiplied, beautiful and lovely daughters were born to them in those days. But when the angels, the sons of heaven, saw them, they lusted after them, and they said to one another: ‘Well, let us choose us wives among the daughters of men, and let us beget us children.’”[139]

According to the Book of Enoch, the giants devoured all the food prepared by humans. However, since this was not sufficient to satisfy their hunger, they killed wild animals and reptiles, and even humans were regarded as food by the "guardians". The book of Enoch continues:

“But when the people could no longer grant them anything, the giants turned against them and devoured them.“

"Then Michael, Uriel, Raphael and Gabriel looked down from heaven and saw all the blood that was shed on earth and all the injustice that was done on earth." From the cries of men the deserted earth echoes to the gates of heaven. The souls of men lament, saying: Bring our dispute before the Most High!"

"Destroy all the spirits of the depraved and the sons of the guardians because they mistreated the people."[140]

"Michael, Gabriel, Raphael and Phanuel will seize them on that great day and cast them into the fiery furnace that the Lord of Spirits may take vengeance for their unrighteousness, for their subjection to Satan and for misleading the inhabitants of the earth."[141]

The apocryphal book of Enoch conforms in many passages with the contents of the Bible. In the Bible we also find the following statement about the fallen angels:

We saw the Nephilim there (the descendants of Anak come from the Nephilim). We seemed like grasshoppers in our own eyes, and we looked the same to them. [Numbers 13:33]

In ancient Sumerian sources there are records of so-called Annunaki (the term „Annunaki" literally translates as "those who came from heaven to earth") who settled on earth in order to deprive it of its resources (especially gold). With this goal, they finally subjugated mankind to make people work for them. To date, there are many myths surrounding the Annunaki, such as the question whether the Annunaki have made interventions in the human genome. About 95% of the human DNA is made up of non-coding DNA today, also known as junk DNA as it appears to have no discernible function. Analogies in the attitude of the Annunaki to the ambitions of domination of the ruling class over mankind up to the present day can hardly be dismissed and can be explained by the luciferian history of human development. This applies likewise to the motivation of today's so-called scientists to change the genetic material of humans, animals and plants. It's almost as if the Annunaki had never left.

Let's move on in human history. From the accounts of the Great Flood, which, according to the principle of causality decimated mankind that had fallen away from God, we know descriptions of the "new beginning" of mankind, which had already been touched upon in Chapter 2.2.4: After the flood, Nimrod, the king of Babylon, ruled humanity with barbaric cruelty and suppressed every form of resistance with violence. Not only the threat and use of violence, but also the numerous luciferian heresies taught by Nimrod and Semiramis in the mystery religions suggest that the spiritual origins of their reign are in no way Divine in nature. Rather, Nimrod and Semiramis turn out to be agents of a demonic, spiritual power that controls earthly events to this day and is diametrically opposed to Christ's teaching.

Accordingly, Jesus Christ explicitly clarifies:

My kingdom is not of this world. [John 18:36]

In order to dominate the material world, the powers of darkness make use of a myriad of human collaborators. Many of these collaborators are probably not even remotely aware of their role in the "Nimrod system", which operates under different names today and wears different guises, but seems to have never disappeared.

And on her forehead was written a name of mystery: "Babylon the great, mother of prostitutes and of earth's abominations." [Revelations 17:5]

The principle of cause and effect manifested itself in the fall of Babylon, figuratively represented in the destruction of the Tower of Babel, as a result of which people poured out in all directions. With that however, the Babylonian, luciferian false teachings drew their circles. The Babylonian mystery schools still find their equivalent in Masonic lodges and similar institutions today. According to genealogists, the descent of many of today's powerful can be traced back to royal bloodlines, for example to the line of Charlemagne, which in turn is connected to the bloodline of the Merovingians. There are many indications - not least the symbolism of the coats of arms of some so-called "elite families" - that the occult knowledge from the old mystery schools has been passed on to this day mainly via bloodlines that can be traced back to Egyptian pharaohs and even to ancient Sumer.

"Long ago in the dark, unwritten pages of human history, powerful kings discovered how to control other people through torture, magical practices, wars, politics, religion, and advocacy. These elite families developed strategies and tactics to continue their occult practices."[142]

As we shall see in the following chapter, the luciferian "system Nimrod" is omnipresent to this day and influences the thoughts and actions of almost everyone.

As the different sources from different epochs show, the physical, but especially the spiritual and mental control of a significant portion of humanity took on distinct forms at a very distant point in history. These forms of control and domination have become more evident then ever, especially within the recent few years. With that the following has also become clear, which is likely hard to digest for many: Even if the outer appearance of domination today is different from that of millennia ago, and the rulers over mankind have loosened and retightened the thumbscrews over time, nothing has changed in the fact that mankind was enslaved in large parts both physically and mentally a long time ago, and remains enslaved to this day. Chains and whips were replaced over the centuries by debt slavery and manipulative mind control. The latter is now flanked by the use of biotechnology and nanotechnology, which presumably is to replace the labour-intensive mind manipulation of the population by the mass media in the medium term (see also Chapter 2.4.2).

Happy slaves are freedom's worst enemies! [Marie von Ebner-Eschenbach]

The much-quoted dialogue from the documentary "Matrix" fits very well with the description of the state of mankind:

Morpheus: "It is the world that has been pulled over your eyes to blind you from the truth."
Neo: "What truth?'
Morpheus: "That you are a slave, Neo. Like everyone else you were born into bondage. Into a prison that you cannot taste or see or touch. A prison for your mind.'"[143]

Due to the manipulation techniques employed by the powers of darkness, many people seem to be entangled in the material world. In doing so, they ultimately obstruct their "way back" to the spiritual world. In the following chapter we will examine how the powers of darkness manage the enslavement of mankind without most people feeling even the hint of enslavement by evil powers. For this purpose we will analyze selected characteristics of luciferian manipulation, the "Battle Techniques of Lucifer".

3.5 The Art of Deception - Battle Techniques of Lucifer

"There is a war going on
The battlefield is in the mind
The price is the soul."
[The Artist formerly known as Prince]

With his creative power man could have formed the material 3D world successively into the earthly image of the paradise, the spiritual kingdom. But he decided not to do so. The reasons for the further apostasy from God, the "second fall of man" (see also Chapter 3.3), are of manifold nature. In summary, however, it can be said that malevolence is not the driving force of the vast majority of human souls for rebellious behaviour against God. The inglorious development of human history up to the present day has rather to do with Luciferic-manipulative influences, which will be examined in more detail in this chapter.

3.5.1 Three Levels of Manipulation

Manipulation is generally understood as influencing the thoughts or feelings of a person or group of people in order to achieve a goal set by the manipulator. Manipulation is omnipresent in earthly spheres and in the vast majority of cases we will not even perceive it as such. We can basically distinguish three levels of manipulation, the unconscious manipulation, the conscious manipulation and the malicious manipulation.

Unconscious Manipulation

We often behave manipulatively ourselves: If we ask someone for a favor, we will probably ask in a particularly friendly manner; if children want to be bought an ice cream, they might appear particularly "lovely or cute" at that moment; and if someone is looking forward to a "date", they will possibly "dress up" in a particularly nice way. Of course, this book is not intended to deal with these everyday, usually unconsciously manipulative behaviors, with which no harmful intentions are pursued.

Conscious Manipulation

The world of advertising or marketing is a generally recognized "playground" for people who deliberately and purposefully manipulate others. In fact, many elements of so-called white and black magic are used in marketing (knowingly or unknowingly) to ultimately persuade the potential customer to take an action that he or she would tend to refrain from without the use of promotional measures. Virtually all advertising for a product or company contains elements of hypnosis by attracting attention and directing the viewer's eye to key images, celebrities or certain symbolic elements.[144] Flags, banners and logos are used to boost the sale of products, but also outside of advertising, for example to promote ideologies, to strengthen the identification of people with artificial thought constructs or to force the division of people into different groups.

Strictly speaking, all forms of conscious manipulation are incompatible with the Divine Order. The use of celebrities for sales purposes is a form of idolatry, and the use of (occult) symbols, familiar melodies, "naked skin" and other tools from from the bag of tricks of marketing strategists and sales managers to influence thoughts demonstrates a lack of respect for the

free will of others. Those involved in this second level of manipulation pursue their own interests or those of their employer, but generally not deliberately malicious objectives. This level of manipulation will not to be further considered in this book either.

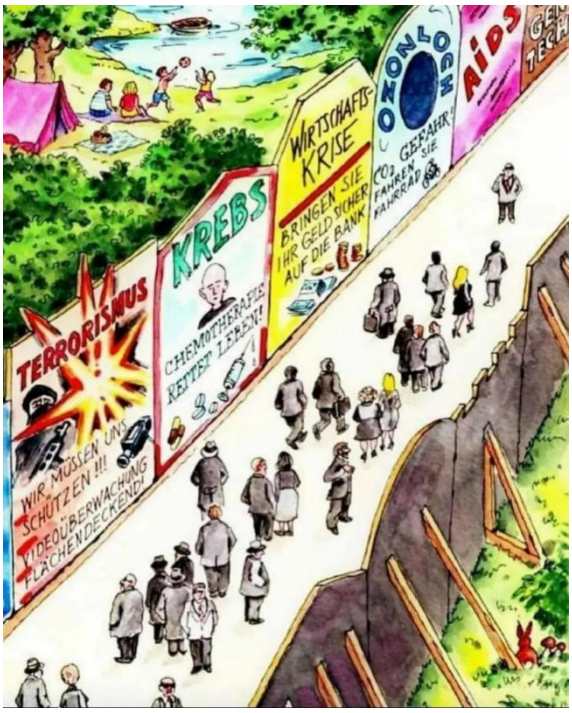
Malicious Manipulation

How terrible it will be for the world because of the things that cause people to sin! Things like that must come. But how terrible for the person who causes them! [Matthew 18:7]

In this section we deal with a different "caliber" of manipulation techniques, the hallmark of which is malevolent in nature, many of which are used with the aim of driving an insurmountable wedge between man and God.

Especially in recent years, it has become clear to attentive people how easily humans can be influenced, for example by the selection and presence of certain topics in the media, by frequent repetitions of certain narratives, or via the principle of fear, all of which is fostered on the belief in human authorities (see Chapter 2.1). Guilt and fear are two of the most commonly used vehicles to control others. The question arises to what extent humanity is collectively determined and controlled by external manipulative interventions.

"What you find in people's minds today is often no longer reality at all, but a reality constructed and produced by the media."
[Prof. Dr. Elisabeth Neumann]



"There is simply not polite way to tell people they've dedicated their lives to an illusion."
[Daniel Dennet]

"One must always repeat the truth, because fallacy is preached around us again and again, not by individuals, but by the masses. In newspapers and encyclopedias, in schools and universities, everywhere the fallacy is on top, and she feels comfortable and cozy in the arms of the majority, which is on her side."
[Johann Wolfgang von Goethe]

One of the greatest challenges for man is to understand that he lives in a "fallen" world, however beautiful it may be on the outside. It should be noted in this context that Lucifer himself appears as a deceptive entity of charm, beauty and light. How else would he have been able to manipulate the masses for so long?

"As his name implies, he [Lucifer] was a light-bearer and possessed luminous, God-like qualities. When Lucifer became aware of his beauty and power, he believed that these were his own characteristics and no longer understood that these were in fact bestowed glories with which he exclusively reflected God's glory."[145]

But exactly this aspect also reflects the fine art of deception by the powers of darkness: We are embedded in a beautiful nature with a multitude of wonderful living beings and yet man on earth is in a "fallen state.[146] Since the human spirit forgets its origin when entering the physical body, man tends to seek the meaning of life in the satisfaction of carnal and material needs, but can only find it there temporarily.

