

FRITZ BRAUN
THE THREE-STOREY UNIVERSAL
OF THE BIBLE



The great astronomer spoke. All sky corridor

Have id•l duråforsåt and niåt discovered the trace of God.

Didn't he say re<? In the moon and sun spots, in the starry nebula, God cannot be discovered.

The periscope Sdlarfbli& sees the inviolablenicht.

The niåt can calculate number, size, measurement, Gewicht

Whoever wants to find God there must bring him with Sidi.
Only when he is in you do you see him in things.

The tired one, when she dries and says, O Menså, like you, she puts her wings to the heights:

How could my sower not resemble his image?

He will not know the perfection of what he drinks.

So he'll be like a man, only he'll be more perfect. How would he be God if he didn't have wings?

Rückert(Wisdom of the Brahmin)

SPACE - SONG

Mel.: Open the gate for me

Or: Amen, Amen, all Amen

1. According to the Bible, the universe is divided into three parts. Below the gates of hell, above us the garment of heaven.
And we live in between people on earth here.
2. But life is not outside, as we have been taught so far.
Every egg and every cell
Preach it the other way around,
everywhere in nature
Is life only inside.
3. Floating in the middle of the earth,
Like the nucleus in the atom,



Above us the heavenly fortresses,
Visible only as a stardome; Faith
inside knows the city that has the
golden streets.

4. The sun, moon and the planets move
as lights through the many celestial
spheres,
That faith can contain,

In Enoch remained raptured

And Paul also was delighted.

5. Below on the earth's shell man lives -
and here salvation from the trap of sin
took place
Through the Cross of Golgotha.
Jesus once lay in the grave here
And went further down.

6. I) somewhere, where in the
deepest **Örtern**

souls still are,

In the furthest distance from God
Imprisoned, deaf and blind,
where the smoke from the lake
of fire rises to the heights in
volcanoes.

7. Dying, the Lord once suffered
through the entire universe,
Then it went upwards in triumph to the
hall of heaven.

Christ, our Lord and Head,

Draws after him who believes in him.

8. Once will not just bow
Every knee in the host of heaven;
No tongue will be silent anymore
On earth 'for God's glory'.
Yes, choir from all depths
Then rise up the praises of God.

MK supplemented by gb

God is not surrounded by any space or time,
Because God is there and then, where and when he works.
And God works everywhere, and God works continually;
Always is his time and everywhere is his place.
He is the center, he is also the circumference,
Expanding and beginning is his We&selauseinhauå.

Frederick (Wisdom of the Brahmin)

When it became necessary to reprint this edition, which was associated with an improvement and addition to the text, it was unavoidable that the new parts of the sentence turned out to be darker than the old text. I ask readers not to be disturbed by these different sentence tones caused by technology, but rather to concentrate on the content. I thank you for your understanding.

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Ecclesiastes 7:29 (literally translated)

Preface to the first edition

This booklet is only for soldiers **Menschen**, who have received the great grace of being able to take all the words of the Bible literally. It arose from a series of articles in the Zeitschrift "Word and Time" and is intended to warn the community of believers in Christ against believing anything that contradicts the wording of the Bible, the Word of God.

It is true that 2 Corinthians 3:6 says that the letter kills. But that is precisely why we hold on to the letter of the God-breathed Bible, because it kills our soulful understanding and our natural feelings and because only then can the spirit bring the truth to life in us. For life comes from death according to the drift and according to the preaching of nature. And whoever loves his life (including that of his mind) will lose it! So whoever warns against believing in the letter says like Peter: just don't let that happen to you (Matt. 16, 22). The Christ in us always replies to Peter in us: "Get behind me, Satan! You're a problem for me. for you do not have the divine in mind, but rather the human being!" The divine is dying, the human is not wanting to die!

The mind doesn't want to die when reading the Bible, but rather lives by understanding and interpreting what is then called theology. Only the dying person has the authority of the spirit in this area, which guides into the whole truth! (2 Cor. 10:5).

However, this understanding of the word belies the worldview of secular science that is currently valid today. Everything that is against the Bible, the word of truth, is from the father of lies, the devil, even if it is wrapped in the garb of no more convincing intellectual evidence. But only those who are themselves from the truth recognize this. This is addressed to them. May the Coming Lord bless it in their hearts!

Ne&argemünd, October 1949

Fritz Braun

Preface to the second edition

The first edition of this book a few years ago under the title "The World View of the Bible!" was a great risk of faith. The witness to Christianity against science and for faith in the Word of God in the

Bible in the area of creation and nature was too unusual, too outrageous and sounded too presumptuous. It was widely rejected outright. Silence, the noble **erscheinende** way of dealing with an inconvenient caller, was practiced again. From a more primitive and massive side came just as much ridicule and vaccination. They confirmed as always The most effective thing is the nobleness of the sate and the mission. What hurts Satan, the prince of the present world, he goes against in one way or another. And nothing hurts him as much as a testimony of word-belief in the Bible. There **kindlichen** opens He uses all kinds of mockery and reason, and when these don't work, the warriors come after him!

But there were also a surprising number of affirmative answers. Some said they were almost grateful for the light that had now dawned on them in the Bible. These were the simple and immature, to whom God was able to persuade them to believe in his revelation, which he had hidden from the intelligent and wise.

This second edition has been heavily revised and expanded. I could not decide to soften the contrast between human knowledge and divine revelation, which was very carefully drawn out in the first edition, because it is crucial to show that the word of God and the wisdom of God only come to us at the expense of human words and their wisdom is getting bigger and bigger.

Idl doesn't think much of the laborious attempts to reconcile or bring science and biblical statements into agreement. Either one or the other! Limping on both sides is part of lukewarmness. At its core, all human science is a religion of self-redemption, the building of the Tower of Babel, whether consciously or unconsciously. That is why human **liche** knowledge is always hostile to revelation. It is an expression of the Mensåen-ich's tenacious will to assert himself by means of his natural intelligence against the absolute claim to power of the divine spirit within us and outside us.

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For the rest, it is not blatant unbelief that is so dangerous, but rather the mixture of faith that has become commonplace with the recognition of worldly unbelieving findings and claims, the outrageous connection between God and men, the "teaching of Balaam, the son of Beor". This teaching of Balaam, of the the

Revelation is nothing different than an interpretation of the Holy Sårift, through which the service of God and the service of the world are united, can be heard from many pulpits today, formulated something like this:

"The Bible is also a good book, it shows the path to salvation, but it is not responsible for questions; we have to accept science and its 'certain results'." This dangerous misunderstanding and compromise character of the faith of many believers This increases spiritual growth and makes believers very vulnerable to the attacks of the enemy in the world. The more noticeable the enemy is in all areas in our end times, the more cleverly he disguises himself, the more radical faith in the whole Word must be lost to him be opposed to the Bible.

"They should leave the word alone and not thank them for it!"

This move has now been given special justification by the fact that theology professor Bultmann based his well-known attack on traditional Bible belief in the form of the "demythologization" of the New Testament on the modern, ie copernicanized astronomical world view of knowledge. He wrote, among other things, that The three-story world view of the Bible is no longer acceptable to modern people and is no longer believed by anyone. Likewise, all of the mythical representations of the Bible must be considered to be done within the framework of this world view. Bultmann's corresponding statements are reproduced in detail inside.

There is no stronger endorsement of the cause this bud is dedicated to. This concern is to say to Christianity: Believe what the Bible says about natural processes in general and about astronomy in particular, that is, openly if you see yourself in great contrast to human knowledge and for all scholars and your followers will become fools! Because then the rest of the contents of the Bible cannot be taken away from you! (Luke 9:26).

Many faithful Christians have already said to me: It may be that the Bible is somehow right, that the universe is completely different than the scientific idea suggests, that perhaps we live inside, not outside. But that doesn't bother us anymore. We are concerned about completely different things. It doesn't matter to us whether the world is round or octagonal. The main thing that remains for us is that we are children of God, saved through faith in the Lord Jesus. In addition, we are more concerned with things related to our earthly

profession and supporting our families than with the far reaches of space. People also like to quote Tersteegen's words: I am God's child, not God's privy councilor!

Anyone who is happy and content in this childlike stage can of course be so. But others want to grow and increase in grace and knowledge, and with this growth comes the realization of the importance of looking into the universe, its length, width, height and depth. They are no longer just concerned with holy selfishness about saving their own souls and perhaps that of their closest relatives, but more and more consciously about God's honor, which is desecrated when his word is no longer taken seriously. The gospel does not only consist of the word: Repent, the kingdom of heaven is at hand! Or in the word; Let yourselves be saved from this perverted generation! But in the great truth that in Christ all treasures of wisdom and knowledge are hidden, that all things are in Him and we are in Him, and that we are to mature to full manhood in Christ, here already. For this purpose we received the Holy Spirit when we believed, the Spirit from God, who searches all things, even the depths of God (1 Corinthians 2:10). Anyone who is a child has childish desires and worries. But whoever is a man² has given up what was childish, and he takes pleasure in the high calling of becoming God's co-worker and, for this purpose, allows himself to be introduced here by the Spirit of God into the goodness of God, which is as high as the heavens above the earth (Psalm 103:11), and His truth reaching as far as the clouds go (Psalm 36:6).

My primary concern is to demonstrate to believing Christians of all denominations and communities the consistent statements of God's Word about the universe. Faith in science and its worldview should be nourished and strengthened in believers by the Word of God, not by counter-evidence on the scientific level of the mind and its evidence. That is why scientific, rational arguments against the traditional doctrine of infinite space and its supposed rotating giant suns are only occasionally mentioned in passing. Anyone who is aware of the inaccuracy of today's worldview, even intellectually, only believes in it

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and who wants to convince scientific statements about the universe. I should turn to the relevant literature, especially the book "World

Puzzle Universe” by PA Müller, or write to the editor of “Geokosmos”, H. Diehl, religion teacher, 7057 Winnenden, Petristraße 36.

I owe special thanks to teacher Anton Meyer, Emmental near Lucerne, for providing me with his literature compilation on the earth, and to Miss Lotte Pasenau, Stuttgart, for the artistic contributions to the images, especially for the draft title.

are ~~such~~ all the principles of wisdom, place His blessing on this attempt to glorify ~~beschlossen~~ His greatness to contribute on behalf. He made this book a powerful, spiritually wrought witness to the truth by becoming powerful in the author's weakness according to His promise.

Ne&argemünd, January 1955

Fritz Braun

Preface to the third edition

After the first space rockets!

For such heavy material and for such a small publisher that doesn't have the means to advertise a book extensively, it means a lot if **schon** **nach** a new edition is needed around five years from now. In these past five years, the modern Babylonian tower construction of the Tednik has progressed almost to the sky, that is, to the space rockets. And when the first Russians and later the American Sputniks and moon rockets drove up to the top amidst a great clamor of propoganda and the news on the patient paper of the daily press spoke from thousands, tens of thousands, even hundreds of thousands of kilometers away, the Copernican worldview seemed to many to be its final one to have received confirmation. Because **auch** many believers who are still unspiritual allow themselves to be influenced again and again by the events of the day through reason and feeling and quickly forget the Bible with its unfashionable wisdom after a short devotion, it is no surprise that the editor of this book was asked by believers: "What are you saying now? If you still have a remnant of your book about the three-story universe of the Bible, you will hardly be able to sell it anymore." Yes, a preaching brother whose faith in human science is at least as great as his faith in God and in God's Word said in a meeting: We must pray for poor Brother Braun, because the Russian rockets have proven that the biblical concept of the universe that he emphasizes in his book is not correct or can be interpreted differently!

On this occasion it became painfully obvious how little steadfast faith based on God's Word exists, even among otherwise believing preachers. A shot from the godless Bolsâviks, accompanied by a lot of propoganda noise, can easily overthrow these weak Christians. They immediately believe what the whole world, which is in trouble, believes and what it is led to believe by the newspapers and their scientific backers. All the distances and other numbers in the newspapers all come from the scientists' calculations on paper and even there they are not correct, because almost everyone gets a different result and produces different numbers. Dodl doesn't blame the newspapers for this at all, they print a different update with

different numbers every day without inhibition, in the certainty that yesterday's report and claim has long been forgotten and repressed. Everything that has been reported by the mass media, the press, radio and television, about these space rockets, about their altitude, about their continuous flight around the sun, their flight to some planet and around the far side of the moon surrounded with a lot of popular science foam, is assumption, combination and reanimation with flexible, unsympathetic factors on paper, but no certainty or truth. It's just that the ignorant people like to accept as absolute truth what they see printed and provided with learned figures. The widespread respect for human knowledge is based on human worship, 2 Thess. 2:4 predicts the time before the day of the Lord.

But there are also things hidden in the many contradictory reports about these rocket flights that are not communicated but are intentionally obscured. Because the most important knowledge about space, which supposedly comes from the radio signals from rockets, is treated as military secrets. What is hindurågesi&ert about it, do you know? then that the universe must be completely different than what the scientists had previously imagined.

Fotografien of the "planet Earth", taken from the moon by the "moon watchers", were intended to repeatedly "prove" the "ball shape" of the earth to the newspaper believers. The American moon explorers wandered around on the moon for a few hours. They couldn't find their way around because everything was completely different there, and they then brought back a lot of stones for science on Earth. Because this seemed like a bad deal to politicians and business people in America - the moonstones cost billions of dollars - funding for further space was **flüge** severely cut.

It should be acknowledged that the American moon rockets **den** We always reached and found the moon pretty much exactly in the calculated time. Nevertheless, we do not believe in a "sphere of the earth" supposedly floating in infinite space and passing through this space, because what appears to be a round planet in the pictures could just as easily be a circle of vision on the earth's inner shell, with the air around the earth acting as a lens !

The light on our earth has been deceptive since the Fall. The Copernican world view has been developed by mathematicians and astronomers into a well-functioning calculation model, which, however, does not necessarily correspond to reality. Rather, reality is obscured and distorted by the strong curvature of the light rays. The supposedly high initial speed of the rockets quickly turns into weightlessness and slowness. The person who believes in God's word and is otherwise so clever is constantly deceived in this fallen world whose prince is Satan, the father of lies (John 8:44/12:31), without noticing it.

The devil as fallen Lucifer or prince of light rules today over a fallen and wrong kingdom of light. The straight or righteous path of God's light was bent by the fall of Lucifer, and later man. Because the fall of Satan or Lucifer (Isa. 14, Ezek. 28) and later the fall of the first humans had huge cosmic effects, nature and its laws changed suddenly, and man became what he is today! Since then, people can no longer recognize the truth or reality with their external senses; rather, they live in lies and deception. Inverted light is darkness! Darkness covers the earth today and darkness over the nations (Isa. 60:2). Even the science of the nations is covered with darkness or perverted light from curved rays of light until the Lord, the Light of the world, shall appear. The darkness is passing away and the true light is already appearing (I John 2:8). Then with the coming of the Lord the curve of light will be transformed into a straight line of light. According to Isa. 30:26 The light of the moon will be like the light of the sun, and the light of the sun will be seven times brighter than now, at the time when the LORD binds up the hurt of his people and heals their wounds.

What we see today through our eyes and cameras is never truth, but rather illusion, deception, lies. But people today believe lies, especially when they appear in a scientific guise, because they have not accepted the love of the truth (2 Thess. 2:11). The so-called space flight with its so-called successes and visual evidence is also one of the powerful errors that God is sending to the unbelievers in the end times, the time of apostasy! At least the believers should recognize this and therefore no longer fall prey to scientific and other lies.

What I see is never conclusive proof of the truth, especially because the truth remains, but the lie disappears. Everything visible, along with its stars, moons and suns, disappears quickly! 2 Cor.4:18.

In this latest satanic energy development through space rockets, a bud that points to the claims of God's Word over the universe and the stars is even more necessary than before the rocket craze. We believers look to God's Word in everything, and it tells us: "Let no one deceive you in any way, and then the wicked one will be revealed, and his future will be denied to him through the work of Satan with all kinds of lying powers and signs and wonders and with all kinds of deceptions to the unreality among those who are perishing, because they have not received the love of the truth, that they might be saved. Therefore God will send them strong errors, so that they will believe lies, so that all who do not believe the truth but delight in unrighteousness will be condemned" (2 Thessalonians 2:3-12).

The time is now here when people take the lie to be truth and therefore believe it, and the strong errors in science and knowledge and all sorts of other teachings of demons and mensåen are also here. Anyone who asks the Spirit of Truth can "see this clearly.

"But we should always give thanks to God for you, brothers and sisters beloved by the Lord, because God has chosen you from the beginning to salvation through the sanctification of the Spirit and the faith of truth.

ness (2 Thess. 2:13).

8531 Rauschenberg, June 30, 1960

The author

Preface to the fourth edition

For the English translation of this published in 1972 In the book, teacher Wolfgang Braun, a physicist and mathematics teacher at the high school, wrote a good foreword that impressively outlines the problem and also leaves space for earlier and previous ideas. What is particularly remarkable is that this work comes not only from a learned man, but also from a man who believes in the Bible. You can find this foreword on the next page under the title: "Model and Reality".

Compared to previous editions, the text of the book has been revised and expanded in some places. Questions about the universe are becoming more and more popular in the circles of Bible believers and hence the demand for this little book, which is probably the only work to date that deals with this topic from a strictly biblical fundamentalist perspective.

It should also be noted here that there is a very good review by Hermann Diehl-Winenden and Dieter Braun-Bieselsberg in the form of a small twenty-page booklet entitled "The Divine Center and the Effects of Its Elimination". The authors describe the contents of this book in just a few pages compressed and interpret the chaos, the dissolution in our time as a result of the loss of the divine center, which is a consequence of the wrong modern world view. The tabernacle also stood in the middle of the twelve tribes camped around it. We advise our Readers to get this small but excellent booklet from Morgenland-Verlag, 7541 Bieselsberg via Neuenbürg. This booklet has already made many readers aware of "The Three-Story Universe of the Bible".

Those of the German readers who have relatives or acquaintances and friends in the English-American-speaking world should please draw their attention to the English edition of this book, which was published in America under the title "Space and Universe" and also by Morgenland-Verlag 7541 Bieselsberg can be obtained.

The author.

Model and reality

There have been many world brothers in the history of humanity. A worldview is the product of the effort to satisfy two needs of the researching and questioning human spirit.

1. To interpret objective observational facts using terms drawn from human experience. In short: a worldview should "explain" natural phenomena.
2. To bring the diversity of natural phenomena into an organizing system that allows predictions of the future and the unknown to be made through causal connections.

A worldview is therefore always shaped and determined by the breadth or narrowness of the field of experience and the intellectual horizon of a culture. The Babylonian worldview is rejected as wrong today. However, it was completely appropriate for the needs of

humanity at the time and in this sense it should be described as correct. Seen in this way, Ptolemy's geocentric worldview was also correct. For example, it provided excellent services in the advance calculation of planetary positions and eclipses. It therefore meets the criteria of modern science! Then why is it called false today? Our current Copernican-Kepler-Newtonian worldview corresponds very well to the requirements of the present, including the wish to be able to fly out into cosmic space, which has come true for us through this worldview. It is therefore fully accepted by everyone. Nobody thinks that this world view could one day be declared false because it is unable to answer deeper questions. It is certainly a wonderful system on which mankind's greatest thinkers have worked for many centuries. Its inner unity is fascinating and it can answer virtually every possible question in the causal realm of human thought. Nobody will deny its practical use in many things.

But it is silent on the really big question about God, the Creator, his throne and his plan of salvation for humanity and the cosmos. This is a crucial flaw that none of the earlier worldviews had. This question goes to the very root of human existence. The lack of an answer must have serious and, in the long run, devastating consequences for humanity. To show these consequences, to shed light on the consequences and connections, that is the task and purpose of this book. But it doesn't stop at the problem, it also brings the solution. It shows that the three-story world view of brain, earth and under the earth, as it is based on the Bible, corresponds to the innermost questions and longings of the human heart. Anyone who is driven by the Spirit of God and has read this book will undoubtedly exclaim: "Oh, if only it could be so, if the universe were really built like this, then I would have found heaven, then I could look up to the throne of God, then I would be released from the nightmare of emptiness and the icy infinity of space, in which there is no sky and in which the earth whirls along as a vain speck of dust between glowing balls of gas, abandoned to chance and ruin. But doesn't reason prohibit me from accepting this biblical worldview? Am I not coming into conflict with science, which, thanks to its overwhelming successes, is beyond any criticism or doubt? The heart says yes, the mind says no!"

I too know these inner struggles, have gone through them and have been rewarded with exhilarating certainty. I didn't make it easy for myself, I examined things thoroughly, trained to be a scientist,

studied physics and thus gained access to the ultimate roots of our current knowledge of nature and physical research. I have recognized that our current scientific thinking has a model character. One model is for scientists to be an aid to thinking, through which it is possible to answer certain questions and obtain certain statements. If these agree with the observation of reality, then the model is good and is accepted as usable. I was able to recognize that the Copernican-Newton system of today's astronomy is also an excellent calculation model (at least in the area of the planetary system), with the help of which very useful and precise results can be achieved. But a model, no matter how useful and proven, should never be equated with reality. That would be a serious mistake, which Albert Einstein also warned against. Today's astronomy has now fallen into this fatal error. It must be reproached that, in the course of its success, it gradually forgot to distinguish between the calculation model and reality. This has very serious, unforeseeable effects on all areas of human existence. Here is the point where the human spirit fails tragically when it forgets that its thinking is a model, but that reality cannot be thought of, but can only be revealed and seen.

But God wants people to recognize reality, because his word, the Bible, makes very clear statements about the structure of the cosmos. This book reports on that. But if the Bible says ^{sagt} that the entire cosmos that we can see is surrounded by the earth's shell, then this means: the entire universe, with its dimensions that are unimaginable from a Copernican perspective, is inside the earth's space. The starry sky we see is actually a sphere in the center of space. The sun and moon are much smaller than expected! Aren't these statements an irreconcilable contradiction to everything that science has worked out and recognized over the course of centuries? Aren't there two worldviews that are just as incompatible as fire and water? Biblical worldview or scientific worldview? Doesn't one exclude the other?

Like a lightning-like revelation, all of these questions are answered and the opposites disappear when one uses the so-called "transformation through reciprocal radii". Through this operation, the mathematician relates the outer space of a sphere to its inner space. This transformation is based on the Copernican. When you look at the worldview, you suddenly see a world that corresponds down to the finest details with the three-tiered worldview of the Bible! The laws and connections, as found by Kepler and Newton,

are preserved. But the frightening distances of billions of... Light years, the infinite emptiness and meaninglessness have disappeared; heaven is recognized as the throne of God in the center of the universe.

Through this transformation, the straight light rays of the Copernican view become curved rays. This explains the fact that the small fixed star ball in the center appears hugely enlarged, so that one sees a vault of heaven. After the transformation, the constant speed of light throughout space in the Copernican theory becomes a speed of light that decreases sharply towards the center. This explains, for example, that the transit time of a light beam from the sun to the earth's surface is approximately 8 minutes, even if the distance is much smaller than according to the Copernican theory. As is well known, a probe to Mars takes several months to travel. It is true that the distance to be covered according to the biblical worldview is much smaller than according to the Copernican one. But after the transformation, the speeds of rockets also turn out to be much smaller than science bases their calculations on. So there is no contradiction here either

These were a few examples that were intended to show that the Bible's worldview is not hopelessly outdated and outdated, but that it is very current and timely, indeed that it points far beyond our time into the future. In this sense, the biblical worldview does not represent a break with what has come before. All of this remains valid. Kepler's and Newton's laws of planetary motion and gravity **Weltbild! Nur findet man sie hier** remain **mierten Gestalt.** valid, even in the biblical ones

The Copernican worldview is not reality, but a model. Reality is presented in the Bible. The bridge from model to reality is built by the transformation mentioned above. But only those who seek the truth with all their heart can cross this bridge. God's wisdom knows how to keep the uncalled away. The biblical testimony is there for everyone. But not everyone can accept it. "But he who has ears to hear, let him hear!"

Wolfgang Braun, qualified physicist

THE MAJOR COSMIC ATTACK ON GOD'S WORD

“The wisdom of this world (cosmos) is foolishness with God. For it is true: He catches the wise in their cunning. And again, the Lord knows the reasoning of the wise, that they are vain.”

1 Cor. 3, 19. 20 (bone).

For us believers, the entire Bible is God's word. The Bible now moves uniformly in the idea, indeed it teaches it *rücklich*- as will be shown later - that the earth is at rest, the sky above is a finite space and the stars in the sky move around the earth and thus at the same time around the sky .

This assumption is now considered totally outdated and primitive, because since the so-called Copernican turn, Sidi has established as scientific, and that means inviolable, the opinion that the earth is a sphere that, together with other spherical world bodies, exists in an infinite " Space" orbits around the great fireball of the sun.

Before Copernicus - a contemporary of Martin Luther - arthe general situation was *Anschauung*different. It is true that the ancient Greeks Aristarchus of Samos thought that the earth was a large ball and that the sun was a ball made of glowing iron that was about six times larger and that seemed to stand still while the earth perhaps revolved. The gritty mathematician Archimedes (around 280 BC) took up this idea and wanted to put it into numbers. This

But Greek thinkers found no followers.

The old worldview

The Greek astronomer Claudius Ptolemy (Latin: Ptolemaeus) established his widely known world system around the year 150 AD on the basis of observations in Alexandria, which remained unchallenged until Copernicus because it did not contradict what was seen or the Bible.

Ptolemy recognized and taught: The earth is round and lies in the center of the universe. The moon, the sun and the (then known) five planets revolve around the earth in circular orbits, held by seven crystal spheres. Each of these seven crystal spheres slowly moves around the Earth, taking the moon, sun and planets with it.

The earth, as the center of the universe, houses an eternal fire within, which manifests itself through volcanic eruptions. Man wanders on the earth's crust. Above him he has the seven crystal spheres. The moon is attached to the lowest one. The second carries Mercurius, the third Venus, the fourth the Sun, the fifth Mars, the seventh Jupiter and the seventh Saturnius around the Earth.

This entire universe was limited at the top by the iron vault that formed the floor of heaven in which God and his angels resided. The Milky Way is a path that is very much used by God and the angels and is therefore worn out, *durchscheinend* allowing dimming light due to wear and tear. The remaining stars are nothing other than holes in this vault through which the sky shines. Because these holes were fixed in place forever, they were called fixed stars. Between heaven and earth, the angels or heavenly messengers move up and down through the crystal spheres.

This idea of the world, which is great in its simplicity and unity, seems very primitive to today's man, but only because his thinking has strayed from the truth and has become independent in the distance from God and lies. In reality, Ptolemy's overall picture was much closer to the truth than we are today. And above all, it fits without contradiction into all representations in the Bible. How cleverly Ptolemy spoke and concluded is shown by his idea of a double circular motion: Each planet moves Sidi with its crystal sphere, that is, in a circle, around a center, which in turn revolves in a circle around the earth. Ptolemy had already sensed that the invisible fortress in heaven was the center of all movements.

The church supported this evil of the universe because in it the earth, as the place of work of the Son of God, was given its rightful place at the center of the universe.