We know that we are children of God, and that the whole world is under the control of the evil one. [1. John 5:19]

Paradise on earth can only ever be a temporary illusion of the senses. As long as man lets the powers of darkness wreak havoc on earth, an ascent development of man can never lead into an ideal material world. Under these circumstances, man can only ascend into a paradisiacal state in spiritual spheres from which the fallen angels have been banished.

"The state of our world today is sick and perverse.
Everything is upside down.
Physicians and doctors destroy health and life.
Teachers and professors destroy education.
Scientists destroy knowledge.
Judges destroy law and justice.
Bankers destroy currency and money.
Politicians destroy freedom and the state.
Journalists destroy information.
The world is like this because the vast majority allows it."
[Norbert Knobloch]

Turning the world upside down like this requires malicious intent and a high level of deception techniques. Without the purposeful intention to turn the Divine Order into its opposite and without a sophisticated system of manipulation, this level of luciferian "twisting" is not achievable. The reluctance of aligning oneself with the nature of the Divine order and at the same to mislead others so that they will not align themselves with the Divine order either is the typical luciferian attitude of mind. Luciferian thinking is: If I go down, I take as many as possible with me.

In the apocryphal Gospel of Bartholomew we find the statement of the Elohim that they created man in their own image, together with the invitation to the angels to venerate this image. Lucifer, however, wants to be worshipped by all spirits and has since rebelled against man.[147] One of the reasons why Lucifer despises mankind so much that he literally "turns their lives upside down" is likely his envy for mankind. He gets a head start in the struggle for the souls of men when they act according to his laws and thus behave in a deeply unethical manner. He is able to extend this lead until people learn to distinguish good from evil and choose good over evil.

Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! [Isaiah 5:20]

A key pillar of the malicious control of humanity by the forces of darkness is to keep people unaware of their origins and identity.

"When individuals no longer want to acknowledge their spiritual identity, this means that they turn their consciousness away from the direct connection with the primordial source. In doing so, they activate the creation principle of the ego, the false ego, and "cast a shadow". The material illusion begins when one immerses one's consciousness in one's own shadow and identifies with material roles that do not correspond to one's original spiritual identity."[148]

Who as a human being does not understand that the physical existence of the body is not the human being, but the body only enables the human being to experience the earthly life in matter for a foreseeable period of time, may have difficulties to find a higher meaning in the earthly existence. The individual will tend to assume that his own existence will come to an abrupt end with the death of the body. Anyone with such a mindset will tend to behave during his existence on earth in conformity with it and and arrange his life accordingly. Such an individual will seek the meaning of his or her existence in earthly realms, such as in raising a family, cultivating friendships, fulfilling fleshly desires, accumulating material wealth, complying with man-made laws, and in similar aspects of the earthly existence. Even if these aspects of a purpose in life are not reprehensible at all and especially the founding of a family seems to be laid out in nature, there is still a lack of understanding of the embedding of these earthly qualities in a higher context, from which it becomes clear that physical life on earth is just a small part of our journey, which should ultimately lead to a reunion with God in the kingdom of God.

This is exactly how God showed us His love since the beginning of creation: Always connected to the human spirit via an energetic bond, He grants us the freedom to emanate and manage our lives according to our own will, in the hope that His daughters and sons would one day return to the Father, despite all errors and mistakes, as the parable of the prodigal son in the Bible teaches us (see Luke 15:11-32). Just like the father in this allegory welcomes the lost son with open arms, our Father is waiting for us. However, we must walk the way back ourselves, as God does not force us.

The materialistic world view goes hand in hand with Darwin's heresy that man evolved from animals. Darwin's unproven theory of evolution ignores the fact that the material world is embedded in a spiritual world, which is an essential insight for human self-understanding. This makes the theory of evolution, especially in combination with the blasphemous big bang theory, to one of those deceptions that have caused irreparable damage of enormous dimensions to humanity.

"The probability of life originating from accident is comparable to the probability of the Unabridged Dictionary resulting from an explosion in a printing factory." [Edwin Conklin]

"What is the probability of inorganic matter joining accidentally to form amino acid and protein compounds? Intuitively, we immediately realize that this probability is zero, and mathematics leads to a similar result. […] Even if all the improbabilities described here had taken place, the materialistic theory is untenable, because this hypothetical chain of coincidences would have produced only organic matter (amino acids, protein molecules, etc.), but no living beings. The combination of organic matter does not produce living beings, but only dead organic matter. A living being would never have emerged from the organic building blocks. If living beings were a product of matter, it should be possible to produce at least one germinable seed in the laboratory from chemical elements. […] Even the accidental emergence of atoms from the Big Bang matter is improbable. The random formation of amino acids from atomic compounds is improbable. The random formation of proteins and enzymes from amino acids is not only improbable, it is impossible. The accidental emergence of living beings from organic matter is impossible, because matter - including organic matter - is and remains dead. Living beings do not simply arise from combinations of atoms and molecules. [...] Thus, to suggest that organic matter will eventually give rise to "life" and, in humans, consciousness as a by-product, is contrary to all observation and logic. It is a higher, non-physical life force that shapes the body by bringing all the individual parts (atoms, proteins, enzymes, etc.) together to form a whole that can "carry" life. […] Nature, the fossils and also the unbiased logic show that animals and plants can change their body size, their physique, their diet, their camouflage and their defense mechanisms through micro evolution, i.e. variation and adaptation, but these processes never lead to a "macro evolution". In other words, protozoa remain protozoa, mollusks remain mollusks, fishes remain fishes, etc. And even within genera and species, no new categories emerge. Coelacanth remains coelacanth, frog remains frog, lizard remains lizard, rat remains rat, monkey remains monkey."[149]

The spread of false doctrines such as the evolution theory and the big bang theory promotes a materialistic worldview. Accordingly, based on the belief of many people that reality is only what is perceivable with the senses, the powers of darkness become invisible to many. Unfortunately, people with such a materialistic worldview tend to neglect that it is precisely the five senses that can easily deceive us.

"One sees clearly only with the heart. Anything essential is invisible to the eyes."
[Antoine de Saint-Exupéry]

Through the materialistic denial of the existence of good and evil powers, the latter have won their next victory and can thus continue to act undisturbed out of the invisible.

"The harmonious cooperation of the two parts of the human brain, which is absolutely necessary for a balanced human being, is definitely impossible for today's intellectual people, who are called materialists. To be a materialist is not a compliment, but the proof for having an atrophied brain."[150]

Since the dark forces are invisible for many people, they deny their existence, implying a wide-spread ignorance and indifference to evil happening around us. Whenever bad things happen, for most people these things happen by accident or bad luck. Since these things happen randomly, many people are not able to connect the dots, let alone to see a pattern.

“The only thing necessary for the triumph of evil is for good men to do nothing.“
[Edmund Burke]

However, many people are not only completely ignorant towards the dark forces, but have been manipulated to such an extent that they even defend the powers of darkness and defame and discredit those who can see and denounce evil.

Why do you not understand what I say? It is because you cannot bear to hear my word.
You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. But because I tell the truth, you do not believe me. Which one of you convicts me of sin? If I tell the truth, why do you not believe me? Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God. [John 8:43-47]

Only with the helping hand of the "sleeping" crowd the oppressive state of the post-creation can be maintained over such a long period of time.

“History teaches us that man learns nothing from history.”
[Georg Wilhelm Friedrich Hegel]

This mental state of mankind, which has apparently not changed over the millennia, is also reminiscent of Plato's allegory of the cave:

“The people live in a cave tied to chains and gaze at a rock face, while a fire flickers behind them. On the rock face they only see the shadows of objects that are actually being carried behind them and which are projected by the firelight as shadow images onto the wall in front of them. People think of these shadows as the (only) reality.
[...] A prisoner's shackles are removed, he is turned around (this is the essential act of philosophical education) and now sees the earthly reality.
[...] The man returns to the cave to free his former fellow captives; however, these resist as they choose the comfort of the cave over knowledge.“[151]

The root cause of the acceptance of evil, or even the support of the forces of darkness, by the vast majority of people is not unethical intentions, but rather ignorance, lack of knowledge, convenience, and a naive belief in human authority. These “ingredients” of human characteristics and behavior are the perfect breeding ground for the successful use of extensive manipulation techniques by the dark forces.

“And what they came up with was ingenious as hell: Instead of forcing people to serve them, they found a method that made their subordinates serve them voluntarily. Since the flow of energy was no longer impeded by aversion and forced devotion, the harvest of life energy became even more productive than before. When people participate voluntarily, there is no longer any need to force them.“[152]

3.5.2 Secret Language of the Forces of Darkness

Interesting in this context is the question of why the luciferian forces openly communicate their plans and actions, albeit in a way that is incomprehensible to many people, for example in the form of the use of occult symbols or certain combinations of numbers, which only the "initiated" know how to interpret correctly. Many symbols which apparently have a magical effect originate from pagan customs and can be traced back to ancient Egypt and to the sun-worship cult of the Babylonian mystery religions, in which the "black sun", Saturn, was worshiped. The targeted use of certain symbols, numbers, words and "special" gestures can be described as a form of secret language used by initiated circles to communicate, without the underlying messages being consciously perceived by the broad masses of the population. The function of "secret language" is manifold. The use of classical Masonic symbols such as the laurel wreath, the checkerboard pattern, the square and compass, or the wearing of certain items of clothing such as the white Masonic gloves has, among other things, the purpose of indicating a group membership that implies certain privileges or protection. Many such occult symbol elements can also be found in corporate logos of large corporations as well as in the strongly satanic-influenced rock and pop music. Those who have studied occult symbolism intensively, will find that these pictorial means of communication are furthermore very present in many Hollywood films as well as in today's mass media.

Taking up the question raised above as to the reason for the – albeit covert but ubiquitous – communication of the plans and actions of the dark forces, the following motivations for the communicative disclosure of their intrigues can be identified:

- The hidden powers of darkness and their openly on the stage appearing accomplices are well aware of the karmic law of causality. By announcing their actions in advance, they gain – at least according to their understanding – the implicit consent of the people. Based on people's supposed consent, the occult forces - according to their conception - do not become perpetrators in the karmic sense.

  "He who is silent agrees." [Herman van Veen]

- As described in Chapter 3.3, the post-creation is subject to luciferian control, but it is embedded in the Divine Creation. The luciferic manipulators must therefore also respect the free will of the people. By obtaining consent based on implicit action of the population, they can claim with a "clean conscience" that they have not violated the free will of the people who could have expressed their disapproval of the actions of the dark forces. Responsibility for any damage is thus shared among many people, including those who have to suffer the damage.

  "The world is not threatened by evil people,
  but by those who allow evil to take place." [Albert Einstein]

- In order to avoid karmic debt, the dark forces prefer not to take part in the act itself, especially since they have their authority-believing lackeys to carry out their diabolical actions. For this purpose, however, the dark forces must at least announce the next step of the agenda, even if the sinister motives remain unclear to most. A classical example of the "karmic transfer of guilt" from the powerful to the shoulders of the manipulated human tools are the many wars waged militarily: Neither the spiritual dark powers nor their subordinate henchmen, the so-called

elite, pull the trigger themselves, but leave the deed to the manipulated human souls, who thus also become perpetrators in a karmic sense.