Towards the end of the Middle Ages, telescopes appeared and researchers used them to look up at the stars with curiosity. They noticed that the planetary orbits were very complicated and could not be explained. Emperor Charles V — the emperor of Germany at the beginning of the Reformation — was also an amateur astronomer. He once said that God arranged the orbits of the planets in a nonsensical way. If God had asked him for advice, he could have given him much better instructions for setting up these paths! From this public, serious remark you can see how much stupidity the world was ruled with back then.

The new world picture

Auch The learned canon in Frauenburg, Nikolaus Copernicus, wanted to explain the planetary orbits at the beginning of the sixteenth century. Above all, he observed the planet Mars against the background of the fixed star sky, which he assumed to be at rest, which is not tenable. It didn't seem strange to him that Mars should loop through space, moving forwards and then backwards again. This path had to be a deception. In search of an explanation, Copernicus came up with the thought (who gives the thoughts? - "Why do such thoughts come into your heart?" asks the Lord Jesus in Luke 24:38): If the earth moves at a sufficient distance from the sun If the Earth were to move around the Sun, then Mars would have to be seen from one side of the Earth's orbit to the left of the comparison stars and from the other side to the right. If the Earth were to move around the Sun, the observed phenomenon could occur that Mars appears to loop Based on this consideration, Copernicus now claimed:

1. The daily revolution of the sky is only apparent and is caused by a daily revolution of the earth about an axis passing through its center.

2. The Earth is one of the planets and revolves around the Sun as the center of motion. The true center of planetary movements is therefore not the earth, but the sun.

Such claims can neither be proven nor refuted using earthly means of observation and calculation, "because only relative movements have a specifiable meaning, and the question of whether Tyd10 (resting Earth) or Copernicus (spinning Earth) is right is therefore irrelevant " (Erich Schneider).

Copernicus said at the time that the Earth was six million kilometers away from the sun, but scientists have now measured it more closely and think it is around 150 million kilometers. In any case, the transfer of the center point to the sun and the transfer of the earth to the series of planets has gradually become established everywhere in scholarly circles. The heliocentric world system, which made the sun (Greek: helios) the center, replaced Ptolemy's geocentric world view, which had the earth (Greek: Ga) as the center. It's the same in science as it is in the world of clothing: new fashion always replaces old fashion. Satan's major cosmic attack on God's Word had thus won the first battle on earth.

Look behind the scenes!

Why did the idea of changing the previous worldview have to arise in the sixteenth century? Who could possibly fit that concept? People say: Someone just “coincidentally” studied the planetary orbits and looked for an explanation. But we know who controls these coincidences and ideas. Who else has an interest in it, especially during the Reformation period, other than the Word of God? appeared to question it again at an important point? Who has any interest in the "progress" of humanity? Where should she ride off to? From where and to what destination? What goal do all the many spiritual insights, all the scientific and technical-practical “achievements” of humanity serve? Are there not always further steps away from God and his revelation of truth in nature and law and son?

Isn't the great goal that stands at the end of human development on this earth even the anti-Christian world empire, which will force all people who love their lives to worship the false Christ? And every new knowledge, every progress on earth serves this goal. That is why everything that the peoples are constantly eating will be burned in the fire on the Day of the Lord (Hab. 2:13). Audi the learning of the nations, which is foolishness before God.

People had lived for thousands of years without knowing that the earth on which they lived was a rapidly rotating giant ball that revolved around the much larger ball of the sun. The many pious people, seers and prophets did not know this and did not announce it. Why is this “wisdom” being revealed at the end of the millennium, which will lead to the anti-Christian empire? Of all things! People have neither become wiser, happier nor better since Copernicus and the unexpected advances in science and culture in all areas, on the contrary, they are becoming increasingly so unhaunted ~~clischer~~, unfree, baseless, consciously or unconsciously serving all idols.

We must see not only the invention of gunpowder, printing and the steam engine, but also Copernicus's idea and its spread in the larger context of the last centuries of this millennium, which led to the great anti-Christian revolt against God and his Christ. Then we will better recognize the decisive turning point in the spiritual world that took place with Copernicus.

In this Aon, the prince of this world with his army rules from the sky over the kingdoms of the earth that have been handed over to

him, as every Bible reader knows (Eph. 2:2; Luke 4:5, 6). How does he rule? By generating thoughts and resolutions in the hearts of men. For he has his work in the sons of disobedience, so that they do the will of the flesh and of reason (of reason!) (Eph. 2:2, 3). In this way, ideas and inventions are inspired and promoted by the spirit world in the human races, which are open to such inspirations through searching and contemplation in the channels of "pure reason". In this way, the spiritual satanic world in the sky rules over humanity.

It doesn't always have to be low thoughts of murder and other gross sins that are generated, not always just "will of the flesh", but they can often be very beautiful, lofty, useful and noble thoughts and insights, "will of reason". which arise in the hearts of researchers. According to Scripture, thoughts begin in the heart, not in the head. They are thoughts which at some point have to serve the great ultimate goal of the prince of this world: the worship of his person in the image of the beast by all people (Rev. 13, 15). However, most of humanity still does not know this ultimate goal. Therefore, these researchers and inventors with their contributions to the so-called progress development are only seduced, abused people who, in their ambition, each have to contribute a stone on the way to the great final goal: worship of the animal in his image.

Today there is a rush of inventions because it is the end times and because the satanic spirit world above is in great flux. The devil will soon be cast down to earth and knows that he has little time (Rev. 12:12). Science and technology belong together. Science gives technology the prerequisites. And at the beginning of modern science, which was detached from the Church's perspective, but also from the Word of God, there was, among others, Copernicus, who opened the door to the new limitless world view and world feeling of modern man by relocating the center of the universe. Transfer where? Maybe to God in heaven, which according to the Word of God is the throne of God? Oh no, but in the visible sun, which has always attracted sun worshipers, while the sky and its God are invisible, only visible to faith (Hebrew II, 1. 2).

It is crucially important to note that Copernicus, who may undoubtedly have been an honorable man personally, did not think to consult the Bible as God's Word, he hardly knew it, for the Reformation had only begun in Germany, while he pondered the orbits of the stars in Italy and then on the Polish-German border. This restless inner questioning and search for the solution to a question or a problem creates the necessary mental and emotional readiness to

receive the thought seeds from the invisible air world. This process repeats again and again for all inventors in any field. Anyone who asks themselves and not God will receive the answer from the realm of the "spirit, which always denies." Anyone who does not concern themselves with God, does not listen to his word and is therefore open to the inspiration and revelations from God in faith and Obedience and prayerful interaction with God deals with the world, which is not from God, without him knowing it. We must view the entire development of humanity, especially in the last centuries, as a purposefully controlled matter . All inventions and discoveries, no matter how useful they may appear in detail, must serve more or less.

"Out of the heart come evil conclusions, murder, adultery, fornication, theft, false testimony, blasphemy" (Matt. 15:19). So also false testimony! This includes not only false statements in a court hearing, but also the Making scientific claims that contradict the statements of the Word of God. Who fills the heart with what then comes out through the mouth? Because only when the heart is full does the mouth overflow. Satan is called the evil one in Scripture. He works in in the hearts the evil conclusions, the wrong conclusions in a logical guise. The word of the Lord on the cross will also apply to the inventors and researchers: They do not know what they are doing. Today, there is a piece of the satanic in the atomic destruction and its consequences The end goal of mankind's knowledge and technology has become frighteningly obscure, not so many people object anymore when they are pointed out to the purposeful satanic work in the modern history of mankind.

Copernicus did not dare to publish his hypothesis and the Latin book about it, which was wisely dedicated to the Pope, during his lifetime. On the occasion of the Galileo turmoil, the book of Copernicus was placed on the index of forbidden books by the Catholic Church in 1616. In 1757 it was removed from this index, and in 1882 the Church permitted the printing of all books teaching the motion of the earth. Since the Protestant Church and its theology *nachgegeben* had already existed much earlier, the prince of this world achieved the main goal that the Christian churches on earth, which had the Bible book in their houses, would no longer contradict each other Science taught the opposite of what was in God's Word. How this partial result was then further evaluated for the latest major attack on God's Word by Bultmann will be explained later.

The Copernican idea was positively received by the times, which were very turbulent in all areas at the time, and which pushed away

from parochial paternalism in all areas and began to worship reason as a god, and was then further developed by scholars in the course of modern times.

Petrus Gassendi, a Parisian philosophy professor, laid the foundations for modern philosophical materialism, atomic theory, and the mechanical worldview in the first half of the seventeenth century. The Italian scholar Giordano Bruno, on the other hand, developed his enthusiasm for Greek idealism in a speculative way to create the modern infinity universe picture. For this he was burned by the Inquisition in Rome in 1600 after steadfastly refusing to recant.

While Copernicus remained in the "narrowness" of the finally arrived solar system and only moved its center, Galileo added his own observations but then retracted them before the court of heretics, and Kepler provided the mathematical-astronomical laws, the former Dominican monk and later The Italian philosopher Giordano Bruno, who traveled restlessly in Europe, worked a lot with imagination and intuition (emotional overall sense or inspiration!), exploded the finiteness of the Copernican world view and first expressed the infinity and unlimitedness of the universe in a poem.

Bruno shatters the solid sky of fixed stars, which Copernicus, like the Middle Ages and antiquity, believed in and which the Bible teaches, and now looks into infinite expanses. So the only thing is the sky, the immeasurable space, the universal womb, the all-encompassing, the etheric region within which everything moves and moves. Numerous stars, constellations, globes, suns and earths are visibly perceptible in it and countless others must reasonably be assumed. There are now an infinite number of suns and worlds. Neither our earth nor our sun is the center of the world. There is no longer any center of the universe. There is no longer any up or down. (Exactly what the devil wants to achieve!)

This view, which cannot be proven but is simply an intuition (emotional knowledge, wishful thinking), has prevailed in modern times and has made the medieval, limited world view with its resting center, the earth, a relic. (From Hofer: "The World Views of Modern Times".

And this emotional vision actually seems to have been confirmed by the latest research by astronomers with their large telescopes. They are constantly discovering new "depths in infinite space", giant suns, spiral nebulae, milky ways and star clusters,

all of which seem to be in motion somewhere. The thought has arisen that the enormous, infinite universe is like a grenade that has just exploded, the rubble, that These “worlds” are flying apart, into “infinity”. Another thinker replied that the explosion was already over, the pieces were already “flying back” again, all towards one point! Who's laughing?!

We want to mention the big mistake that stargazers make right here. It will be discussed in more detail later. They think that the light always shines straight ahead, and they simply relocate the physical conditions of the earth's surface to the spaces above us without asking. They look into other dimensions and span them into the framework of the earthly, visible three dimensions. The result is the nonsense of an infinite, limitless, but visible "space" from which time is tried to be separated by billions of years. In other words: the telescopes stare upwards into spheres of eternity, people then try to translate what they see into earthly time and space concepts, an attempt that of course has to go beyond earthly concepts. 500 meters of eternity in the sky becomes 500 million light years on earth, which, by the way, no professor can even imagine anything about , because this number has too many zeros, meaning eternity elements in it!

The great man is!

Today the observatories divide space into something like this:

Sphere I — Solar System

The Lidlt (300,000 kilometers per second - supposedly!) takes eight minutes from earth to sun, and eleven hours to the end of the solar system.

Sphere II — M i I street

It takes Li&t - always supposedly! - IOC 000 years to reach the nearest star (“fixed star”) next to the sun .

Sphere III - University

It takes Li&t a million years to reach the next star system (or the next “mild route”), the Andromeda Nebula. It takes three million years to reach the galaxy “Ylessier 81”. (Galaxe is the Gric&is&en word for Milky Way.) The light ultimately takes a billion years to reach the outermost limit of visibility of the 200-inch telescope on Mount Palomar in the USA .

on their *technischen* "progress," are currently dreaming of "conquering space." But even if their space rockets were to fly as quickly as the supposed speed of light, what would that be in this limitlessness? The millions of galaxies or spiral nebulae that are beyond our Milky Way (supposedly!) would never be reachable during the lifetime of the spaceship crew, even at the speed of light. Space and time begin to touch and envy strange things there in the supposedly infinite space. Today people at the observatories already think that with the telescopes they can no longer see "just" a billion, but rather two billion light-years "into cosmic space".

Of course, the human being becomes very small in this infinitely increased "space", in this cheeky transfer of the linear and three-dimensional thinking of flesh and blood into the unstable world in which there can be more vertical lines than three on one point! That is not possible. The greater the spirit of the human being who believes he can understand and control all of this.

"The Egyptians still considered their Nile Valley to be the center of the universe and saw the stars as just a kind of hanging lamps that were supposed to brighten their nights. The Middle Ages had seen the entire earth, Copernicus and Kepler had already viewed the sun as the axis of creation. But now our mild route, in which the sun was only one of millions of star suns, is once again of decisive importance. It is itself just one of countless star groupings that are probably disappearing from one another into space at a rapid pace. We are just inhabitants of a comparatively sand-grain-sized third-class planet orbiting a fourth-order sun, which itself only belongs to a star system of mediocre caliber. But (!) we are able to study the nature of the vast universe, to gradually uncover our own nothingness and to continue living with the knowledge of it!" (From an essay in the *Stuttgarter Zeitung* 1954.) This is how the person who reacts to on the way to the anti-dyrist *supermensåen*: Although we can never physically go beyond the borders of our own star system, "the human spirit" can travel astonishingly far, it is able to take incredible fantasy rides. All you have to do is open a modern astronomy magazine. There we find out, for example: E.g. that "the central region of the Milky Way 'Messier 32' (one million Liåt years!) has completely burned out." Or that "the Andromeda Nebula consists of stars up to its core" and has not yet burned out. These are the "amazing victories of the human spirit over time and space"!