We don't want Satan to outwit us. We know how he does his evil work.
[2 Corinthians 2:11]

- Since the Luciferic forces also have to respect the Divine order, they are obliged to speak the truth. However, in order to mislead people at the same time, they would distort the truth, ridicule the truth or mix the truth with lies and half-truths. Moreover, they will defame those that speak the truth in a way that is understandable by many. To recognize the truth in the earthly sphere, however, is the responsibility of every human being.

"The most powerful weapon of the forces of darkness
is the mixture of truth and lies."[153]

- From the point of view of the dark powers, a scam may "taste even sweeter" if the deceived has consented to the scam and, at best, is involved in the execution himself.

There is nothing concealed that will not be disclosed, or hidden that will not be made known. What you have said in the dark will be heard in the daylight, and what you have whispered in the ear in the inner rooms will be proclaimed from the roofs. [Luke12:2-3]

3.5.3 Contradictions in the Bible

According to Church doctrine, both the Old and New Testaments are the Word of God. However, this position raises questions for many Bible readers, including the following:

- How do subsequent changes come about and why is the Bible re-translated at irregular intervals when one acknowledges that God Himself, as well as the Divine order in which He is expressed, are immutable?

- Is God's Word in the Bible meant literally or does He speak metaphorically to us?

- How can there be - especially in the Old Testament - so many contradictions within Scripture?

- How is it possible that in the Old Testament God is sometimes portrayed as a jealous "god of vengeance" while his incarnate son Jesus Christ teaches us to love one another?

- How about the apocryphal writings: Did God make the selection of which writings are to be included in the Bible and which not, or was it perhaps a human spirit after all?[154]

If the Church is right and all Bible statements reflect God's Word, then the following statement by the Apostle Paul in 1 Corinthians would also be God's Word:

Women should remain silent in church meetings. They are not allowed to speak. They must follow the lead of those who are in authority, as the law says. [1 Corinthians 14:33-34]

Some readers may now object that times have changed. However, whoever has read the explanations on the Divine Order in Chapter 1 of this book will be aware that God does not change.

The fifth of the Ten Commandments says “Thou shalt not kill.” However, God punished the inhabitants of Sodom and Gomorrah for their debauched conduct as follows:

Then the Lord rained on Sodom and Gomorrah sulfur and fire from the Lord out of heaven. And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. [Genesis 19:24-25]

These Bible verses seem to be in blatant contradiction to the Fifth Commandment, although God Himself affirms:

For I the Lord do not change. [Malachi 3:6]

According to official sources, the Latin version of the Old and New Testaments, which is still used in the Church today, was compiled by the church saint Jerome in the years 392 to 410 AD. This collection of texts by Jerome is known as the Vulgate and is considered to be the flawless and authentic version of the Bible. Nevertheless, Jerome is said to have made the following astonishing statement in a letter to Pope Damasus in the course of the translation work:

“Will there be even one [...] who, as soon as he picks up this volume [...], does not loudly accuse me of a forger and a religious blasphemer, because I had the audacity to add something to the old books, to change or improve?“[155]

Bible scholars estimate that Jerome changed the Bible in about 3,500 places. In a letter to the early Christian monk Jovinian, Jerome is said to have written:

“Eating animal flesh was unknown until the Flood, but since the Flood we have had the fibers and fetid juices of animal flesh stuffed into our mouths [...]. Jesus Christ, who appeared when the time was fulfilled, connected the end with the beginning again, so that now we are no longer allowed to eat animal flesh.“

To the sorrow of countless animals, Jerome did not write down this aspect of Christ's teaching in the Vulgate. Had he done so, we would live in a different, "better" world today, assuming that many people who eat meat daily would have followed Christ's teaching and refrained from their meat consumption. Without the daily mass murder of animals, people would not only have spared the animal world much suffering, but also themselves.

According to the apocryphal "Gospel of Perfect Life" (also called the "Gospel of the Holy Twelve"), Jesus said the following words, confirming the law of cause and effect:

I have come to abolish the sacrifices and the blood feasts. If you will not cease to sacrifice and consume the flesh and blood of animals, the wrath of God will not stop coming upon you.[156]

So, if one follows the Church's teaching that the Bible represents the Word of God, God Himself would have chosen not to include this important teaching of Jesus in the Bible.

“The Church father Jerome would have had to fear for his life if he had truthfully included Jesus’ love of animals in his new translation into Latin in the Bible.“ [Carsten Strehlow]

However, the suppression of important information is also a lie. If the above statement from the Gospel of Perfect Life had been included in the canon of the Bible, not only would a reasonable and good life be possible for most animals; moreover, the church's false doctrine of the atoning sacrifice on the cross would not have prevailed either: For how could Jesus, who had come to abolish the cult of sacrifice, have been presented by the church itself as an atoning sacrifice?

According to other letters of Jerome, he had an original version of the Gospel of Matthew, which, however, does not correspond to the content of the canonical script. The scriptural theologian Origen is also said to have had access to the original Gospel of Matthew and to have quoted it often. Origen was convinced of the prenatal existence of the soul, which conforms to the doctrine of reincarnation. The teaching of reincarnation was also banned from the canonical writings, as can also be seen from the presumably deliberately incorrect translation of a significant verse in the Letter of James:

“The Bible's Letter of James warns that our tongue can set the "wheel of birth" on fire (James 3:6). The passage can most aptly be explained this way: Evil words can cause such a "fire" that the spiritual arsonist must therefore incarnate again to repair the damage. In the Luther translation of 1984 the word "trochos tes geneseos" (i.e. "wheel of coming into being" or "wheel of birth") is not translated at all and instead is rendered with three other words, namely "the whole world". According to the Luther Bible, the tongue could set “the whole world on fire” – a monumental statement that is worth pondering, but nonetheless an outright Bible falsification. In the Protestant-Catholic Unified Translation it says at least “wheel of life”. But this translation is also wrong, for it simply removes the aspect of “Genesis”, that is, the “beginning of life” by birth, as we read in the original Greek text in the word “geneseos” (= genitive of “genesis”). […] The final translation does not reflect the Greek wording in the original text. [...]. Nevertheless, the evidence is sufficient to state that theologians have deliberately obscured biblical references to reincarnation and some people therefore believe that the knowledge of the "wheel of birth" is not biblical-Christian, but was taken over from Eastern religions.“[157]

De facto, as early as the Council of Constantinople in 553 AD, tenets of the "Church Father" Origen were banned from the Church, including the belief that the human soul exists before the body is born.

Like many other ancient writings, the original Gospel of Matthew is said to be kept in the secret archive of the Vatican, the Archivum Secretum Apostolicum Vaticanum. It is a tragedy for mankind that the Vatican claims the right to keep people in the dark about their own origin, while the Vatican itself has a monumental number of ancient writings and other documents, with the help of which presumably all important questions of mankind could be adequately answered. But like Chapter 2.2 of this book shows, the list of crimes committed by the Catholic Church against humanity is long. The fact of withholding important information extends it by one aspect. Only a luciferian entity that has much to hide needs to create secret archives.

The Bible - especially the New Testament - teaches us more than any other book about ethical thinking and acting. Unfortunately, however, the Bible is not free of luciferian

influences either. The following quotations from the Bible are meant to illustrate this sad fact:

Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. [Romans 13:1-2, 5-6]

These sentences are said to have been formulated by Apostle Paul and dictated to the scribe Tertius. These statements in the Letter to the Romans, however, are diametrically opposed to the teaching of Jesus Christ, who said:

Ye cannot serve God and mammon. [Matthew 6:24]

Anyone who carries even a spark of Divine Consciousness will have found that worldly authorities are based on many things, but can in no way exist by God's order. Someone who has absorbed the impulse of Christ, like the Apostle Paul, who after his transformation from Saul to Paul appeared as "born again", could hardly have said the above words. Jesus himself repeatedly spoke out against the ruling structures of the time, both against the religious claims to rule by the Pharisees and scribes and against the secular rule in the form of the Roman occupation. Jesus did allow himself to be arrested by Roman soldiers and court officers of the High Priests, the lackeys of the Roman authorities, but he did not do so to express his support for the authorities, but to put another stamp on his teachings, the seal of commitment and of standing up for the truth.

"Jesus on the cross signifies the triumph of Divine love over the powers of darkness. He had given himself into their hands and had gone through their hell without deviating from his love. That is why he could say on the cross, 'It is finished!'"[158]

With this seal, Jesus let everyone know that worldly authorities can indeed harm people physically, but never mentally and spiritually, as long as people confess to God. During the crucifixion, Jesus said:

Father, forgive them, for they know not what they do. [Luke 23:34]

If the Roman authorities were ordained by God, would they not have known what they were doing when they had Jesus crucified? A God-ordained entity that carries out God's will is aware of its own actions at all times. Thus, the introductory sentences in the Epistle to the Romans incl. the statement "there is no authority except from God, and those that exist have been instituted by God" can hardly be God's word. The handwriting of a worldly, manipulative authority is nonetheless very clearly recognizable.

The letter to the Romans of the Apostle Paul goes on to say:

By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. [Romans 3:27-28]

Jesus did say that whoever believes in him will not die (see John 11:26). But: For Paul faith alone is crucial for man to be justified. This statement, however, does not conform to the teaching of Jesus when he says:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. [Matthew 5:17]

Furthermore, Jesus taught proactive action in the spirit of love one another:

So whatever you wish that others would do to you, do also to them. [Matthew 7:12]

The teaching of Jesus that emphasizes right action, is also reflected in the following Bible verse:

And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." And he said to him, "You have answered correctly; do this, and you will live." [Luke 10:25-28]

In the teachings of Jesus, good deeds are what really counts: actions that are performed out of love for one's neighbor. It can be assumed that Paul was well aware of this fact. Here, too, we recognize the handwriting of a deliberately manipulative entity that seems interested in making people disregard the value of ethically correct actions (I will go into this topic in more detail in Chapter 4.1.2).

In the letter to the Corinthians we read:

Eat whatever is sold in the meat market without raising any question on the ground of conscience. [1 Corinthians 10:25]

The church saint Jerome still knew about Jesus' love for all living creatures and expressed in his letters that Jesus taught not to eat animal flesh.

In his letters to the various communities, Apostle Paul expressed important spiritual impulses of Christ, and it is hard to imagine that this same Paul would advise the Corinthians not to question the meat on the meat market for the sake of conscience. Apostle Paul had to know that the human conscience is an expression of the energetic connection to God and thus a guide for right action. There is no apparent reason for which Paul advises the the Corinthians to cut this connection to God and neither to question the meat consumption nor their own actions. True Christians reflect on their actions at all times to see if they are in harmony with the Divine order. We can thus conclude that Luciferic influences in the Bible are also expressed in this Bible verse.

Whether the apostle Paul was wrong in some of his letters, whether the Bible writers falsified his statements, added content, or whether some of his letters were actually written by his students - as some Bible scholars claim - is irrelevant for the following finding: If the Bible were all God's Word, God would contradict Himself in many Bible verses. The Bible thus reflects the phenomenon that manifests itself in many other aspects of our lives, as we saw in Chapter 2 of this book: the omnipresent luciferian influence.