The F 01 gen

The Copernican turn had profound consequences that are easily overlooked. The Ptolemaic (like the biblical) earth was covered by a sky that **lichteits** signified the final work. The earth only reflected this sky. According to people's ideas and beliefs, everything that existed on earth corresponded in some way to an eternal archetype in the heavenly spheres, so that the entire meaning of life was described in the concept of agreement with the heavenly model and **Wirklichkeit**, archetype could be. If this earth on which we live suddenly becomes a planet that takes part in the planetary revolutions of the sky in a space that knew no boundaries anywhere, it would mean a discovery of the "secret of heaven." "got behind the scam". Because now we "knew" that the shining stars that had cast their magic on the Mensålen for so long were nothing more than "just" other "earths".

So the earth no longer had a heaven that belonged to it, that arched over it and that contained the heavenly reality, the heavenly models. The meaning of life could therefore consist more in the imitation of a certain, sublime foreshadowing in a heavenly world. Rather, one now sees the meaning of life as the achievement and fulfillment of some future ideal, an earthly one and one of **nenschlichen** Zicle's own making. Heaven loses its supernatural character, the throne of God is dethroned, dissolved into an infinite cold void, and humanity begins to turn with all its might to earthly, human, visible goals. It was the same call that Friedrich Nietzsche later made with the words: "Brothers, stay true to the earth! ", or Heinrich Heine in his well-known mocking verse:

Sweet peas all the time - as long as the pods pop.

We leave heaven to the angels and the sparrows!

"A look at the change in the worldview over the centuries shows that the cosmos is an image of man and man is an image of his cosmic image.

The idea of the order of the universe and the orders of society and the personal order of life are a unity. Every culture has its own image of nature. The Copernican reversal of the relationships between earth and sun was not coincidentally accompanied by a reversal of the relationships between people, between above and below, between prince and people, individual and community, man and woman. And there is a deep truth in the words of that Polish

Purim rabbi who said: "Because the sun was told to stand and the earth to turn, my head has been turning ever since!" There is a direct connection between the independence of modern man and the dissolution the world of stars into an endless space with an infinite number of worlds. Likewise, with the convulsive efforts of today's Europeans to find binding orders for the lives of people among themselves, the efforts of today's philosophy and astronomy go hand in hand with the formless infinity chaos "To suppress a somehow final, creative cosmos" ("Hochland", 27th year, page 292).

We can already recognize satanism here without any difficulty Resolution in 1543, which came with the publication of Copernicus's book. In a broader sense, it was the introduction to the end times, the opening of the way to the image of the beast! (Rev. 13, 15.)

Descartes, Leibniz, Spinoza, Pascal - the polymaths or polyhistorians of the 17th century, saw themselves faced with the task of intellectually and religiously coping with the upheaval in the Copernican worldview. The latter, a devout, pious mathematician and philosopher, sees himself in "Pensées sur la Religion" (published in 1670) as his entire era is placed under that new, horrible "silent" infinity, which from 1600 onwards becomes virulent (dangerous, contagious) and all dissolving scientific and religious horizons.

Plunged into being, "two infinities" (microphysics and Exposed to the cosmic world, threatened by nothingness, man perishes in the unreal, meaningless and essenceless. The horrifying abysses of the infinite show too little to recognize it, too much to deny it. God stands against us hidden. The miracle of faith in the heart transforms the abyss of nothingness into the splendor of the Doxa of Christ and a new world of love, grace and holiness fills (in place of the shattered Ptolemaic house of spheres) the night of icy infinity. God no longer lives in the golden empyrean (heaven of light) of scholasticism (medieval philosophy and school wisdom). Christ is the new center of all being, and being a Christian means the rigorous determination to see the world, God and man, life and death, through the medium of Jesus Christ. This is how "new heaven and new earth" arises, the sublime new order of love.

Pascal, who is Nietzsche's secret adversary, unmask human existence with deadly certainty as desperation, which saves itself in "distraction" and yet sees through its meaninglessness in "boredom." The miracle of grace renews man; Christ, as the saving center, abolishes alienation and snatches man away from the centrifugal forces that hurl him from one insane extreme to the other.

Since the situation of the baroque man before infinity and nothingness has not fundamentally changed until the present, the entire present can be found in Pascal. The entire late baroque era and its Christ lyrics tried to make a breakthrough through the horror of dead infinity!

Luther and Copernicus

The saying goes: Where God builds a church, the devil builds a chapel next to it. This chapel is not always a tavern or a cinema, it can also be a new scientific theory. The devil, as the prince of this world age, undoubtedly placed, alongside the tremendous breakthrough of word faith in Martin Luther's Reformation, the breakthrough of an astronomical science that was in stark contrast to the clear statements of God's Word about the universe.

Luther and Melancthon, with their keen sense of deviations from the Word of God, immediately recognized that this newly emerging Copernican doctrine of the globe revolving around the sun around Sidi was a major attack on the revelation of the Word of God. So we read in Luther's Tisåreden (Wald-1, page 2260) e.g. E.g.:

"There was thought of a new astrologer who wanted to prove that the earth was moving and moving around, not the sky or the firmament, sun and moon, just as if someone was sitting on a chariot or in a ship and was being moved, he said would sit still and rest, but the earth and the trees walked and moved. But this is how it works now: if you want to be clever, you have to do something of your own, it has to be the very best way you do it! The fool wants to reverse the entire art of astronomy. But as the scriptures indicate, Joshua commanded the sun to stand still, not the earth!"

Of course, the wise men of this world did not miss this opportunity to point out and explain to the pious reformer: you can see how rude this Luther was! The learned church defenders of Luther did not come up with the idea that Luther could have been completely wrong

because all of natural science since Copernicus has been on the fool's path. Their reverence for the wisdom of this world was too great for that. Have they all eaten from the tree of science and their honor themselves! Rather, Luther was defended in such a way that it was said that in such questions he was just a child of his time and its inadequate knowledge of natural science. One should therefore not hold this remark against him.

A few years ago, the Swedish librarian Wilhelm Nordlind wrote an essay in the "Yearbook for the astronomical society Tyåo Brahe" **veröfientlicht**, in which it is said that the famous Tisdigespraedl came from the pen of Aurifaber, who often compiled these sayings very unreliably and then presented them like this. Lauterbadl, another reporter of Luther's speeches, correctly pointed out on the basis of his own writings that Luther gave full recognition to Copernicus' struggle for the truth. Luther preferred Copernicus' system to the Ptolemaic system because of its greater clarity given a world view, but then made the restriction that it had its support in the holy scripture, which is why he joined it. So Luther did not reject Copernicus out of backwardness, but out of obedience to the Bible. Furthermore, Luther's attitude also reflects this that of the great southern astronomer Tyd10 Brahe! (He also rejected Copernicus!)

Today we have to say about these attempts to save Luther's reputation in the eyes of secular science: they are completely unnecessary. Luther was right, as all those who consistently stick to the Word of God and do not allow themselves to be lured away from it by any evidence of the moment, no matter how obvious they are, were right. It would be better if Luther's followers had assumed unconditional loyalty to the Word of God in this area too, instead of compromising with worldly wisdom. Because theology has no longer remained as steadfast as Luther on the Word of God in the Bible, it is now in the miserable state that it tries to hold onto a part of the Bible with the traditional, historical salvation stories and truths, but is no longer able to do so because it has long since given up the other part with its statements about the world and nature to the wolves of **Wissenschaft**, intellectual worship.

And then logically there comes a voice that says: if you have given up the Bible's worldview and no longer believe, then you must also give up the other "mythical reports" of the Bible if you want to be modern, enlightened, knowledgeable people, if you don't want to be seen as a fool.

Although church and theology in general do not want to take this final step away from the Word of God, they shy away from the enormity of this risk. But they have no convincing power or authority to defend their unclear intermediate position. If you have given up one bulwark of the fortress, you can only hold the rest of the fortress if you regain the lost bulwark.

The attack on Bultmann

After the Copernican inspiration had been substantiated and expanded on all sides as knowingly as possible, so that hardly any Christian dared to doubt it, the prince of this world age, who rules in the air, launched another serious attack on the word of God and with it the community of believers on earth, which caught them completely unprepared. It was the old snake question again, only in a highly theological guise: Should God really have said this? Because the enemy always wants to seduce the church of God. He already has the world of unbelievers. She uncritically follows every spiritual movement in the world of darkness, including open apostasy, because the devil rules her!

In his essay on "New Testament and Mythology," which became known and infamous far beyond specialist circles, the Protestant theology professor Bultmann, Marburg *, wrote a few years ago, among other things:

"The worldview of the New Testament is mythical. The world is considered to be divided into three structures. In the middle is the earth, above it the sky, below it the underworld. Heaven is the dwelling place of God and the heavenly figures, the angels; the underworld is hell, the place of torment. But the earth is not just the place of everyday, natural events, of precaution and work that relies on order and rule, but it is also the scene of the work of God's supernatural powers and his angels, Satan and his demons.

In natural events and in thinking, wanting and The supernatural girls intervene in human actions; miracles are not uncommon. Man is not powerful over himself, demons can possess him, Satan can give him evil thoughts, but God can also direct his thoughts and will, can let him see heavenly rulers, let him hear his commanding or consoling word, can give him the give supernatural power of his spirit . . .

This is all mythological talk, and the individual motifs can easily be *zeitgeschichtliche* traced back to the mythology of Jewish

apocalypticism and the Gnostic redemption myth. Insofar as it is mythological speech, it is unbelievable for the man of today because for him the mythical worldview is gone. Today's Christian preaching is therefore faced with the question of whether, when it demands faith from people, it expects them to recognize the past mythical worldview. If that is impossible, then the question arises as to whether the proclamation of the New Testament has a truth that is independent of the mythical worldview; and it would then be the task of theology to demythologize Christian preaching.

Can Christian preaching expect people today to recognize the mythical worldview as true? This is pointless and impossible. Pointless; because the mythical worldview as such is not at all specific to Christlidle, but it is simply the worldview of a bygone time that has not yet been formed by scientific thinking. Impossible; Because one cannot acquire a worldview through a decision (author), but rather it is already given to the person in their historical situation. Of course it is not immutable, and individuals can also work on transforming it. But the only way he can do it is to become aware of the impossibility of the existing worldview based on certain facts that present themselves to him as real and to modify the worldview or create a new one on the basis of those facts. The worldview can change, for example, as a result of the Copernican discovery or as a result of the atomic theory; or also in that Romanticism discovers that the human subject is more complicated and richer than could be understood by the worldview of the Enlightenment and idealism; or through the fact that the meaning of stories and people becomes conscious again.

IT is now entirely possible for truths to be rediscovered in a past mythical worldview that were lost in a time of enlightenment, and theology has every reason to ask this question in relation to the worldview of the New Testament . But it is impossible to reprise (reintroduce) a past world view through a simple decision, and above all it is impossible to repristine the mythical world view after all our thinking has been irrevocably (! the author) shaped by science . A blind acceptance of New Testament mythology would be arbitrary (no; faith! The author); and to raise such a demand as a demand of faith would mean to degrade faith into a work, as Wilhelm Herrmann made clear - one would think, once and for all. Fulfillment of the demand would be a forced sacrificum intellectus ("Intelligence refuses to understand something"), and anyone who

would do so would be strangely divided and untruthful. Because he would be affirming for his faith, his religion, a worldview that he would otherwise have in his mind in his life. (Why else should he deny it in life, perhaps out of fear of the scholars? The author.) With modern thinking, as it has come down to us through our history (this modern thinking comes from the devil! The author.) , the criticism of the New Testament worldview is given.

World experience and world control have been developed to such an extent in science and technology that no one can seriously hold on to the New Testament worldview and does so. What sense does it make to confess today: "descended to hell" or "ascended to heaven" if the person confessing does not share the mythical world view of the three floors underlying these formulations? Such sentences can only become known to Ehrlich if it is possible to strip their truth of the mythological idea in which it is framed - if such a truth exists. Because that is exactly what theological questions need to be asked about. No adult person imagines Sidi God as a being existing above in heaven, so unless you become like children! Matt. 18, 2 Indeed, "heaven" in the old sense no longer exists for us at all. And just as little does there exist the height, the mythical underworld below the ground on which our feet stand. This means that the business of heaven is over .. and descent into hell; the expectation of the "Son of Man" coming with the clouds of heaven and the believers being taken up into the air to meet him is over" (1 Thess. 4, 15 ff.).

The supernatural answer

This teaching of the theology professor Bultmann has rightly caused great excitement among the Christian community in Germany, which is somewhat Bible-believing. Where have we ended up when teachers of future pastors explain the New Testament as a collection of fairy tales, because the learned-sounding foreign word myth means something like: legend or fairy tale in German. Professor Bultmann's aim is to introduce modern people to the Christian faith without its traditional forms, spatial ideas and ties to the traditions in Palestine and in the inhabitable world two thousand years ago. It depends on the usable meaning of the story, the form is myth, that is, transitory clothing.

But the church recognizes this attack as a dangerous approach, because Satan would always like to deny the incarnation of the Word;

it is fatal to him. Now Jesus Christ not only died in sense, but actually bled to death on the cross with great pain; he also really, not just symbolically, became mensul and just as truly rose and ascended to heaven. The Lord Jesus himself had to deal with liberal theology professors at that time. At that time they were called Sadducees, and even then they believed neither in spirits nor in angels nor in a resurrection. The Lord said to them: You are wrong, because you do not know the Scripture or the power of God (Nlatth. 22:23-29). Liberal denial of the healing deeds and truths is therefore a consequence of the fact that one does not know the Bible and has no idea about the power of God, ie the Holy Spirit. That is still the case today. Error and ignorance regarding God's revelation is the basis of human science and its scholarship.