But even apart from the letters of the Apostle Paul, we find numerous contradictions in the Bible. Returning to the subject of man's food we find the following passages in the Bible:

And God said, "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. [Genesis 1:29]

After the flood, God seems to have changed his mind - at least according to the Bible:

The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered. Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything. But you shall not eat flesh with its life, that is, its blood. [Genesis 9:2-4]

In this thematic context, the supposed calls in the Old Testament to make cruel sacrifices should also be mentioned, which can hardly be associated with the God of love - as we experience him in the New Testament in particular. The following Bible verses are taken from the third book of Moses (Leviticus):

Speak to the people of Israel and say to them, When any one of you brings an offering to the Lord, you shall bring your offering of livestock from the herd or from the flock. "If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the Lord. [...] Then he shall kill the bull before the Lord, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. Then he shall flay the burnt offering and cut it into pieces. […] And the priest shall burn all of it on the altar, as a burnt offering, a food offering with a pleasing aroma to the Lord.
[Leviticus 1:2-9]

Now how can it be that God, the Creator of all life, also gives people instructions on how to kill? An explanation for such advice on killing is found in the following quote from the early Christian philosopher Clement of Alexandria:

"But the bloody sacrifices, I believe, were only invented by people who were looking for an excuse to eat meat."

In fact, God Himself points to falsifications in the Bible in the form of statements by some prophets:

For in the day that I brought them out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices. [Jeremiah 7:22]

I have had enough of burnt offerings of rams and the fat of well-fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats. Bring no more vain offerings; incense is an abomination to me. [Isaiah 1:11,13]

For I desire mercy, not sacrifice, and acknowledgment of God rather than burnt offerings. [Hosea 6:6]

With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with

thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? [Micah 6:6-8]

When God speaks these words through the prophets, it is hard to imagine that those Bible verses in Leviticus in which God explains how He desires burnt offerings are supposed to be God's Word. The following words do not make it any easier to follow the Church's statement that the Bible is in its entirety the Word of God either:

The Lord said to Moses, 'Take vengeance on the Midianites for the Israelites. They fought against Midian, as the Lord commanded Moses, and killed every man. [Numbers 31:1-2, 7]

The Lord said to Moses and Aaron in the land of Egypt, For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast. [Exodus 12:1,12]

If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and, though they discipline him, will not listen to them, then his father and his mother shall take hold of him and bring him out to the elders of his city at the gate of the place where he lives. […] Then all the men of the city shall stone him to death with stones. [Deuteronomy 21:18-19, 21]

These words are supposed to have been said by the God who gave us the commandment "Thou shalt not kill" through Moses? To the true Christian, some of the purported statements of God in the Bible appear to be adaptations or additions that have not sprung from the Divine Nature, but rather from a human pen. Through rational thinking the assumption seems justified that with the existence of such Bible verses the plans and ideologies of the priesthood and scribes, whom Jesus Christ repeatedly sharply criticized, should be clothed in a Divine cloak. In doing so, the priests pretended to have received the Divine blessing for their evil deeds, analogous to how priests invoked God in their actions a few centuries later in the course of the Inquisition and the burning of alleged witches:

Do not let a woman who does evil magic stay alive. Put her to death. [Exodus 22:17]

In the following verse we can find a clear indication of who has falsified the Bible in so many places:

Anyone who shows contempt for the judge or for the priest who stands ministering there to the Lord your God is to be put to death. [Deuteronomy 17:12]

Whoever thinks that the quotations are taken out of context and have a completely different meaning in the respective frame of reference, may look up the relevant biblical passages and see for himself the meaning of the quoted passages. Of course, only essential content can be quoted within the framework of this book, but the basic statement of the respective Bible verses remains unchanged.

"As the Old Testament was brought into final form in the 3rd and 4th centuries, the editors took the legends and historical stories, leaving the priestly insertions, while inserting various keys that would show the attentive reader in the future what the actual message is. They did this, on the one hand, by deliberately setting exaggerations and contradictions, and, on the

other hand, by inserting "treacherous" key passages and spiritual messages, in the light of which it becomes immediately apparent what are Divine revelations and what are self-representations or exposures of the dark forces that also use the name of God. The Old Testament contains all these layers of information, from the Divine revelations to the open disclosure of the plans of the false gods. One only needs the key of discernment to be able to recognize where - despite the same names of God - the real Divine source speaks and where the 'mirror image'."[159]

As already seen in Chapter 3.1, we are not always dealing with the primordial source, the Creator God of all being, when the Bible speaks of God or of the "Lord" in many verses in the Old Testament. It was the Elohim who intervened in the process of the spiritual human being becoming an "earthling". From these spirit beings came the Jahve-God, who is also called Jehovah. However, whenever Jesus speaks of the Father in the New Testament, we can assume that he is not referring to the Elohim, Yahweh God or other spirit beings, but exclusively to the almighty and loving Creator God, especially since Jesus embodies the Christ Being, the "image of the invisible God, the firstborn before all creation" (see Colossians 1:15). As complicated as the distinction of the different levels and the different spirit beings may seem at first glance, it is nevertheless simple when one realizes that the good and the evil powers are diametrically different in nature:

"But those who have the maturity to distinguish between what is "inspired from above" and what is "inspired from below" will find something edifying [in the Bible] that can help them in life. For it is not difficult to distinguish the false from the true. The adversary is always thirsting for blood, hatred, revenge, manslaughter, anger, devaluation, arrogance, power, domination, prestige, outward pomp, ceremonies, rituals, [artificial] hierarchies, conquest, destruction and murder.
God, on the other hand, is love and His inspiration and teachings are filled with wisdom, grace and forgiveness, charity, compassion, forgiveness, gentleness, patience, seriousness, brotherhood, self-knowledge and truth."[160]

Anyone who has internalized the various elements of the Divine order (see Chapter 1) will already know that God does not intervene to punish us after every wrong action we take. We always produce the effect ourselves by our thoughts and by our actions according to the law of causality. There are wheels of interaction and reciprocity that are always at work, even if we don't recognize them immediately. However, one of our tasks here on earth is to learn from these eternal laws and to behave in such a way by acting correctly that we ultimately also spare ourselves unpleasant consequences. Shifting the responsibility for these consequences onto others or a higher being appears to be a typical human attitude which we also found out when looking at the events happening to Adam and Eve in the Garden of Eden (see Chapter 2.1.1).

Many instructive episodes in the Bible are therefore neither a historical examination of events nor descriptions of events to be taken literally, but rather a pictorial transmission of knowledge. The significance of many incidents described in the Bible lies in the profound meaning of the stories. The events of Sodom and Gomorrah teach us that a humanity rebelling against the Divine order, in which wickedness and fornication reign, cannot last and will bring about its own end.

But whoever conquers his earthly wicked wishes and desires will be admitted into God's eternal kingdom, as we can learn from the following allegorical narrative described to us in Genesis, Chapters 27 and 32:

When Abraham's son Isaac was old and his earthly death seemed near, he wanted to give his blessing to his firstborn son Esau. Isaac's wife Rebekah liked Jacob, her second son, more than Esau, and persuaded Jacob to disguise himself as Esau before Isaac, who was blind in old age, and thus to receive the blessing of his father instead of Esau. Jacob allowed himself to be persuaded by his mother, deceived his father and received the blessing of the blind Isaac. When Esau learned of the deception, he spoke the following words:

Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and behold, now he has taken away my blessing. [Genesis 27:36]

Esau was visibly incensed and vowed to take revenge on his brother's behavior. Rebekah therefore advised Jacob to flee and stay with relatives. Many years later he headed home with his family and belongings to be reconciled with his brother Esau. As we are told in Genesis 32:1 Jacob encountered angels of God on his way back. Jacob led his family across a river but then stayed behind himself. Now we are told in the Bible, "And a man wrestled with him [Jacob] until the breaking of the day" [Genesis 32:25]. When the being who wrestled with Jacob became aware of Jacob's determination not to lose the battle and wanted to escape, the Bible tells us of the following conversation between Jacob and his opponent:

Then the man said, 'Let me go, for it is daybreak.' But Jacob replied, 'I will not let you go unless you bless me.' The man asked him, 'What is your name?' 'Jacob,' he answered. Then the man said, 'Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome.' [Genesis 32:26-28]

It should be noted that names were highly significant in ancient times. This is particularly true of allegorical narratives in the Bible. In Hebrew, the name "Jacob" was originally associated with somebody repressive or deceptive.[161] Accordingly, Esau, noticing Jacob's deception, says: "Is he not rightly named Jacob? For he has cheated me these two times" [Genesis 27:36].

During the struggle with the man, Jacob realizes that overcoming this being is his chance to come clean with himself. When the creature fighting Jacob asks what his name is, it wants to get Jacob to reflect on his misdeed one last time by calling out his name, which stands for someone 'deceptive'. As a result, Jacob's opponent whom we can assume to be an angel of God (see Genesis 32:1), baptizes the spiritually "reborn" now "Israel". At this point the name "Israel" is mentioned for the first time in the Bible. The formerly deceitful son of Isaak, Jacob, underwent a spiritual cleansing, so his name Jacob was accordingly replaced by "Israel". Israel is thus the name for the confession of one's own guilt, repentance, spiritual awakening and returning to the house of the Father.[162]

Later we learn from the second book of Moses (Exodus) that Israel (the former Jacob) had twelve sons who moved with their families to Egypt, where they were enslaved by the ruling class:

The people of Israel had many children. The number of them greatly increased. There were so many of them that they filled the land. Then a new king came to power in Egypt. […] 'Look', he said to his people. 'The Israelites are far too many for us. Come. We must deal with them carefully. If we don't, there will be even more of them. They made them work hard. They didn't show them any pity. The people suffered because of their hard labour. The slave drivers forced them to work with bricks and mud. And they made them do all kinds of work in

the fields. The Egyptians didn't show them any pity at all. They made them work very hard. [Exodus 1:7-10, 13-14]

The enslavement of Israel and his descendants displeased God, who said to Moses:

Then you shall say to Pharaoh, 'Thus says the Lord, Israel is my firstborn son,' and I say to you, "Let my son go that he may serve me."' [Exodus 4:22-23]

From this point on in the Bible, the name "Israel" is expanded to refer not only to the spiritually reborn Jacob but also to Jacob's descendants, so that out of the reborn Jacob comes the reborn people of God "Israel". After escaping through the Red Sea split by Moses, the Israelites roamed the desert for forty years, were they had to resist and overcome various temptations before they could enter the Promised Land.

An interesting question to think about is why the people of Israel had to pass tests when they were already the people of God. The answer lies in the insight we were able to gain from the naming process: Israel is the name for a spiritual awakening process and for the alignment of one's thoughts and actions with the Divine order. Just as being a Christian in name only is not enough to see the kingdom of God, genetic descent is not enough to belong to God's people. Every human being is called to pass his or her own temptations and to align one's own thoughts and actions with the Divine order for belonging to the People of God.

The Bible reader will have noticed the parallels in content to the story about Jesus Christ. Jesus also spent some time in Egypt, since Joseph and Mary fled to Egypt shortly after Jesus' birth in order not to have their child killed by the troops of King Herod. After Jesus was baptized by John the Baptist, "Jesus was led up by the Spirit into the wilderness to be tempted by the devil" [Matthew 4:1]. In the desert, Jesus spends forty days. He resists all of Satan's temptations, quoting Bible verses from Deuteronomy, the 5th book of Moses, which Moses brought to the attention of the people of Israel almost in its entirety. Jesus thus figuratively repeats the history of the people of Israel, with the huge difference, however, that Jesus - in contrast to the people of Israel - resists all temptations of evil. Jesus Christ thus becomes the new Israel, the Divine Consciousness.

Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." [John 3:3]

In this statement of Jesus we find a reflection of the process of the spiritual rebirth of Jacob, who repented to have deliberately deceived his father and, as a spiritually "newborn", sought a new beginning when returning home. In order to belong to the people of Israel (as it is expressed in the Old Testament) or to see the kingdom of God (as Jesus Christ phrased it), we must be spiritually born anew. To do this, we must first free ourselves from spiritual enslavement to false gods, which is depicted in the exodus from Egypt, a place known for idolatry. Subsequently, our own ego, the identification with the role(s) of the person, must also die. Metaphorically speaking, we must all make our way through the desert, where misconceptions, wrong beliefs, luciferian ideologies as well as our ego "fall by the wayside" before we can enter the Promised Land.

All the world's a stage! Whether as an employer or employee, mother or father, as a student or in the sports club: We play many roles in our earthly life. Even if we have the natural inherent motivation to fill the respective role well, we should be aware that all these roles are only temporary roles. The role is not "all that matters", we *are* not the respective role,

but *play* it for a temporary period of time. We are spiritual beings who make use of the possibility of gaining knowledge on earth. Therefore, we should rather refrain from an excessive identification with our own ego.

"So what should we know? First, we should know that every Christian has two natures. One is the old, evil, and corrupt nature we were born with. The other is the new, pure, and holy nature that we turn into when we are reborn. We can call them the nature of Adam and the nature of Christ. "[163]

As the above remarks show, the accounts in the Bible are multi-layered. In fact, this multi-layeredness is already announced in the first words in Genesis:

"Without any introductory words, the core of all revelation is immediately summarized there in a single sentence: "In the beginning God created the heavens and the earth." In Hebrew it says: bereschit bara elohim et ha shamajim we et ha eretz. In Hebrew, each letter also has a numerical value. A (alef) is 1, B (bet) is 2.
It is now striking that at the beginning of this scripture there is a B: a 2! If you open a scroll and start reading at the very beginning, you would expect to see a 1 there. But no: Chapter 1, verse 1, word 1 begins with B. And not only the first word begins with B, also the second. The first thing that is signaled here is that the Old Testament basically has two levels of meaning: absolute statements and relative statements. These two levels should not be mixed. That is, not every statement in the scriptures is absolute. Not everywhere where it says "God", it is God speaking. Believers must learn to distinguish and to take responsibility for what they believe in: Which passage contains an absolute truth, which a relative one?
[...] Another meaning of the Genesis key relates to the interesting fact that the book of Genesis contains two accounts of creation: the description of the seven days of creation and then the story of Adam and Eve. 2-2 means that these two accounts should not be equated indiscriminately. [...] The 2 at the beginning of the book of Genesis also has a cosmological meaning. It signals that "Act 2" begins here. The biblical account of creation is not false or untrue (it is true: God created heaven and earth), but it does not begin quite "at the beginning" because the eternal has no beginning. [...] By placing the 2 in the place of the 1, the 2 symbolizes the true nature of the Divine reality: there is creation and Creator, matter and spirit, infinity and eternity. Both are "one", but they are not identical."[164]

Another characteristic of the biblical allegories is that the events of the stories are played at a "spiritually appropriate" place. Events at a lake, for example, encourage the imaginative spiritual powers. Clairvoyant awareness is comparatively strong and distinct on water and in a foggy surrounding. On a mountain, on the contrary, the striving for the new is more present. We must climb the "mountain of the inner being" in order to arrive at new knowledge and wisdom. Accordingly, Moses received the Ten Commandments on Mount Sinai and not at a lake or in a valley. Jesus Christ also ascended a mountain to deliver His important sermon (see Matthew 5:1-7:29).[165]

To sum up, the Bible remains the most instructive book of all books, but at the same time it can easily be misinterpreted due to the supposed mingling of the Creator God with spirit beings such as the Elohim or Yahweh. Those who take all biblical statements literally without recognizing the overall picture presented will tend to have difficulty in classifying the teachings correctly. The ethical valuable teachings should be the main focus when reading the Bible, whereas a historically and chronically correct listing of facts can hardly have been the primary objective of the writers. The Bible is not a superficial historical encyclopedia! Furthermore, the addition of passages that are not in harmony with their context makes it

evident that not all Bible content can be traced back to God's Word. Ultimately, it is irrelevant whether it was the Levites who deliberately falsified the texts, Jerome translated incorrectly in some places or he had to change contents on the orders of the Church's leaders, or whether ideologies of third parties had an influence on the Bible's content: unfortunately, the Bible is not free of deliberate - sometimes malicious - manipulation either.

And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. [2. Corinthians 4:3-4]

Surprisingly, the authenticity of the contents of the Bible does not seem to interest the Church at all:

"The canonical validity of a writing as part of the New Testament does not depend on its authenticity." [Konzil von Trient, 1545 - 1563]

We have also seen that certain wisdom and teachings were deliberately not included in the Bible, to which we can find clear indications in the apocryphal Scriptures. It may thus be advisable to consider the Bible as an essential ethical guide for living in harmony with the Divine Order, but not to rely exclusively on the Bible. In line with this insight, Chapter 1 of this book reflects on the attempt to describe the Divine Order from different sources and perspectives.

4. Rise or Fall - It's Your Choice

4.1 The Liberation - Getting Out of the Mental Prison

The world and its evil desires are passing away.
But whoever does what God wants them to do lives for ever.
[1 John 2:17]

The material world is impermanent like all material organisms. It matures, ages and will decay. As the explanations in Chapter 2.3.2 have shown, the luciferic forces take all possible measures to accelerate the decay of the earth. However, mankind has to pass a tremendous test on earth, which can be called the "test of God", before the "hourglass has run out" and the earth decays. This Divine test is made up of five partial tests that go hand in hand with a gradual expansion of consciousness. These partial tests will show if we take up the spiritual battle I pointed out in the introductory remarks in Chapter 1 and whether we can overcome the struggle.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. [Ephesians 6:12]

A victory can only be achieved in the spiritual sphere, for matter is the playground of the dark forces. A struggle in the material plane is therefore doomed to failure.

"If we do not want to share the fate of the old, sunken cultures, we must break the regiment of demonic forces by replacing them with higher insights and depriving them of all nourishment through growing trust in God. [...] Therefore, let no one in this place be frightened by the flood of evil that is sweeping over the world. Because demonic forces are opposed to God, they are already doomed to be defeated. If we give the same devotion to good thoughts as we did before to wrong ones, the outcome is certain: Just as surely as the harshest winter must give way to spring, so these spirits must give way to the spiritual sun that begins to shine above the horizon of ignorance." [Mirjin Dajo]

In order to show the way out of mental imprisonment, I divide the different levels of human consciousness into the following four levels of competence:

- Unconscious incompetence
- Conscious incompetence
- Conscious competence
- Unconscious competence (God consciousness)

These competence levels will be described in more detail in the following sections along with the partial tests mentioned above.

4.1.1 Unconscious Incompetence

The lowest level of consciousness is expressed in people essentially by the fact that they generally like the world as it is. To put it in the words of Jesus: they are *in* the world and *of* the world.

People at this level of consciousness might make the following statements:

- "It's just a good thing we didn't live in those times. We are much better off today!"
- "Don't be so negative. We are doing fine!"
- "If you want to change something for the better, go into politics!"

My people are destroyed from lack of knowledge. 'Because you have rejected knowledge, I also reject you. [Hosea 4:6]

Say to them, "As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! [Ezekiel 33:11]

4.1.2 Conscious Incompetence

We know that we are children of God,
and that the whole world is under the control of the evil one.
[1 John 5:19]

People at this level of conscious incompetence doubt the world as it is. They are aware that something is wrong here but cannot define what it is that is wrong more precisely. Dissatisfied with the external circumstances, they begin to question things and search for the causes of the state the world is in.

In the course of their research, they take **the first part of the Divine test** mentioned above, the test of the correct assessment of the human situation. Humanity is in a state of slavery: physical slavery, but most of all in the state of mental and spiritual slavery.

This also makes it clear why the dark forces are so keen to see as many people as possible behave immorally towards other people, towards animals and nature as a whole. Based on immoral behavior, people "earn" their enslavement in a karmic sense.[166] Whoever enslaves other sentient beings has forfeited the legitimate claim to his own freedom. The powers of darkness are aware of the laws of causality and legitimize their unethical actions as rulers of the world not least on the basis of the unethical behavior of the masses. According to their "twisted" mentality, they believe that they can tyrannize other people without burdening themselves with karmic guilt, since they are only the executing forces of the law of reciprocity.

Indeed, the institutionalization of Christianity may also be related to the intention to dissuade Christians from the ethically and morally correct conduct taught by Jesus Christ. Therefore, his teachings had to be "turned upside down", so that many "nominal Christians" do not follow the true Christ, but pay ignorant homage to false gods based on false doctrines and pagan rituals. A luciferian influence on Christianity as a whole is comparatively easy to implement within Church institutions in the form of standardized dogmas.[167]

The superordinate function of the dark forces in the world also becomes apparent now: If the powers of darkness weren't acting in such abysmal malicious manner, it would be more difficult to recognize the Luciferic influence in this world and thus passing the first part of the "Divine exam" would only be possible for very few. Due to the fact that evil always manifests itself in rebellion against the Divine Order - in modern times, for example, in the transhumanism agenda controlled by the dark forces, the early sexualization of children and transgender politics - it enters into visibility for a growing number of people. Enabling people to recognize good and evil more easily, evil does not become good, it remains evil, but it performs a recognizable superordinate function.

Although this condition did not only exist in the recent years, but for millennia, most people are still unable to recognize their true own condition for various reasons. Without the "sleeping masses", the enslavement of mankind over millennia would not be possible. In order to free mankind from slavery and by doing so to also free the animal kingdom, it is imperative to gain knowledge and broaden the consciousness of broad sections of the population. In this respect, the task for those whose consciousness has already expanded is also defined: it lies in the passing on of knowledge.

I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God. [Acts 26:17-18]

4.1.3 Conscious Competence

Set your minds on things above, not on earthly things. [Colossians 3:2]

Those dissatisfied with the world explore further and come to the realization that matter is not all that exists. They sense that there are higher powers that influence earthly existence. They realize that there must be eternal laws, a Divine Order (which can also be called "cosmic order", "God's law", "natural law" or the like). In the course of their deciphering of the Divine Order, they pass **the second part of the test of God** and develop a conscious competence. Thus, the earth can be seen primarily as a place of learning. Besides the energetic connection to the Divine primordial source, which is expressed, among other things, through intuition and through the human conscience, man has the possibility to learn through karmic feedback.

The human souls who pass this partial test naturally develop the will to accept this wonderful Divine order, not motivated by the prospect of a possible reward, but by love and an inner commitment to truth and goodness.

"And then comes the age that will be the last before the next major earth catastrophe, that is when man is connected to the higher world through his will impulses, when morality will be applied on earth. Neither the physical abilities, nor the intellect, nor the mind will come first, but the impulses of the will. Not skill, but the moral quality of man will be decisive."[168]

The graduate of the second part of the exam knows God and this knowledge is the best way to be known by God.

Along with increasing knowledge of the Divine Order, the examinee passes **the third part of the Divine exam** in the course of expansion of consciousness. This process is composed on the one hand of the spiritual liberation from luciferian fallacies, false prophets and human

authorities and on the other hand in the control of lower instincts and earthly desires. The graduate completely detaches himself from ideologies of domination over other people, animals as well as nature as a whole.