But we have to admit that Professor Bultmann is consistent. He says to the many half and three-quarter believers of our time: You have long since stopped believing in the entire Bible literally, but rather you accept the scientific world view as correct, you put the globe on your tables while the Bible is teaches a completely different worldview that has three floors. If you now tacitly reject this world view of the Bible and accept the scientific world view, then we can and must consistently continue on this path and leave out all the time-related stories and stories in the Bible that are built into this three-story idea, thus creating the imperishable, brewable core and meaning of the message remains.

If you start to declare parts of the Bible as non-binding and to believe more in the world that is under the rule of the prince of this world, why should you stop right after the biblical worldview has been dealt with and not do a big clean-up? begin with this ancient book of the Bible which presents so many offenses to the modern mind? Professor Bultmann is right. Anyone who no longer believes the Bible's worldview has finished with the entire healing facts structure, whether they recognize it and admit it or not.

The only effective, because spiritual, defense against the demythologization of the New Testament - that is, the declaration of the New Testament as a collection of fairy tales - is that one returns to the unrestricted children's belief in the entire Holy Scripture as God's revealed word, including the recognition of the world view , which the Bible teaches, or rather assumes as self-evident. Christians who believe in the Bible should therefore emphasize at the end of

today: We also believe in the egg-sized, spatially limited universe of the Bible. Feel free to laugh at us and call us fools! This makes us feel all the more secure, and then you can no longer take anything away from us from the Word of God, because we don't give up even the smallest part of ourselves!

It is true that the circles of Protestant psychology professors, which must be acknowledged, pointed out that Bultmann was based on an outdated, outdated world view. This is no longer scientific today, because the latest research in atomic physics has also shaken the Copernican world view, because since Einstein the suspicion arose that the universe could be finite, not infinite. Theology professor Walter Künneth explained that the worldview of natural science is undergoing a fundamental change due to the latest findings in astrophysics and atomic physics. Bultmann still believes that he has to defend the outdated worldview of mechanistic-materialistic natural science; he repeatedly invokes the concept of a calculable causal nexus (the causal connection) and determinism (the necessity of an event from determining causes), which sees every miracle as a natural law appear contradictory. This deterministic thinking (ie belief in the *unerschütterlich* law of cause and effect in everything!) is beginning to dissolve in today's worldview.

The serious researcher in particular will be faced with the onset of new energies in the cosmos at any time and therefore with the possibility of a change in previous experiences and limited knowledge of nature. This means, if not yet the beginning of faith, at least an openness to the possibility of statements of faith. Bultmann's thesis is hopelessly outdated; science today provides no arguments against the belief in miracles in the biblical testimony.

Künneth goes on to say that Bultmann is also overlooking the fact that modern people are turning back to the mythical worldview. Bultmann says that the emergence of a new desire for the irrational (super-rational), the transcendent (otherworldly) for modern people *charakteristisch* misses the true situation of modern people. This person does not question the actuality of inexplicable processes; rather, in parallel to the early Christian situation, he asks the cause of such processes, he asks whether inner-worldly, cosmic energies are at work in such events, or whether demons are at work, or whether intervention God reveals himself in them. From this aspect

(view) of modernity, the remedies offered by Bultmann appear to be antiquated (outdated), as ones that are no longer able to provide help.

These important statements by Professor Künneth go some way in the direction in which our entire book moves, but in our opinion they do not go far enough. Miracles, demons, spirits and angels exist, says the Bible-believing theologian, and people today don't deny them at all, on the contrary, they start asking about them again, because two world wars with all the trimmings have a great impact on him shaken in his belief in the ability of natural science and its favorite but worst child, technology, to redeem itself. But we are still waiting for the theologians to answer: There are not only miracles, angels, spirits and demons, as the Bible so often calls them, but there are also the three spatial levels in space: heaven, earth, under the earth. We are convinced that the professor who would dare to publish this today would have to give up his academic reputation completely, to the mocking laughter of his entire colleagues from all faculties. So as long as no professor says it, we kindly laypeople say it, for us it's not a special achievement, because we have no standing in the learned world to follow up on it. Fortunately, we have no possibility of taking honor from others and therefore losing the ability to believe (John 5:44). The main thing is that the testimony should grow and grow, to the glory of the Lord God and a testimony to all who hear it.

Judging spiritually, we recognize from Copernicus to Bultmann deliberate large-scale attacks - on God's Word - by the prince of this world, who rules in the air and who today has his work in the children of unbelief. We also know that these attacks did not begin in the public eye until Copernicus. The first attack, at that time not yet presented in a scientific guise, but in the guise of a serpent, was: "Should God have said, you shall not eat from any tree in the garden?" (Genesis 3:1) - Should God have said have, the earth stands still, the sun runs from one end of the sky to the other end, the stars will fall from heaven to the earth, the universe consists of: heaven, earth, under the earth? - We see the camouflage of the The attacker changes, but his question always remains the same: Should God have said this? Should what you read and hear and believe be the truth? Look at the fruit, how beautiful it is and how wise it makes you. Look through the telescope, there you will recognize what God

has withheld from you, and you will be like God! You will by no means die because of it!

Eve shouldn't have gotten involved in a discussion with the serpent at the time, she should have just stuck to the word of God, as did Adam afterwards, that first henpecked man, who should have obeyed the word of God instead of his voice

woman. So the history of humanity, including the history of the church, actually consists again and again of more or less successful attacks by the enemy on God's Word with the subsequent judgment of God on those who have not kept His Word. This judgment always consists in death. "The day you eat it, you will die!" The death that humanity is dying today is the forbidden fruit of technology and its entire culture. The expulsion from the paradise of nature and thus from closeness to God has already taken place, Now man works in the cursed field of self-redemption efforts in technology and poisons and destroys himself in the process.

In his book "Kerygma and Myth," HW Bartsdl writes: "The question of a correct interpretation of the 'mythological' parts of the New Testament did not only arise in modern times. It broke out immediately when the worldview that shaped the New Testament era changed began to change. The last answer that was attempted to be given was that of the so-called liberal theology, insofar as one does not want to recognize as the answer the supernaturalistic answer that called for recognition of this world view."

The only question to be asked is who began to change the worldview that shaped the New Testament era? What was the purposeful will that was and still is behind it? For us Bible believers he is called Satan.

We call on Christian believers to give this supernatural answer clearly everywhere. To recognize and witness the worldview of the Bible! This is the way back to God. And at the same time the strongest point was for Satan and his work. "For we do not wrestle against flesh and blood, but against principalities, against powers, against the world rulers of this darkness, against spiritual forces of wickedness in the heavenly places!" 6:12). Satan can be taken advantage of, for his thoughts are not unknown to us" (2 Cor. 2:11).

This return to the Bible is actually so light today that it no longer includes any special act of faith. Because the scientific world view of infinite space with its countless orbiting suns and stars, introduced and founded by Copernicus, has already been severely

shaken in science itself, especially from the physics side, and is increasingly being cast into doubt.

But we, believing Christians, should not receive the right world view, the knowledge about the structure and shape of the universe, from the hand of the unbelieving world and its constantly corrected science, but from the Word of God, which we once abandoned in order to whore after other gods (including the Baal of science and worldly wisdom), as the prophets in the Old Testament so often aptly characterize the apostasy of God's Word. It is high time for this return of the church of Jesus Christ to the nature and creation information in the Bible, because the time is near when the heavens will be rolled up like a scroll (Rev. 6:14). Then all men will see the finite universe and will be so overwhelmed before the throne of God that has become visible in its midst that they will say to the mountains and to the rocks: Fall on us and hide us from the face of him who sits on the throne, and from the wrath of the Lamb. , . " (Rev. 16:16).

"I am happy to deal with your regulations; don't forget your word."

"Remember your servant, that word in which you give me firm hope! This is my consolation in my suffering, that your word gives me the courage to live. No matter how presumptuous people scoff at me, I will not deviate from your teaching. I think of your old instructions and feel comforted, Lord.

I am filled with anger because of the wicked, who disdainfully abandon your teaching. Your regulations have become songs of praise to me in the house where I sojourn as a stranger.

I think, Lord, of your name in the dark, of your teaching even in the midnight hour. This became my principle because I care about your regulations."

Psalm 119, 16. 49-56

GOD'S WORD ABOUT CREATION

So far it has been shown what people think about the universe and about creation and how they ultimately use their finds to launch a major attack on God's Word, which gives us very precise information about creation through revelation. Anyone who doesn't want to and can't accept this revelation as true has to do their own digging and research and then consider as truth what they have found with their five senses and their understanding. But if what he himself has found or what others tell him directly contradicts the Bible's revelation of truth in the Word of God or is not confirmed by it in any way, then we believers remain with the Word of God. With this we declare: We do not believe science, even if we cannot prove the sources of error.

But the worst off are those who take an intermediate position, who repeatedly try to compromise between science and divine revelation, that is, who want to create a mixture between light and darkness. Either cold or warm, nothing is more disgusting than the lukewarm, the limping on both sides! But that's what you do when you explain: "The Christian faith is not tied to the world view of past centuries, it is completely compatible with the changed world view of modern natural science." We deny that quite decidedly! We believers see this as a devaluation and Eroding of the Word of God through the clever trick of demythologization, which has been used for thousands of years with the old snake question: Should God have said? (Genesis 3:1.) This trick is used today like this: one takes from the tradition of the Word God chooses what speaks particularly well to you emotionally and intellectually, what you can just approve and affirm without losing your reputation as an educated person, what perhaps even gives you some light and helps you internally. But you then put off everything else the page is considered outdated because it was thought and written in the imagination of a bygone era. In doing so, one gives honor to the scientific progress of men at the expense of the Word of God, one does not dare to doubt or shake it. Professor Bultmann has only taken this method of clearing out to the extreme, but the method itself is very old. Those who believe in the Word declare us to be the fiercest opponents of this method, especially in its subtle applications, and at the same time the fiercest opponents

of human knowledge and its so-called progress, insofar as they oppose God's Word. To this end , we firmly adhere to the wording of the biblical evidence, especially in those parts that seem hopelessly outdated for the current state of science and its knowledge.

We believe that the Holy Spirit did not insert anything wrong, wrong, or “time-related” into the Bible. Because it would be downright lies if the Bible reads that the stars will fall from heaven to the earth, the sun will move, the earth will stand and not waver. In addition, the Holy Spirit would have forgotten to inspire the instruction in the Bible that the nature, creation and universe concepts of the Scripture can be interchanged at will, so that believers will not be laughed at at the end of days if they still believe in the Bible. However, many preachers make this substitution on their own initiative; they do not need any higher permission to do so. Of course you can be a believer and be saved if you only know and accept a fraction of God's words. “Believe in the Lord Jesus, and you and your household will be saved,” that is, saved. At the beginning of our life of faith, we still consider many things in the world to be right and good, which in reality are wrong and satanic, and yet we already enjoy forgiveness of sins and the hope of eternal life. So we can also believe that the earth is a ball that swirls through empty, cold, infinite space and not even notice the contradiction to the word of God or consider it unessential. A child does not yet know many things that an adult knows, and yet lives and enjoys his life. The matter only becomes questionable when a spiritually mature person, especially a preacher of the Word of God, notices the tension between the biblical statements and the human ones , learned assertions. If he then, as is taught at the academies and seminars, reassures us by saying that the Bible was written in the ideas of the time, but that it was about the meaning and not about "external things" arrive, then he has practically decided on demythologization. And one can clearly observe that the believers who allow themselves to be reassured by this inadequate explanation no longer show any real inner growth. They remain spiritually stable and therefore become more and more learned. Because people have to have a replacement. Either he grows in grace and knowledge or in understanding. The key to knowledge is taken away when one abandons the guidance of the Holy Spirit into all truth and entrusts oneself to the guidance of the learned. The wrong path of understanding is already known because it is pleasant

and does not create any opposition to the world and its wisdom. Therefore no persecution and ridicule! The path under the tutelage and guidance of the Holy Spirit is always recognizable by the fact that it brings increasing contrast to colleagues, to the world and their lack of knowledge, and to the fact that the tensions towards everything that the mass of people believe and consider to be right become ever greater in all areas.

Theologie of the Martians

How strongly scholars have fallen for the idea of an infinite universe was shown by a survey of various Protestant and Catholic theology professors asking whether people could also live "on other stars" and what their sin and redemption would be like two questions were: "Is Christian teaching at all compatible with the assumption that there are extraterrestrial, human-like, rational beings, and what theological considerations does the affirmation of the existence of such beings lead to?" The learned gentlemen's answers were published in many newspapers. They were very insightful. Above all, the question itself showed that the alleged appearance of "Martians" in "Flying Plates" immediately awakened the question in thinking people: How would something like this affect the Christian religion, since it only talks about heaven and Earth and about the redemption of humanity on Earth? The laypeople concluded very correctly. If one day "Martians" or something similar were to actually land with us, then we would have to rightly ask: Why did God withhold this from us in his word, such a tremendous event? Why were we not told about the many "other worlds"? But we can be reassured: "Martians" will never land because they don't exist. Satan and his army will land here one day, and the demons will one day become visible (Rev. 9, 13-21). And the stars will fall from the sky, because they are not "cosmic bodies in the infinite universe", but lights on the fortress of heaven.

Because the professors interviewed did not even come up with the heretical idea that the scientific idea of the universe could be completely wrong, or because they did not dare express such a thought, they had to try to deal with the "problem" differently. It would have been simplest if they had explained: The Bible says that through Christ the universe will be reconciled, and that all knees (including those of any Martians) in heaven, on earth and under the earth will bow to Christ, and that also all of them "countless world

bodies in space and their inhabitants” are under the rule of Christ and therefore need him. But the theologians' answers were not so biblically obvious. Rather, they read:

Professor Ph. Dessauer (Catholic): The beings of other worlds could have a completely different fate than ours - without the fall of man and redemption. They could be led to their salvation in a completely different way. Perhaps for Sle the encounter with the Earth people would be a test of her nature. Prof. Dessauer “very quietly suggests that it is part of people's alertness and willingness not to overlook or misunderstand the signs in the sky⁶⁶ .

Prof. Dr. Söhngen — Munich (Catholic): It is a vain and dangerous enthusiasm to want to say something in advance about the nature of possible revelations from God on other world bodies. The only thing that is certain is that the revealing God can never contradict himself. Christians and Christian theologians have other and more pressing concerns at the moment. “The Asians are currently giving us Europeans enough problems and certainly not any fake problems. Today, atomic bombs are closer to the world than flying saucers.”

Prelate Prof. Dr. M. Schmaus - Munich (Catholic): The assumption that there are extraterrestrial, rational beings is not in contradiction to church belief. Theology can therefore leave the question of fact to natural science without hesitation (!). Such beings on other celestial bodies also have a destiny towards Christ. However, the Holy Bible does not provide any information about what function Christ performs for such beings and whether he also has the significance of a redeemer for them (!!). It is possible that God did not set these beings any supernatural goal at all, but intended them for a natural perfection.”

Prof. Dr. Staab — Würzburg (Catholic): It would be truly astonishing if our earth were the sole bearer of rational, morally responsible creatures called to an eternal, blessed life in God (!I. If extraterrestrial beings exist, they are not standing (!) within the order of salvation that applies to people! They are not subject to original sin and therefore do not need redemption like the fallen children of Adam!

Prof. Dr. E. Stakemeier - Paderborn (Catholic): Christian teaching is entirely compatible with the assumption that there are extraterrestrial, human-like beings. Basically, it should be said that the diristical order of salvation has been implemented by God

for this world and its inhabitants. Although Christ is the Lord of all creation, his order of redemption, his church and his sacraments only apply to humanity that fell in Adam and was raised up again in Christ. "It is possible that on other stars there exist mensåen-like beings for whom God has implemented a purely natural order." In this case, their goal in life would not be the gracious view of God and participation in his innermost life secret, but a natural bliss the other world after death. "The omnipotence and wisdom and love of God have means at their disposal that we cannot even imagine."

The answers of the Protestant theology professors were not much more biblical, but rather similarly erudite and complicated. Prof. Dr. Radeker - Kiel said: "Although modern astronomy has not yet provided us with any evidence for the existence of such beings, on the other hand, the existence of human-like life on another star is beyond the realm of possibility nicht. . . However, this Christian religious view of the world is not tied to the geocentric worldview of past centuries and is entirely compatible with the changing worldview of modern natural science..“

Prof. D. Gogarten — Göttingen was particularly sensible and elegant. He explained that he had to go on vacation, which he really needed. The Martians would have to be seen personally if one were to deal with them. And in this case it would be better to let them talk first before saying anything about them. Otherwise you let the visitor have the first word. In theology, too, you shouldn't worry about stockpiling.

At least this professor has not made up his mind and can more easily rise from the rubble of the coming collapse of the light-year billions. Prof. DH Thieliicke – Hamburg (formerly Tübingen) investigated the question most thoroughly . He wrote, among other things: The existence of extraterrestrial beings would only be incompatible with the religious belief if it were inextricably (!) linked to the geocentric worldview. Even if the Bible presupposes that world view - or even only preliminary forms of this world view - for contemporary historical reasons, Sidi clearly shows enough evidence in it that points to the factual detachment of the statements about salvation from these time-related ideas and, as such, from theologians for centuries were perceived and witnessed by both denominations. The binding nature of the biblical message refers only (!) to the events of salvation and the statement of salvation and not to the time-related

means of expression that are tied to the respective state of knowledge!

One must also rethink the Johannine sentence "So God loved the world that he gave his only begotten Son," because not only "our planet," but the universe itself would have to fall under this general term "world," and the message from that The uniqueness of Christ's appearance could also be made clear in its cosmic status (good!). How would it be if the possible extraterrestrial occupants of the "flying saucers" did not have our earthly form of reason, but only a technical mind, so if they - without being endowed with heart and mind - were only a kind of "higher " intellectual insects? . . . and would have additional (fifth and sixth) dimensions unknown to us? Could they also be children of God like us humans with our known "characteristics of being"?

The learned answers show that scribes have not changed significantly from the time of Jesus to the present day. The Lord Jesus once said to the professors: You do not know the Scripture or the power of God. Ignorance of the Word of God and the reality of the Holy Spirit speaks more or less from all of these professors' answers. Nobody has "thought" of the simple Bible passage that says that God has reconciled the universe with itself (Col. 1:20). Only human speculations are made as to whether beings on other stars might also be subject to God or capable of ~~like~~ redemption could be. These are astonishingly unbiblical and unspiritual answers. Some professors unanimously assert that the world view presented by the Bible can be easily replaced, an assertion for which they lack any biblical evidence. But you can see how the plague is Demythologization has already become widespread in the theological camp. People declare with the greatest peace of mind that everything that can no longer be approved by today's natural science can be given up, that the Bible's teaching on salvation is not in the least bit detrimental! From this you can see that Bultmann and the other professors only have a difference in degree, but not in essence. They demythologize everyone with each other, more or less. It would not occur to anyone to defend the whole of Scripture and thereby put Sidi on the side of the Apostle Paul: "The world is crucified to me, and I to the world" (Gal. 6:14).

It suddenly occurs to the professors that the current state of natural science could also be part of the wisdom of this world that God has made foolish. Rather, the results of the astronomy professors are

without further ado recognized as unshakable, but the Word of God is also without further ado described and treated as capable of modulation, as interchangeable. The only difference between Professor Bultmann and his many colleagues is that they only explain the astronomical information in the Bible as time-related clothing, i.e. as myth, while Bultmann also explains most of the so-called doctrine of salvation, which is still fearfully guarded by the others. also thrown into the mythological pile of rubble. With Bultmann, the Bible-believing Christian knows immediately where he stands. But the other professors with their "partial" stance are more dangerous for the Bible-believing community. Bultmann's radicalism has also had the advantage that the question has again arisen lively in the Bible-believing community: Why do we actually need a "theological research"? From a spiritual perspective, hasn't it done more harm than good?

In this context it is very instructive to observe that the Bolsheviks used the same method in their fight against Christianity. In the schools in the eastern zone, scientific findings, especially insofar as they fit the communist-materialist religion, are systematically contrasted with the "mythological" ideas of Christians and their Bible and ridiculed. The "German Teachers' Newspaper" in East Berlin wrote in January 1955, among other things: "The mythological ideas about the creation of the world are unscientific and refuted by our current correct knowledge (!) about the earth and the universe. The primitive ideas about the origins of the human race have been refuted by Darwin and Engels, and the youth lesson is intended to help eliminate the remnants of mythological ideas." Scientists in the West declare that what the communists in the East today call knowledge has long been a thing is no longer a recognized science, but must itself be described as a mythology again; above all, materialism has long been refuted. But the fact that the earth is a ball that rotates through an infinite space is still common today in both the West and the East recognized "science" and therefore "time-related truth". It is a matter of temperament and taste whether, based on this "scientific knowledge", the entire Bible is declared to be a collection of fairy tales by the capitalists or just said that the astronomical information in the Bible must be tacitly accepted leave it out, the rest is probably still usable for honorable people.

statements on this question in a roundtable discussion between professors on the Süddeutschen Rundfunk (published under the title "From Atom to Wel'vsystem" by Alfred Krönet-Verlag):

"Sidi would be taking a disastrous detour if one wanted to think that we should understand the worldview of the Bible in the same sense of revelation as the I-Thou relationship with God, which is thematic for faith. Of course (!) we are beyond the world view of the S&eibe, over which the glass ball of the firmament arches. We can only get to the core of what has been revealed to us in the biblisdl (!) if we understand this world view as a means of expression, or rather as a system of coordinates in which certain points are shown to us that are thematically 'about'. You will probably immediately think that I want to talk about what Bultmann says about demythologization. I don't want that, it would take things far too far. What is disheartening, however, is that a problem is fixed here that has been given to us as a task (by whom? fb.): namely, to look through the means of expression of the sources of revelation and look at the actual thing.

Furthermore, this distinction between the means of expression and the actual is, as it were, a constantly open problem. To pick out just a single symptom of this: the incarnation of Christ, in which God emerges from his transcendence and becomes a component of human beings, is not a mere means of expression (why not? fb.), which was intended to point to an 'otherworldly' ^s in an illustrative way . If one were to understand the Christmas miracle in this nominalistic sense, one would take away its point. ^g (Similarly, one takes away the point of the Bible when one degrades its nature - statements to a transitory means of expression! Author.)

To this, Prof. S. Kienle - Heidelberg (Naturwissen et ^{after}al.) replied: "It is probably also your opinion that we must see the entirety of biblical revelation as it has been handed down to us in its historical condition and therefore limitations, that we must see the biblical Creation account should not be viewed as an obvious 'truth' in the scientific sense?" D. Thieli&e: "The only thing that matters now is not to throw the baby out with the bathwater (!), because of course (!) it is always a very complicated and It is a daring operation to separate the means of expression from the content of the statement. But we would have to have a special conversation about that. . ."

In these presentations we heard the view of the group of theologians, which only goes half the way with Bultmann and still allows quite a lot of the Bible to stand as reliable divine statements or communications. But it overrides many of the statements of the Bible the world view and about nature become the human "means of expression" that can easily be set aside as time-dependent and therefore incorrect. Why didn't the Bible take into account the imaginations of people today? Did the Holy Spirit perhaps not have an idea back then of what we clever people of the 19th and 20th centuries would one day achieve and know? But isn't the Holy Spirit who inspired the Bible a spirit of truth? What kind of nerves it takes to simply accuse him of knowingly telling untruths in his statements about the world and the stars in order to conform Sidi to the wrong ideas of the dining halls at the time! Is not the Word of God given to the mensåen to reveal the truth to them?

It is now interesting that not the slightest proof is offered for this view, especially no biblical proof. It is simply placed in the space as a matter of course, as an axiom. There it is! The Professor has spoken! It's still interesting. to observe how sultry it always becomes for scholars when one asks about the boundary between the word of God and the word of man in the Bible. D. Thiefficke explains the matter as a "daring operation". And as is well known, an operation often happens in such a way that it is successful, but the patient is dead. He then warns his scientific colleague in shock that the child is not with him to throw the bathwater out, because cutting around in the Bible gives you a scientist's appetite. ThieliÆe wants to say to his colleague, so to speak: I'm happy to allow you to operate all sorts of things out of the Bible, especially the greatest current intellectual impulses of the old-fashioned world view, but don't cut continue like the evil Bultmann, who has brought the entire guild into disrepute! You must neatly leave alive the beautiful things from the birth in Bethlehem including the choir of angels, most of the miracles and miracles, the crucifixion and resurrection,

That is what we believe, it is our spiritual (and ecclesiastical) existence. We can then talk about the Ascension and the Second Coming again in private. Maybe I'll let you edit a little more!

What a horror it will be when the billions of light years collapse (Rev. 6, 12-17) and suddenly the "means" of the Bible appear to be just as truthful as the rest of the content. Until that happens, we just

have to S±mad-l Christi, who was also considered by the scholars then (and today!) to be Joseph's son, even though he is still the son of God.

Surgery doesn't have a good reputation among us believers anyway. Is it so easy to let an unbeliever sneer and envy our body, which is actually a temple of the Holy Spirit? Does God allow this? Can one also allow the scholars to cut through the body of the Word of God, in the Holy Spirit, so that they can remove what they consider to be false, "removable" and replaceable "based on the current state of knowledge"? But of course, if D. Thieli& did declared on the microphone that the Bible's worldview was also to be believed, and that the worldview of science seemed even more unsociable to him, what laughter and persecution there would have been! I am convinced that D. Thieli& did not avoid this confession out of cowardice or fear of suffering, but because he himself is still completely convinced of his theology of the "time-dependent means of expression".

There are various variations on the theological separation operation in the Bible. One only operates on the concepts of the universe, the other also removes everything that relates to Israel or revelation, a third cuts out all angels, spirits and the resurrection, like the Sadducee professors at the time of Jesus (Acts 23, 8th). Today many theologians still believe that every time the Old Testament says Israel, JeruSalem or Zion, they only mean the community or church of the new covenant. Ancient Israel ~~Fleisch~~no longer has any meaning or hope. Others say: all promises for Israel will be literally fulfilled. And so do the nature statements of Scripture! The history of theology is a history of presumptuous, bungling operations on the Word of God at all times!

By the way, why would it be a "fatal detour" if one wanted to understand the worldview of the Bible as revelation? Would it be a "deterrent" if one did not believe science in what it says? We consider it a much more "fatal detour" not to believe the Word of God, which it says so clearly. If the scholars think they have discovered that the earth is a sphere, let them proclaim it for all I care. The Bible doesn't say anything about it, but you can, if you want, interpret the expression "circle of the earth" that recurs in it that way. But as soon as the scholars go on and say: "the globe turns Sidi", we declare this to be a deception, because the Word of God says several times: The earth stands firm, it will not be moved, yes, it stands founded on

pillars (Psalm 104, 5) The scholars then say: These "were only time-related ideas and means of statements of the prophets. We say: No, the prophets were under the inspiration of the Spirit of God, who would have had no reason at all to make assurances in those places, the earth stands firm, it does not shake, because no one disputed that at the time!