Prove all things; hold fast that which is good. Abstain from every form of evil.
[1 Thessalonians 5:21-22]

Find out what pleases the Lord. Have nothing to do with the acts of darkness. They don't produce anything good. Show what they are really like. [Ephesians 5:10-11]

By turning away from evil, discernment, and repentance, the graduate is even able to positively affect his own karma and disable the wheels of reciprocity, as the following Bible verse confirms:

When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it. [Jonah 3:10]

A human with this level of consciousness withdraws his consent and energy from the forces of darkness and thus breaks free from their clutches. Such a person will deliberately not take an active part in "political life", because he has come to the realization that by participating in the political process he would give the institution of politics a voice of confidence in its ability to solve problems. He is aware that such confidence, after many centuries of political failure, is not only completely unfounded but, by its very nature, completely absurd.[169]

"Unless you abstain from the world, you will not find the Kingdom of God.
[Gospel of Thomas]

The graduate is still *in* this world, but no longer *of* this world. He is a pilgrim and a stranger in this world.

They are not of the world, just as I am not of the world. [John 17:16]

If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. [John 15:19]

Dear friends, you are outsiders and those who wander in this world. So I'm asking you not to give in to your sinful desires. They fight against your soul. [1 Peter 2:11]

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. [1 John 2:15]

Then I heard another voice from heaven say: "Come out of her, my people", so that you will not share in her sins, so that you will not receive any of her plagues. [Revelations 18:4]

Just as the dark must yield to the light, so must evil yield to good in every struggle, for there is only the one God-power that dominates everything. All rebellious forces have no endurance and are cheap imitations of a temporary nature. As God consciousness increases, evil must retreat.

Submit yourselves, then, to God. Resist the devil, and he will flee from you. [James 4:7]

Finally, the devil took Jesus to a very high mountain. He showed him all the kingdoms of the world and their glory. 'If you bow down and worship me,' he said, 'I will give you all this.' Jesus said to him, 'Get away from me, Satan! It is written, "Worship the Lord your God. He is the only one you should serve."' Then the devil left Jesus. Angels came and took care of him. [Matthew 4:8-11]

The examinee is now spiritually ready for **the fourth part of the Divine exam**. This partial examination is based on the recognition of complete responsibility for one's own thoughts and actions. Neither superiors, nor government, nor society are responsible for unethical and wrong actions of a person, especially since the shifting of responsibility is a luciferian illusion anyway. This fact is acknowledged by the graduate in the fourth partial test.

"According to the Divine laws of creation, every dignitary, every judge, no matter what office he holds here on earth, should never be under the protection of that office in his actions, but he alone and purely personally, unprotected like every other human being, must bear full responsibility for everything he does in his office. Not only spiritually, but also earthly."[170]

The graduate is aware that illusory entities such as states can never have more rights than human beings themselves and that the rights of a human being can never come from other human beings or man-made entities (see Chapter 2.1.2).[171]

"When passing over to the hereafter, every man is stripped of earthly power and its protection. His name, his position, everything is left behind. Only a poor human soul goes over to reap what it sowed. No exception is possible! Its way leads it through all the wheels of the imperative reciprocity of Divine justice. There is no Church, no State, but only individual souls who have to account personally for every mistake they have made!"[172]

4.1.4 Unconscious Competence (God Consciousness)

Jesus said to him, "I am the way, and the truth, and the life.
No one comes to the Father except through me. [John 14:6]

The fifth part of the Divine test builds on all the partial tests and leads them to their crowning conclusion: it consists in following Jesus Christ to truth and life. Salvation through Jesus Christ consists in the fact that He has made it possible for us to be received into the Kingdom of God. Christ has paved the way for us, which we can now follow by living in harmony with the Divine Order.

I know your works. Behold, I have set before you an open door, which no one is able to shut. [Revelations 3:8]

With his victory over evil, Jesus Christ built a bridge back home for us. The gate out of Satan's prison camp is now open. Whether or not we pass through the gate and enter the bridge is up to us though. No one is forced to do so.

"Those who choose the path of liberation or freedom are naturally on the path of the chosen. In other words, there are chosen people, but it is not God who decides who is among the chosen, it is we who decide."[173]

The path can be arduous and stony, but those who know the destination will take every step with great passion.

"Every hour of earthly existence is therefore precious, more than ever. Anyone who seriously seeks and wants to learn should pull himself with all effort out of lower instincts, which must chain him to the earthly. Otherwise, he runs the risk of becoming attached to materiality and being pulled towards complete dissolution with it. Those who strive for the light, however, are gradually loosened from materiality and finally lifted up to the home of all spirituality."[174]

But we are citizens of heaven. [Philippians 3:20]

Whoever reaches this level of consciousness attains Divine Consciousness, which can also be called "unconscious competence", for now the graduate no longer examines his thoughts and actions according to the Divine Order, but allows himself to be guided by Christ-consciousness. Man becomes an executive arm of Jesus Christ.

I delight to do your will, O my God; your law is within my heart. [Psalm 40:9].

For whoever does the will of God, he is my brother and sister and mother. [Mark 3:35]

The world and its desires pass away, but whoever does the will of God lives for ever.
[1 John 2:17]

4.1.5 Conclusion

The story of the human who passed the test of God is the story of the prodigal son that we know from the Bible:

I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. For this my son was dead, and is alive again; he was lost, and is found.' And they began to celebrate.
[Luke 15: 18, 20 -22, 24]

Jesus Christ has done what he came for and so He said:

It is finished. [John 19:30]

Now it is up to us to do what we came for!

4.2 Life After Death

Life on earth represents only a comparatively short stage in the development of the human soul and spirit. During earthly life, the human spirit is connected via the soul to the physical body, which offers the spirit and soul the opportunity to grow through earthly experiences. Soul and spirit are bound to it until the death of the physical body and with its death are released back into the freedom of subtle and spiritual realms.

The death of the body is thus not the end of the human being, but only the end of the "carnal shell" of the human being and the simultaneous beginning of a new period of life.[175] In the following I would like to briefly describe how this beginning may look like.[176]

During our existence on earth, we develop various inclinations, passions, desires and cravings, such as carnal pleasures, alcohol consumption, preferences for certain material things and others. With the help of the physical body, man is able to satisfy these earthly desires, even if only temporarily, until similar desires or cravings become apparent again. After the abandonment of the human body, the outer shell of man, the human soul no longer has the vehicle of the body at its disposal to satisfy these desires. Such desires, however, do not originate in the outer shell of man, the physical body, but in the astral body. In order not to suffer for all time from desires and cravings that can no longer be satisfied with the help of the physical body, the human soul must now learn to gradually shed those desires. Until this is done completely, the time of suffering of the soul will continue in Kāma-Loka (the place of desires in the soul world). Similarly to how the body may suffer from unquenched thirst before death, the soul suffers in a kind of unquenched burning ardor of desire after death. In various religious systems, this suffering of the soul after the death of the physical body is referred to as “purgatory”. In the course of this process of suffering, the soul purifies itself from the inclination to corporeality and finally overcomes earthly desires.

Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them. For everything in the world – the lust of the flesh, the lust of the eyes, and the pride of life – comes not from the Father but from the world. The world and its desires pass away, but whoever does the will of God lives for ever. [1 John 2:15-17]

To satisfy desires, cravings and inclinations with the help of the physical senses during earthly existence is part of human life, especially since we have the fleshly body at our disposal for a reason. The idea of wanting to assert oneself against nature, for example in the context of priestly celibacy, can only come from human dogmas, but never from principles of the Divine Order. Apostle Paul said very aptly:

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. [1 Corinthians 6:12]

However, a human soul heavily tainted with earthly thoughts and lower instincts will have difficulty rising from Kāma-Loka because its materially burdened defilements weigh heavily and drag it down. It will therefore remain in Kāma-Loka for as long as it suits her merits.[177] Also in the soul world applies: Like attracts like. Whoever has made it far on earth with deceit, unscrupulousness and cold-heartedness on the material plane will be surrounded in the soul world by souls who have “stood out” on earth by similar qualities.

Thus, the more a person allows his body to control and dominate his thoughts, desires and actions, the more he becomes entangled in earthly longings and desires, and the more present these entanglements are at the time of physical death, the stronger and longer will

tend to be the soul's period of suffering after the body's demise. Without a shedding of these desires, the soul cannot ascend to higher spiritual spheres after the death of the body.

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body. [1 Corinthians 6:19-20]

Whoever rejects the Christ spirit during his earthly existence and instead gets completely caught up in the material world and whoever does not want to understand anything about spiritual worlds until death and thus fails to give less weight to material success and gross material qualities even before the death of the body, that person's soul may have difficulties finding its way in the world of souls and may have a long struggle against the abandonment of worldly desires.

"But the one who believes only in materiality keeps himself bound to materiality by his conviction and remains chained to it, so that he cannot be pulled upward. Through the self-willed decision of each individual, there is now a separation between those who strive for the light and those who are connected to the dark, according to the existing natural laws of spiritual gravity. It thus becomes clear that there is a limit as towards the possibility of development of the earthly departed in the purification process of the so-called hereafter. One final decision! People [at some point] are either ennobled to the extent that they can be lifted up to the realms of light, or they remain bound in their lower nature according to their own will, and are thus finally thrown down into "eternal damnation", i.e., they are torn away with the materiality from which they cannot get rid; they themselves painfully suffer the decomposition and cease to be. They will flutter like chaff in the wind, atomized, and thus struck out of the golden book of life!"[178]

Those, on the other hand, who have absorbed the Christ principle, strive in their actions for conformity with God's will or are guided by it, become aware even before death that the human body is not the human being, but that the human being is a spiritual being connected to the physical body through the soul. They view the death of the body as a falling outer shell ready to give back to the human spirit its original freedom. Anyone who is in resonance with the teachings of Jesus Christ will no longer have their astral body permeated with earthly desires at the time of death, for they are already learning to control them during their time on earth. For these people, therefore, the death of the body will imply much less suffering than for those who have rejected the spiritual impulse of Christ. The souls of those who have accepted the Christ spirit will ascend to higher realms, where like-minded souls will welcome them into their community of souls. Ultimately, the human spirit also strips off the soul in order to be able to return to the spiritual kingdom.

4.3 The Decisive Era of Christ

While the statements in the previous chapter show what consequences an individual's decisions and attitudes in his earthly life may have for him after the body's death, the temporal radius of consideration will be extended now. This much in advance: Mankind will divide into two streams.

Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him. [John 3:36]

There will be people who will embrace the Christ principle and align their lives with the Divine Order and others who will not resonate with the Creator's will.

Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. [Matthew 7:13]

At some point in the future a decision will be made for each of us: Either we will be able to ascend into the spiritual realms or descend even further into the entanglements of matter, from which there will be no escape for a long period of time.

And these shall go away into everlasting punishment: but the righteous into eternal life. [Matthew 25:46]

The verdict of the true Judge will make the decision:

His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his barn, but the chaff he will burn with unquenchable fire. [Luke 3:17]

However, no one can predict exactly when this time will come:

You know very well how the day of the Lord will come. It will come like a thief in the night. [1 Thessalonians 5:2]

Possibly that day is far off; possibly it is near, as some Bible scholars seem to believe. However, the really relevant question in this context is: Have we prepared for the Day of the Lord?