The development continues. It will show whether theologians will find their way back to the whole Bible, including its means of interpretation, before natural science, or whether physics and astronomy will arrive at the biblical worldview before theologians. Atomic physics is on the way to this today!

Today we are experiencing just how generous science can be in its own refutation. Half a century ago, materialism was considered to *wissenschaftlich* have been founded by Haeckel: because the natural history process and the development of things had been discovered and researched. Faith and the Bible were laughed at by everyone who *wissenschaftlich* wanted to be taken seriously - and that is always most people who have studied! Today, after almost half a century, in which the blaring drumbeats of two world wars have fallen, science from physics and biology has thoroughly refuted the materialistic, scientifically un-conception of nature at the time, because the atomic researchers today are, to put it briefly: came a little closer to the problem of free will and therefore life. The individual atoms behave randomly, not according to laws! Something must be influencing or controlling them, perhaps even a spirit! But who excluded the clever people of Haeckel's time in the same way that they excluded the pious Bible believers back then? You simply ignore the errors of the time generously - and create new errors! They were simply time-dependent means of expressing the scientific knowledge of the time.

And how long will the scientific wisdom that has been discovered today last? In this conversation, Prof. D. Thieli&e also assures that he also believes that "the continuity between man and animal is never interrupted in the development process." Roughly speaking: according to the "unblemished discoveries of science", the man is descended from monkeys! But once in a person's life comes responsibility, says Prof. Thieli&e, and with it the need for religion. In doing so, he also relegated the report of the creation of man and the creation of animals in Genesis 1 and 2 to the "means of expression". As we can see, the radio talk had therefore become more

and more scientific. As a reward for this It was conceded to the theologian that today **such** in the field of natural science one no longer takes the regrettably primitive standpoint of the long-ago Professor Laplace, who once told Napoleon that the God hypothesis was not necessary.

So we do not allow the Word of God in the Bible to be compromised in principle, but only speak to and with those believers who recognize these fundamentals (John 7:17).

Three-story space!

So what does the Word of God say about the universe? First of all, it states clearly and uniformly that the universe is structured on three floors. That's why the title above this book is: "The three-story universe of the Bible!" This is attested to in the following scriptures:

"You shall not make for yourself any graven image, or any likeness of what is in heaven above, and what is in the earth beneath, or what is in the waters under the earth. • " (Exodus 20:4). "So that at the name of Jesus every knee should bow, of those in heaven and of earth and of things under the earth (Phil. 2:10).

"And no one in heaven or under the earth could open the book and look in it" (Rev. 5:3).

"And you, Capernaum, who are exalted to heaven, you will be cast down to hell (Matthew 11:23).

Thus, according to the Holy Spirit's repeated statements in the Bible, the universe has three parts or floors, which - and this is crucially important for us! — are spatially arranged one above the other: heaven above the earth, hell beneath the earth! and all three floors are populated: heaven by the celestials, earth by the terrestrials, the world beneath the earth by the subterranean ones. This is clear biblical teaching and therefore truth for us, ie absolute, reliable, imperishable revelation from God. Whether the "Heavens" also mean "Marsmen" or "Venus beings" is something we will examine and recognize biblically when dealing with the world of stars. The only important thing is to note that the Bible uniformly teaches this three-part division of the universe and we do They believe that way. Because it is precisely this three-part division and all of its arrangement one above the other that Professor Bultmann, as the frontrunner of the demythologizing font-dissolvers, decisively attacks. It is perceived by "modern people" with their proud knowledge of the "achievements" of science and technology

as extremely primitive. Therefore It flatters the pride of this modern person when one tells him: these childish ideas of a three-story world structure are over for us intellectual adults of the twentieth century, because there is still such a thing as progress! That would be laughable if we were to think of it today Angels, devils and demons should believe in the heavenly space above us and the hellish space below us, i.e. in everything that frightened the good people between the Stone Age and the postal carriage tent because they didn't yet know anything about electricity, machines, cars , jet fighters and nuclear destruction!

We, on the other hand, are such great fools (for Christ's sake!) that we accept the Bible's three-story testimony to the universe as truth without batting an eyelid! We consider this ability to believe to be a very great gift from God from the upper floor, heaven. For "Jesus Christ, having ascended on high, led captivity into captivity and gave gifts to men (Eph. 4:8). And "every good gift and every perfect gift comes down from above, from the Father of lights. (James 1:17, 18). With this fierce adherence to the Word of God, we have the powerful weapon in our hand "to tear down the bulwarks, the conclusions of reason and every high place that exalts itself against the knowledge of God, and lead captive all thoughts to the obedience of Him

Christ and are ready to avenge any disobedience. . . " (2 Cor. 10, 5, 6). We also know: "See to it that ~~each~~no one robs you through philosophy and loose seduction, according to the teachings of men and the statutes of the world, and not according to Christ. . . ." (Col. 2:8).

Incidentally, we also find this tripartite division in humans themselves, as well as in the entire natural and spiritual world: body, soul, spirit - solid, liquid, gaseous - Shem, Ham, Japheth - father, Son, spirit - gold, silver, precious stones - faith, hope, love - past, present, future - courtyard, holy place, holy of holies.

Of these three floors of space or the universe, we only know the earth through experience and our experience. We can examine their size and shape by traveling, measuring and calculating. Our calculations and measurements are somewhat applicable on the level of this earth, because it was given to us to live and work on. But here too, the results - especially about the shape of the Earth - are still uncertain and controversial, as shown in the chapter on the Earth. However, we cannot say anything from experience about the size

and shape of the two floors above and below ground, and our earthly means and methods produce very dubious results, because we don't even know whether the earthly means are for height and for depth are applicable. Rather, we read in Jeremiah 31:37: "Thus says Jehovah: If one can measure the heavens above, and search out the foundations of the earth, then will he also reject all the seed of Israel, and all that they do, the LORD bubbling up." We can To this day we can neither do one nor the other, that is, neither measure the height above us nor the depth below us, despite all the technical means we cannot do it, and we will never be able to do it with them. But it is probably in that The expression "measure" conceals the truth that heaven and the world beneath the earth are measurable, finite spaces. You just have to have the necessary spiritual measure!

Throne and stool

Above all, there is a relationship between heaven, earth and beneath the earth that somehow corresponds to the size of the earth. With this magnitude between heaven and earth, what would primarily depend on the shape and form of the earth, on which the assignment and size of the Hipunel must essentially depend. The scriptures can give us an important clue about this, according to which heaven is God's throne and the earth is his footstool (Matthew 5:35; Acts 2:35, etc.). However, when it comes to stools, we can hardly use the little grandmother's stool that stands in our rooms as a model. It would also look quite pitiful in front of a royal throne. By stool we have to imagine the entire base or raised, step-like structure on which a royal throne stands. This comes ~~auch~~ from the Greek word for stool: "Hupopodion" (our podium!), which actually means "what is under the foot". According to this, a throne would be higher than the stool, but the stool will usually be wider and longer than the throne seat or chair. The repeated written testimony, also from the mouth of the Lord Jesus himself, that earth and heaven relate to one another like a substructure and a royal throne, already gives us a clear indication of the size relationship between earth and heaven. Here we flatly refuse to interpret such words from the Bible as simply figurative comparisons. It says here: Heaven is God's throne, the earth is His footstool! This is how every child understands it, and we should become like children when it comes to God's word, that is, believe it simply - without any reinterpretations!

So if heaven and earth belong together in size like throne and substructure, then today's astronomical "heaven" of an infinite cosmic space, in which the earth is only a tiny dust in the lost corner of a small Milky Way, would already be over for us, because this scientific assumption and Teaching violently contradicts the word of God and is therefore not truth for us, but a lie. We are gifted with childlike faith so that these words of wisdom about throne and footstool are not seen as oriental images, but as full words of God inspired by the Holy Spirit, which correspond exactly with reality. This word about the throne and S&emel already throws the scientific infinity world space overboard for us.

Of course, the space "under the earth" is also tied to the measurable and finite earth. We can say: throne. S&emel, under the stool, instead of: heaven, earth, under the earth! It all depends on the shape again of the earth, from which the shape and size of the lower floor can then be more reliably deduced. We will examine this in detail in the Bible in the corresponding chapter.

Space

So we have an unmistakable testimony from Holy Scripture that the universe is structured or divided into three floors, and we could see that these three floors are somehow organically connected to one another in their relative size or space filling, if we now not only examine the three-story structure, but rather look at the whole universe as a closer biblical view, then we get the last and greatest revelations, especially in the letters of the Apostle Paul, which can no longer be surpassed. Paul, just as he is called the apostle of the nations and the church, could also rightly be called the "apostle of the All". He brings in great looks, frequently citing the word All (Greek: ta panta, Hebrew: ka hol). The origin and purpose of the universe, which in terms of force go far beyond the Old Testament statements about creation.

Paul gives the revelation that the whole universe is from God and was created through Jesus Christ and in Him: "One God, the Father, from whom all things are, and we through him" (1 Cor. 8, "For likewise "As the woman is from the man, so also the man is through the woman, but the all is from God" (1 Cor. II, 12). Note the parallel: As the woman is from the man, so is the all from God. The woman is supposed to be the man's helper, who is around him. The All undoubtedly has the same final destination towards God. But just as

the woman wanted to submit to herself, the All did not either. But it will eventually become necessary after an eons-long renewal - Process to be brought into submission: "He who will transform the body of our humiliation, conforming it to the body of his glory, according to the energy that enables him to also subordinate the universe to himself" (Phil. 3, 21). "But if that If everything is subordinate to him, then the Son himself will also be subordinate to him who subordinates everything to him, so that God may be all in all" (1 Cor. Cor. 15, 28). "You put everything under his feet, for in subordinating everything, he leaves nothing not under him. But now we do not yet see everything subordinate to him" (Hebrews 2:8). AE Knoch translates the Hebrew names of God EI and Elohim as: "subordinate" and "to-subordinate"! Other apt translations are: usher, keeper of order.

A living development takes place towards the final goal of subjugating the universe, a growth, which the Scripture expresses as follows: "He who descends is the same who ascends above all the heavens, so that he may fill (= bring to perfection) the universe" (Ephesians 4:10) "But if the universe were one member, where is the body?" (1 Cor. 12:19.) "For the administration of the fullness of the times, to lay up all things in Christ, those of the heavens and those of the earth, in Him, in whom we are also chosen, having been chosen beforehand according to the purpose "He who works all things according to the purpose of his will" (Eph. 1:10, 11). "Pursuing truth but by means of love, we should cause all things to grow into Him who is the Head, Christum esum" (Ephesians 4:15). "But the all, being filled with light, is revealed, for everything that is revealed is light" (Eph. 5:13).

For Paul, the universe consists of earth and heavens; it is a living organism that is undergoing magnificent development. This development aims to make the universe subject first to Christ and then ultimately to God. The community of the Body of Christ serves as the most important organ for this purpose. Just as Israel is being developed into the divine instrument for the earth, so today the church is being developed into the great divine instrument of blessing for the universe. That is why Paul, the apostle of the mystery of the church, is so concerned with the universe, with the heights and with the heavens - into which he was caught up during his lifetime. Yes, Paul actually says in 2 Cor. 4:15: "For the All things are for ~~doch~~ your sakes." (1 Cor. 12, 19.) "The Scripture

includes all things together under sin, so that the promise through the faith of Jesus Christ may be given to those who believe" (Gal. 3, 22). The Lord Jesus himself, the Pantocrator. or ruler of all (2 Cor. 6, 18, etc.), has gone through a vadic and preparation process of suffering: "It was fitting for him for whose sake the all is and through him the all, the author of their salvation through suffering, leading many sons into glory to make him perfect" (Hebrews 2:10).

But it is not only through the exaltation according to Phil. 2, 9-11 and through the reconciliation, redemption and abolition of the universe that Christ becomes the ruler of the universe, but from the very beginning he is the legitimate Lord of the entire universe, which is in him, through him and was created because of him: "For in him were created all things in the heavens and on earth, the visible and the invisible, be they thrones or dominions or magistrates or full magistrates, the all was created through him and in him, and He is above all, and all things together consist in Him" (Col. 1:16, 17).

This passage is particularly informative because it shows all the components of the universe. It therefore consists of a visible part on earth and a part in the heavens that is invisible to us. The thrones, dominions, principalities and powers that exist visibly on earth also exist in the invisibility of the heavens. It should be noted that only the heavens with their *Herrschafts*-governing organs are compared to the earth, not "other world bodies, earths or even suns ". The division of the heavenly places is determined with the angels and spirit rulers *eitliche*. They are present and have power, but Paul denies them universal sovereignty, because according to Col. 2:10 and other places, Christ is the head of all powers and powers. The rulers and powers in the universe are therefore in a relationship of subjection and servitude to Christ, they are not independent, as the demons confirmed when Christ was on earth (Luke 4:34). Since Christ is also always called head in connection with the universe - not only in connection with the church - Paul considers the entire universe to be an organism, as a body (1 Cor. 12, 19), which is subject to the head Christ from creation onwards. Because this is so, the universe is a living, organic phenomenon or creation of God, which occurs in a vadic process is understood - the growth of God! (Col. 2, 19.) The powers of every kind that fill the universe, even those that are directly hostile to God, thus become divine organs that can only, directly or indirectly, knowingly or unknowingly, do the revealed or secret will of the Head. The

universe is therefore a living organism, a body under one head, in which a new body was conceived and grows, the community! And this all is also carried by Christ "through the spoken word of his power" (Hebrews 1:3).