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. [Luke 16:13]

We have a free will and therefore it remains our choice whom we serve. In order to illustrate the impact of this decision, we must first go back a long way in time.[179] In the Lemurian age, before man had the condensed physical body that we can perceive today with our sense organs, man was only a spiritual-etheric being. At that time, the human being had a deep trance consciousness, which later turned into a dreamless sleep consciousness. Along with the body's slow condensing process, man developed a dream image consciousness until he reached the kind of consciousness that we know today, which can best be described as "day consciousness" or "object consciousness". While in earlier stages of consciousness man was still capable of a certain dawning clairvoyance, the consciousness was shaped by a group consciousness. Starting from this group consciousness man began to develop an individual "self-consciousness" in the course of the change of consciousness. With the development of self-consciousness, however, he lost his clairvoyant abilities.

As explained before, the Bible often speaks to us in allegorical images:

Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made coverings for themselves. [Genesis 3:7]

Here we are told of the moment in the development of human consciousness from group-consciousness to self-consciousness when the self-consciousness had evolved to the point where Adam and Eve perceived their sexuality and realized that they were naked.

But not only did the human body gradually condense over a very long period of time, the earth also went through a process of condensation and did not previously consist of solid matter as we *perceive* it today. Therefore, those people who still had clairvoyant abilities in the ancient Indian cultural epoch referred to matter as "Maya" (in the sense of illusion, deception). The true, real world was the spiritual, subtle world that we left in the course of the densification of matter. While solidified matter was still regarded as an illusion in the ancient Indian cultural epoch, which had to be escaped in the form of spiritual exercises, in the following epoch, the ancient Persian cultural epoch, matter was taken for granted and presented as a sensual, real world. In this sensual-real world the Old Persians already perceived malignant energies connected with matter, which were to overcome with the help of good, spiritual entities.

Later on, in the Babylonian-Egyptian cultural epoch, condensed matter was understood as a reflection of higher spiritual laws. For instance, the will of the gods was researched via the course of the stars with reference to their impact on earthly life. A certain constellation in the starry sky required man to take measures on earth to reflect this constellation. In the epoch following the Egyptian cultural epoch, the Greco-Latin epoch, human spirit was used to spiritualize matter, which is reflected, among other things, in the wonderful works of art created during this epoch.

In the following epoch, the Roman cultural epoch, with its jurisprudence moving further and further away from a Divine order, mankind became ever more entangled in matter, up to our time, in which we are slaves of external conditions and the human spirit has become a slave of matter.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. [Matthew 5:20]

We are now spiritually fallen to the extent where many people consider to be true and real only that which can be perceived with the sensory organs and deny the existence of all spiritual, subtle matter of consciousness.

In this way, the descending cultural path would continue in the future, had it not been for an event of immeasurable importance that took place about two thousand years ago, which contained an impulse capable of stopping and reversing this process. The prerequisite for this reversal, however, is that the human being, with his newly gained self-consciousness, accepts this impulse, because free will as part of the immutable Divine order must be respected by all sides at all times. Due to mankind sinking deeper and deeper into matter and the associated turning away from the Divine order, the strongest possible spiritual impulse was needed: the incarnation of the Christ spirit into the body of Jesus of Nazareth.

Those human souls who accept the Christ impulse and strive for purity of heart and conformity to God's will, will increasingly differ from those who reject the Christ principle and "believe" in the material world.

In correspondence with the development of the human consciousness across the seven cultural epochs of our time age, we read in the first of seven epistles of John, in the letter to the church in Ephesus:

But you do have this in your favour. You hate the way the Nicolaitans act. I hate it too. Whoever has ears should listen to what the Holy Spirit says to the churches. Here is what I will do for anyone who has victory over sin. I will let that person eat from the tree of life in God's paradise. [Revelations 2:6-7]

External, material values were of no importance to the Ephesians. The Nicolaitans were known to seek the meaning of life only in external, carnal, sensual pleasures. Anyone who overcomes this attitude to life will not only be able to feed on the fruits of the perishable trees, but also on the tree of life, which flourishes in the spiritual paradise, in the kingdom of God. In the Revelation of John, the church in Ephesus reflects the first cultural epoch, the ancient Indian era.

The second of the seven epistles, the letter to the church in Smyrna, which reflects the second of the seven cultural epochs, contains the following statement:

Whoever has ears, let them hear what the Spirit says to the churches. The one who is victorious will not be hurt at all by the second death. [Revelations 2: 11]

The second death is mentioned several times in Revelation and is synonymous with the lake of fire. It is a death in the form of separation from God, the Giver of Life. It is called the "second death" because it is the death of the soul after man dies the first death with the demise of the physical body. All people will die the first death one day, but the second death - according to the revelation of John - will affect only those souls at the time of the Last Judgment who are not recorded in the Book of Life (i.e. in the chronicle of mankind), because they did not unite with the Christ spirit during their earthly incarnations and therefore will not participate in the spiritual resurrection.

Anyone who loves their life will lose it. But anyone who hates their life in this world will keep it and have eternal life. [John 12:25]

Our present life is already the preparation of our soul for the time to come. If we follow the path shown to us by Jesus Christ, we set the right course so that we can no longer be influenced by Luciferic forces in the future. No external force will be able to throw us off track if we hold on to this course already taken. However, this course implies an increasing mental and spiritual distance from those people who do not resonate with the Creator God.

A significant further development of those human souls who strive for conformity to God's will can be gleaned from John's fifth of the seven epistles, the letter to the church in Sardis. He writes:

Here is what I will do for anyone who has victory over sin. I will dress that person in white like those worthy people. I will never erase their names from the book of life. I will speak of them by name to my Father and his angels. [Revelations 3:5]

John figuratively sees those dressed in white clothes who live their earthly life in resonance with the Christ principle and thus will not die the second death.

Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" [Revelations 5:1-2]

As we later learn, only the Lamb, the Christ, is found worthy to open the seven-sealed Book of Life (see Revelations 5:9). The seven seals reflect the seven cultural epochs of our age, the post-Atlantean era.

To illustrate the significance of our current cultural epoch, let's briefly summarize where we are on the timeline. We have spoken of the following cultural epochs in the post-Atlantean era:

- First cultural epoch: Ancient Indian era
- Second cultural epoch: Old Persian era
- Third cultural epoch: Babylonian-Egyptian era
- Fourth cultural epoch: Greco-Latin era
- **Fifth cultural epoch: Roman era (our current cultural epoch)**
- Sixth Cultural epoch
- Seventh cultural epoch

We are currently in the fifth cultural epoch of a total of seven. We learned from the letter to the church in Sardis that those people who overcome, that is, who absorb the Christ principle and therefore are spiritually re-born, will be clothed in white garments. This letter to the church in Sardis is the fifth of John's seven epistles and reflects the current cultural epoch (we are still in the Roman era) and thus the fifth of seven seals. Within our present cultural epoch, therefore, the decision is made as to which human souls will be clothed in white garments and will thus be distinguishable from those who have not accepted the Christ principle. Those who overcome, that is, are born anew, are thus now in the era of Christ and not in the Roman era anymore, for although they are *in* the world, they not *of* the world. Those, however, who reject Christ are *in* the world and *of* the world, and thus continue to be in the Roman era.

There is nothing concealed that will not be disclosed, or hidden that will not be made known. [Luke 12:2]

In John's sixth and seventh epistles, the two streams of people are described in more detail. In the epistle to the church in Philadelphia, the sixth of the seven letters, John addresses those who resonate with the Creator by embracing the Christ principle. He writes:

Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. I am coming soon. Hold fast what you have, so that no one may seize your crown. The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name. [Revelations 3:10-12]

This passage is reminiscent of what Jesus said in the Sermon on the Mount. Those who have embraced the Christ spirit, who have kept patience despite slander and scorn, will become the pillar in the temple of God and possess the new earth, the new Jerusalem:

Blessed are the meek, for they shall inherit the earth. [Matthew 5:5]

Some may wonder why it was necessary for man to descend so far into solid matter. The fact is that man has only been able to develop the self-consciousness in solid materiality. This self-consciousness, along with the free will, is one of the essential qualities that differentiate man from other forms of life. The self-consciousness is preserved for the coming times also in higher spiritual spheres, where the human being will dwell after the death of the physical body. This spiritual "self" is now indelible and will not merge into a great whole, kind of primordial mass. Our “self” is not God, as pantheists falsely claim. Pantheists believe that God is one with nature or the cosmos. According to this false doctrine, God would be the effect, not the cause. It is true that in this earthly mission we lay the essential foundations to make the self ever more Divine in its qualities, but thereby the self does not become God. God is eternal and existed as Creator before man. The "product" of the creator God can never become the creator God, just like a machine can not become the constructor of the machine, nor can a painting become the painter of the painting,

However, whether or not the self of a human, the newly born human being, ascends into the spiritual worlds depends on whether he has internalized the Christ principle. Nevertheless, it is of secondary importance whether man has access to the Bible in the respective incarnation or whether he or she is culturally integrated into Christian communities, as we can assume that the Divine Order reveals itself in one way or another several times to every human soul. Ultimately, however, it depends on the person himself, how he deals with this revelation of the Divine order, whether he accepts or rejects it and whether he becomes active and researches himself in order to understand the teachings of Jesus Christ.

Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me. To the one who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on his throne. [Revelations 3:20-21]

But whoever repeatedly rejects Christ, who rebels against the Divine order, perhaps believing that a human order is superior to the Divine, deprives himself of the possibility of ascension.

Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, “Sir, open the door for us.” ‘But he will answer, “I don’t know you or where you come from.” [Luke 13:24-25]

Thus we read in the seventh letter of John, in the letter to the Church of Laodicea, in which he addresses those who have not taken advantage of their opportunity on earth to come closer to Christ:

I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm – neither hot nor cold – I am about to spit you out of my mouth. You say, “I am rich; I have acquired wealth and do not need a thing.” But you do not realize that you are wretched, pitiful, poor, blind and naked. [Revelations 3:15-17)

Although this epistle refers to the seventh cultural epoch, a modern day example of our time will serve to clarify what is meant by being “lukewarm”. Among those who are lukewarm, neither hot nor cold, one would be allowed to count in today's nominal Christians, those who are Christians in name only. They are those who may have been baptized in one of the

churches at a young age and thus not based on a change in their consciousness. Nominal Christians are those who participate in weekly rituals of a Church calling itself Christian and pay their church tax in a docile manner, but have not set out inwardly to understand and accept the teachings of Jesus Christ.

“Not better off are the masses of those who perform their Divine service with the regularity and duty of other work, as necessary and serviceable, expedient; also partly out of habit, or because it is "custom"; perhaps also out of naive caution, because after all "you can't really know what it's ultimately good for". They will perish like a breath in the wind!“[180]

These lukewarm human souls, neither hot nor cold, mean well. To mean well, however, will not be enough for ascension. They may believe in a God, but first and foremost they are gullible and credulous. Those condemned to descent can certainly be religious people, those who think they are believers, which in their work, however, often serve the mammon, albeit unconsciously.

For God will bring every deed into judgment, including every hidden thing, whether it is good or evil. [Ecclesiastes 12:14]

The concept of the "two-edged sword" occurs several times in the book of Revelation. The self-consciousness will divide human souls like a sharp sword into two streams: those who will ascend and those who will descend.

Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. [Matthew 10:34]

Instead of having used the opportunity of the development of self-consciousness in the material plane in order to then ascend back into higher spiritual realms, the descending souls would descend further and further into the abysses of matter.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. [Daniel 12:2]

According to the Revelation of John, the state of the human soul at the end of the seventh cultural epoch will be clearly reflected in people's outer appearance. Already in the sixth cultural epoch, the two streams of people will differ externally, because, as we could gather from the fifth epistle, those who follow Christ will be clothed in white garments. Following the refinement of their spiritual powers, these people will by the end of the fifth cultural epoch also express this quality to the outside world. This outward discrepancy of the two streams of human souls will continue to progress in the sixth and seventh cultural periods, and to a much greater extent it will be visible in the seventh cultural period if a human has accepted the Christ spirit or not. Their inclination towards materialism, earthly desires and animal instincts will be visible in their countenance. The development of the soul will have an increasing influence on the outward appearance of people, and according to each one’s own impulses and desires they will bear an animal mark as a visible stamp of their spiritual and emotional state.



Halloween Extravaganza at St John the Divine NYC, 30 Oct 2009

Does this representation give an indication of the outward appearance of those humans at the end of the seventh cultural epoch, who rejected the Christ impulse?

Those people who, in our present cultural epoch, have rejected the Christ-principle and have preferred instead to give their essential attention to material things, will continue to descend into the abyss, into a realm in which there will be no spirituality, no Christian impulse. Whoever assumes that one cannot sink deeper than is the case today, may be proven wrong.

Every tree that does not bear good fruit is cut down and thrown into the fire.
[Matthew 7:19]

This fire causes the actual death of man, which he caused by turning away from the Divine order himself. It is the second death, the punishment for sin, the separation from God.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. [Revelations 21:8]

Condemned to the lake of fire are all those who are not recorded in the Book of Life. Such an entry means that the sins will be forgiven and not counted on Judgement Day and therefore, an ascent into the spiritual kingdom of God is possible for everyone listed in the Book of Life.

"This mysterious book of life runs like a thread through the Bible. Moses also knew about it [Exodus 32:32], as did David [Psalm 69:29]. To the prophet Daniel, God had said: 'In that time your people will be saved, everyone who is found written in the book' [Daniel 12:1]. To the disciples, the Lord Jesus had said, 'Rejoice...that your names are written in heaven' [Luke 10:20]. It is also mentioned in Philippians and Hebrews [Philippians 4:3; Hebrews 12:23]. Finally, at the end of Revelation, it is called 'the Lamb's book of life' [Revelations 21:27].."[181]

4.4 About the End of the World

In conclusion, I would like to address the end of our age, as far as is foreseeable.

The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance. But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bared.
[2 Peter 3:9-10]

The seventh cultural epoch will be the last of our present age. While mighty masses of fire destroyed the ancient Lemuria and the waters of the mighty Atlantic Flood ended the Atlantic Age, according to anthroposophical knowledge, our age will be destroyed by devastating moral developments and an associated war of all against all.

"There we see this terrible devastation of culture approaching and we see the small group of people who have understood to absorb the spiritual principles and who will save themselves from the general destruction by egoism."[182]

However, this war of all against all, which will herald the end of our time, already casts its shadow:

"If one lets the things run in such a way, as I have developed them under the influence of the world view […] in the 19th century, for the 20th century, then we will stand at the end of the 20th century before the war of all against all! No matter how beautiful speeches people will make, no matter how many scientific advances are made, we would be facing this war of all against all. We would see a human race breed which no longer has social instincts, but which would speak of social things all the more."[183]

The prospect that our time will end with a war of all against all may not be particularly encouraging to some readers. However, it is the result of the moral and ethical decay of humanity collectively.

"Humanity has entered a stage where evil and falsehood must become visible! It is all already there: the evil, the horror, the mendacity, the decay - it is all there [...] and it must be revealed! It will show itself in the living conditions of the individual - in marriages, families, friendships and, above all, in enmities – as well as in the life of peoples and States as a whole! There will be no more inhibitions for certain things. Only those people who are able to distinguish the essential from the unessential in the outside and above all inside themselves will be able to get through all that is to come without suffering spiritual damage or without being spiritually destroyed. This is very difficult, very difficult, it requires constant, arduous practice. Because here lies the most terrible seduction! Mankind will have to fight the lie - the primordial evil!"[184]

In the Chapters 2 and 3 we had looked at the manifestations of evil in our lives and the reasons for the ethical "descent" of mankind. If humanity does not succeed in bringing about an ethical and moral turnaround right now, no one will be able to deny Mother Earth her legitimate right to purify herself.

"Mother Earth is no longer able and can no longer take responsibility for supporting a godless humanity in its activities. Suffering Mother Earth does not falter under too many people, but under too many misbehaving people."[185]

However, Mother Earth may not even need to intervene herself in the process of purification. Humanity's exaggerated collective ego and the excessive identification of people with their earthly roles, in all their forms, will imply that there can be a war of all against all in the end. It is the law of cause and effect that, unfortunately, too many people - led by a very small number of rulers - do not want to understand.

As human beings we will all feel the consequences of our collective actions, especially since the principle of causality applies not only individually, but also collectively.

When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth-pains. [Mark 13:7-8]

"Victory, of course, does not come through desperate surrender. That is defeat, and defeated Christians are of no use to God."[186]

However, to win this truly decisive battle, you do not need a material sword. To win this battle, put on the armor of God (see Chapter 1).

And Jesus said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God. [Luke 9:60]

Over the past millennia, we have impressively demonstrated that we can turn the polar reality of a paradise, in which we used to live, through our actions led by dark forces into a dual reality. Now it is time to show that we are also capable of swinging the pendulum back in the other direction. Humanity has brought itself into this situation through free will choices. What speaks against freeing ourselves from the situation based on a free will decision?

God, who created you without you, cannot save you without you.
[Augustinus, Sermo CLXIX, 13]

The meaning of life on earth can now only consist in the final return of man to the Kingdom of God. It is important to align our thoughts and actions in a selfless way with spiritual unity and participation in the Divine order. In order to make this return possible, it is therefore imperative to be able to distinguish between good and evil:

Do not judge by appearances, but judge with right judgment. [John 7:24]

The next step, based on the knowledge of good and evil, can only be to do good and refrain from evil. In line with the principle of care (see Chapter 1.5.3) this also implies to help other people to make the turnaround for their "spiritual re-birth".

"To become Christ-like is the only thing in the whole world worth caring for, the thing before which every ambition of man is folly and all lower achievement vain." [Henry Drummond][187]

Those who have already brought their self-awareness into harmony with the Divine Order have nothing to fear, even in view of the developments looming on the horizon.

However, anyone who, based on the Church's doctrine of atonement sacrifice[188], which says that Jesus Christ died for our sins, believes that as humans we are all saved now, so that with Jesus' death we have received a free pass to continue with our sins, will likely be surprised by the events on the day of the unsealing of the Book of Life.

Although Jesus did say "This is my blood of the covenant. It is poured out to forgive the sins of *many* people" [Matthew 26:28], he did not say that his blood is poured out to forgive the sins of *all* people. In order for sins to be forgiven, the individual must first repent of the sins, make amends for the transgressions to the best of his or her ability, and ask for forgiveness. But most of all, that individual's name must be written in the Book of Life. Before we can free ourselves from the greatest sin, which leads to the second death, we must be spiritually born again in Jesus Christ.

So Jesus said that His blood is shed for *many*. To be even more precise: Those who are spiritually re-born may be *many* in absolute numbers, but *few* in relative numbers compared to the total population:

For the gate is narrow and the way is hard that leads to life, and those who find it are few. [Matthew 7:14]

There can therefore be no question of a redemption of *all* human beings based on the death of Christ on the cross, so that the Church's doctrine of atonement leads astray and is capable of dragging many human souls into the abyss.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. [2 Peter 2:9]

Anyone who does wrong will be paid back for what they do. God treats everyone the same. [Colossians 3:25]

This heresy of the sacrifice of atonement, derived from the brutal murder of Jesus Christ amid cheering crowds, only shows what satanic twists human thought constructs are capable of.

"The laborious construction for the wrong basic idea of a necessary atonement in the death on the cross is already shattered by the words of the Savior himself at the time when he was crucified: "Father, forgive them, for they do not know what they are doing." Would this intercession be necessary if death on the cross was to be a necessary sacrifice for reconciliation? "They do not know what they are doing" is surely an accusation of the most serious kind. A clear indication that what they do is wrong."[189]

For all those who do wrong, applies what Jesus Christ said when he began to preach:

Repent, for the kingdom of heaven has come near. [Matthew 4:17]

Truly I tell you, unless you change and become like little children,
you will never enter the kingdom of heaven.
[Matthew 18:3]

The following quote may suggest what our world could look like if we succeeded in turning the ethical decay around:

“The forests will be dense again
and the deserts will be watered.
The waters will be pure again,
the earth will be like a garden.
Man will pay attention to everything that lives.
He will clean what he has polluted.
He will regard the whole earth as his home
and he will think of tomorrow with wisdom.“
[Jehan de Vézelay][190]

Epilogue

"The world looks just fine until the moment we realize she's obsessed with herself. All she talks about is her feelings, her politics, her wars, her budgets, her money. The most important part of her existence, God, goes unmentioned."[191]

As many Bible verses and quotes from different authors in this book point out, following the the fall of the angels the powers of darkness have always captivated many people. Although the external circumstances of humans have changed over the past millennia, these quotes from different sources from different eras show that the susceptibility to manipulation has always been inherent in human nature, with corresponding implications for earthly life.

What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun. [Ecclesiastes 1:9]

There may be many reasons why human minds can so easily be manipulated. Last but not least, the susceptibility to mind manipulation is, in my opinion, rooted in our origins. We originally come from a harmonious paradise, a spiritual realm where there was no malice. Even today, it seems beyond the imagination of many people that there are dark forces that act deliberately maliciously. Such a (naive) worldview may temporarily imply a sense of worldly security, but it is a view from a child's eyes and is very aptly described by some as a spiritual "child's world".

Keeping in mind the biblical statement "You cannot serve both God and Mammon" it is high time to see through the facets of the system of Mammon and to draw the right conclusions. In the respect, I hope that this book could be of help to you. The urgency of the distinction between the Divine Order and the luciferian disorder should have become clear from the previous chapter.

We should make it a habit to examine all of our thoughts and actions for compatibility with the Divine Order and to look for options for action wherever we identify disharmony with the Divine Order.

Those who have absorbed the impulse of Christ act ethically and morally correctly, not to gain advantage from it, but do good for the sake of good, advocate for justice for the sake of justice, and speak the truth for the sake of truth.

And suppose you do good to those who are good to you. Should anyone praise you for that? Even sinners do that. And suppose you lend money to those who can pay you back. Should anyone praise you for that? Even a sinner lends to sinners, expecting them to pay everything back. But love your enemies. Do good to them. Lend to them without expecting to get anything back. Then you will receive a lot in return. [Luke 6:33-35]

How many times have we prayed "Thy kingdom come, Thy will be done" without thinking about how His kingdom can come if we serve the mammon? How is His will supposed to be done if we carry out Lucifer's will?

Let us now work together so that God's kingdom can come. All that is needed is an orientation towards the Divine Order, towards God's will. Then the end-time kingdom of peace, wonderfully formulated in the vision of the prophet Isaiah, may no longer be a utopia:

The wolf shall dwell with the lamb,
and the leopard shall lie down with the young goat,
and the calf and the lion and the fattened calf together;
and a little child shall lead them.
The cow and the bear shall graze; their young shall lie down together;
and the lion shall eat straw like the ox.
The nursing child shall play over the hole of the cobra,
and the weaned child shall put his hand on the adder's den.
They shall not hurt or destroy in all my holy mountain;
for the earth shall be full of the knowledge of the Lord as the waters cover the sea.
[Isaiah 11:6-9]

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