In this process of generation, birth and growth of the community, the earth and the humanity on it are initially the decisive place in the universe, not the heavens. The Lord of the Universe himself came to earth from the heavens. The earth and its humanity are therefore an indispensable part of the universe for its renewal and growth. The Bible emphasizes this unique significance of the earth wherever it speaks of these connections. But we don't find a word about the alleged "tinyness of the Earth in the infinite space." We also don't find the slightest hint in the writing about "other world bodies, earths or suns" and about the "people or beings" who could live on them. In their nonsense, these fantasies correspond entirely to the "billions of light years". Theologians and preachers also have their hands full to assure again and again: even if the earth is such a "tiny dust" in the "infinity of the universe" with its countless much larger world bodies, it still has something special Significance through the cross on Golgotha and the reconciliation of the universe that took place there. It would be much more striking if they explained: There is only one earth with its beings, the Mensåen, on it. Outside the earth there is only "under the earth" and heaven according to the Scriptures. According to the Bible, the stars belong to the sky and thus to God's throne. Only the earth is his footstool. The stars are not further and possibly even larger s&emel, but will one day fall down to earth! So there are not many earths or cosmic bodies with "human-like" beings on them. The demons, who operate in the air, have brought this confusion to intelligent humanity. Demons are lying spirits, what they inspire is fraud and lies, albeit often. wrapped in "sensible" clothing.

In order to carry out the great growth process in the organism of the universe, God through the Son made the eons (Hebrews 1, 2), that is, the great periods of time and experience through which the universe has to go one after the other in its development.

God's revelation: space

What comes out of this, if you don't want to offend science, is classically shown by a typical ascension observation of the widely used Neukirchen calendar from 1954. These short reflections on the

tear-off calendar replace the lost home devotion, i.e. daily, in many families in our modern times Reading the Bible in the family. Ascension is now the festival with which the church and the world can least begin, because both have lost the heaven of the Bible, the festivals of heaven and thus the goal and meaning of the whole event. Easter is the resurrection or, based on nature, "the awakening of spring", the birth of Christ is celebrated as a national and family Christmas festival to shame, Pentecost is the outpouring of the spirit or "the miracle of flowers", but the Ascension goes beyond all concepts of nature, it sets "an outdated world view" ahead of what enlightened people are ashamed of today, which is why the world makes the Ascension Festival the day of the "master's party" (this unconsciously echoes the words "A noble man went far away to a land", Luke 19, 21), and in the churches' reflections on the Ascension the great poverty of heavenly goods comes to light. The Neukirchen calendar wrote, among other things:

"Many objections are raised today to the doctrine of the ascension of Christ. It is said that it shows that the Bible has an outdated worldview. Because anyone who talks about an ascension imagines the earth as the center of the world and the sky as a large bell placed over it. This childish idea of heaven and earth has been outdated since Copernicus, and as a result the idea of an ascension to heaven has become meaningless. In contrast, it should be said: When the Creed says: "Ascended into heaven, sitting at the right hand of God," then "heaven" does not mean a supernatural space, but rather the dignity bestowed on the risen Christ is. He is "God's right hand." No one else is nearer to the throne of God than he alone."

When an unsuspecting child hears the words of the Ascension of the Lord, he rightly imagines that the Lord Jesus has ascended into a supernatural space, namely heaven. That's why it literally says: carried up or braised up into heaven (Luke 24, 51). We have to pay particular attention to the words "up" and "in"! The "in" says that it is a space, because without space there is no "in", nor "outside". The "up" says that the space is above the earth. The listening child understands the Bible's account of the Ascension quite clearly because it is literal. If an adult now says to him: You must not understand heaven as a supernatural space, because the scholars know this much better today, but Jesus is now somewhere with God, the Father, then that is no longer far from an dochoffense Child. "Whoever shall offend any of the little ones that believe," says the Lord in Mark 9:42.

It is the same case as with the golden alleys that the S&rift speaks of. A priest told the school children in religion class that "of course" these were not literally golden streets, but that it simply meant that it was very nice

God. Some children came home to their mother very dejected because they had really believed that there were golden alleys in heaven just as there were stone and dirty alleys on earth. But the believing mother told them quite firmly that she literally believed in the golden streets, even if the priest didn't believe in them. Then the children became happy again and based their joyful faith in the golden streets in the heavenly Jerusalem on the firm faith of their mother. Why did the priest demythologize the Word of God? Why was he ashamed of the massive golden alleys in heaven? Why are calendar writers ashamed of the massive, supernatural space of the sky, so much so that they say: It's not meant that way? Because we don't want to become fools for Christ's sake, because we *wissenschaftlich* don't want to lose the honor and nobility of the world!

Should God's word have said: golden alleys, up to heaven? If he already said it, then he probably meant it completely differently! "If God doesn't mean what he says, Then why doesn't he say what he means?" A girl once asked his father, who also wanted to explain the Bible to him. Yes, why doesn't the word of God say: In heaven it is as sweet as if the streets were full of gold would be, or: Under the Ascension you have to imagine that Jesus has now gone to God, of course you don't need to imagine a space above the earth, just don't be so simple, but become like the - scholars! Dear children and dear adults , who have become children again in the face of the Word of God: They are really golden streets of pure gold, in a real city with pearly gates, which is now still up in a real heavenly space. You can see what by the laughter of the wise people The truth is: always what is laughed at and mocked at all times on this earth!

Doesn't it sound like the idea of space is...

Wanted to remove the offense of the cross? (Gal. 5:11.) Whoever gives up the spatiality of heaven gives up the incarnation of the Word of God. This is the great stimulus in the universe for spirits and people. For as God in the beginning heaven and earth were created for the cross. The creation of space was therefore nothing other than the beginning of the incarnation of the Word. The first word in the Bible is: "In" and thus indicates a spatial relationship. The first word in the Gospel of John is also "In g or "Im". The term beginning is also

related to space and time, because both have a beginning and an end. From a spatial perspective, "in the beginning" means: in an appearance that is the beginning. Jesus Christ is the beginning and the end (Rev. 1:8). In the beginning therefore means: in a space-filling, living being, in a revelation from God, in God himself. And that also agrees exactly with Col. 1, 16, 17 and other scriptures. Inside is the opposite of outside and requires space and that means some kind of limitation, shape. Otherwise there is no inside. The limitation what is inside is what is outside. "Do you not judge those who are inside? But God judges those who are outside" (1 Cor. 5:12, 13). The spiritual, faith-based inside and outside becomes form and flesh in earthly existence; it becomes visible through boundaries, through distinctions. God is always within. If he comes outside, he will be crucified, because those outside cannot bear that they should be outside, they want to be inside themselves. And before the Lord returned to the heavens, he gave the heavenly in-principle to his disciples, saying: Abide in me and I in you! (John 15, 4.) So there is an inner being and therefore space not only in the earthly, visible world, but also in the heavenly world that is invisible to us.

In the Greek language space is called *chora*, It has been preserved in the words church choir and chorale. The tabernacle also shows us that both in the forecourt and in the holy place or in the Holy of Holies there are rooms that are becoming smaller and more inaccessible on the inside.

Anyone who denies the spatial basis and prerequisite of all appearances or God's revelations denies the incarnation of the Word of God from the very beginning. "What was there from "First of all, what we have heard, what we have seen with our eyes, what we have seen and what our hands have touched from the word of life" (1 John 1:1). Line, a thing, a word, a thought create space. The space for the thought is already the thought itself. The space for the word is already the word itself, the space for an action is only the action itself, if only in their beginnings. And the space for the universe is the universe itself!

This is also on the higher level of divine life Rebirth and with *Neuschöpfung* that. It begins with repentance or a change of heart. To do this, however, you must first find "room for repentance" (Hebrews 12:17). If something is not given space, it cannot come into being at all. If God had not created heaven and earth in the beginning, how would the Spirit of God have brood ,

expanding and creatively active? Everything that was created afterwards is nothing other than small spaces in a larger space. A person, an animal, a plant, a stone, a cloud, all of these are initially only limited and filled spaces, meaning always new, original God's revelations.

"Prayer does not give room to the blasphemer!" (Eph. 4, 27), that is, the work of the enemy becomes impossible where he has no place of activity, no prerequisite in a room. Likewise, "Prayer gives room to the wrath of God!" (Rom. 12, 19.) Or: "The gift of man makes room for him and gives him access to the great ones!" (Prov. 18, 16.) The human body is nothing other than one with bones, flesh and blood, limited and formed space filled with soul and spirit. "First the natural body, then the spiritual body," we read in 1. Cor. 15, 46. If there is a natural (*seelischen*) body, then it is also a spiritual one (1 Cor. 15, 44). If there is a visible (spiritual) space, then there is also an invisible, spiritual space, extension or dimensions. Because everything visible is only a metaphor for the invisible, spiritual. The spiritual space differs from the spiritual, earthly space in that it has further dimensions, expansion, effects, ie possibilities for experiencing God. In other words: that it represents a revelation of God on a higher level for more highly developed beings.

Space is nothing other than the first revelation of God, the first speech and action of God. When we experience space, we experience a primal revelation of God. From. By nature we can only grasp God's revelations according to width, length and height or depth (Di&e), because this threefold or three-dimensional form of view or experience remained with the human spirit and soul after the Fall. The ability to determine how far we can perceive space and therefore God in nature is given to us from the outset. That is why we are also responsible if we do not allow this ability to become a praise to God (Rom. 1, 20). There are lots of differences when it comes to experiencing space! What does the ant, the small child, the adult, well-traveled person recognize about space and thus about God?

God is spirit, God is light, God is love. These three basic attributes of God that the Bible tells us are all tied to space. Spirit is and creates space or expansion through its inherent power (Genesis 1:6-8). Light is what then illuminates the spirit space, and love is the sacrifice of God in that space that fills it with life. "Christ, through the eternal Spirit, offered himself without spot to God" (Hebrews 9:14). The

limitation of the spiritual space or the spiritual expansion is revealed as glory. "Lidlt is your garment" (Psalm 104, 2). Just as on earth the garment visibly hides and covers the boundaries of the person or its figure.

The rejection of spatial thinking when it comes to intellectual or spiritual truths through "spiritualization" is the satanic attempt to make the incarnation and therefore spatial incarnation of the Word ineffective for our spiritual life and growth. The devil likes that when we say that one is allowed to sid- I don't imagine heaven spatially, and of course not hell and the abyss either, they should only represent "the principle of evil". Just as our earthly, soulful senses experience the spiritual space, our spiritual senses experience the insipid, aeonian space of the heavenly worlds or orders. Order means: relationships and gradations in a space or in the knowledge of God's revelation.

Freedom belongs to space, because freedom belongs to God. Unfreedom or slavery belongs to the limitation of space, to guilt, to imprisonment, to the cell, to narrowness or fear. That's why David sings in 2 Samuel 22:20: "And he led out into the wide places, he freed me, because he had lust for me." And in Psalm 31:9: "And you placed my feet in a wide place. " The development of transport in our technological age is nothing other than man's attempt to free himself from the world's captivity on the field by driving back and forth with the greatest speed on the earth and, if possible, at height. This is supposed to give him the feeling of freedom, of space, but it is only self-deception. Only the spirit can have and bring the true freedom of the wide space and also experience it through the spiritual body. For this it must first go through the narrowness of death.

The terms gentleness, long-suffering and patience also contain a reference to space and time. Only those who rule over time and space can be long-suffering, patient and gentle. But those who are afraid of missing out on a chance, of missing something in time and space, are under time and space; they have very little of both at their disposal, which we do called impatience! "Enlarge the space of your tent and stretch out the hangings of your dwelling place; do not skimp. Make your ropes long and your stakes strong. For you will spread didl to the right hand and to the left "(Isa. 54:2). For otherwise they had no room in the inn" (Luke 2:7). Grace, on the other hand, has no room, which is why the invitation goes out

to those who are on the fences and fences. (Luke 14:22). "Those who sit in the room and shadow of death, light will dawn on them (Matthew 4:16).

In childhood, space is initially experienced with almost no sense of time. The child experiences and experiences space in ever larger circles in a kind of dream without much sense of time. The older a person gets, the more space becomes time for him; he realizes that time is the limit of his space. That's why the days and years pass faster and faster for older people, and that's why they're so eager to save time and gain time. All machines that humans devise should serve to gain time and thus ultimately to enlarge and expand the spatial experience, that is, the experience of God or the gift of grace. Of course, many people are unaware of this. He then wants to exchange the time gains that he achieves with his machines for more space, that is, he wants to have more of his God, i.e. of life or whatever he thinks it is. Life is nothing other than a certain space-time combination or revelation of the spirit. The higher the level of life, the wider the space and the more extended the time, ie eternity. But death, in contrast, is: narrow space and no time, that is, eternity.

We can bring together the concept of space and all of this with grace, with gift, with wide and good. God's original revelation in the creation of space is already the first revelation of grace . The term "narrow", which is found in the word fear, is opposed to space, narrows it down, wants to reduce God's revelation of grace in space and, if possible, eliminate it completely. One can no longer recognize and believe God's grace. Hence the fear that Furåt is facing the narrowness, because the elimination of space or even a narrowing of space threatens the basis of every life, every existence. Compare also the word 2 Cor. 6, 12: "You do not have narrow space in us, but it is narrow in your hearts." When the Lord Jesus, as we know the Lord from heaven, says; "There are many dwellings in my father's house," he adds, but you mustn't imagine them as spacious dwellings. The term "dwelling" remains inextricably linked to space, be it visible or invisible. Remarkably, the Bible once says: There will be no more time (Rev. 10:6), but not: There will be no more space! For the old earth and the old heaven that are passing away, a new heaven and a new earth will arise, that is, new spaces . or divine revelations will arise in which righteousness dwells (2 Peter 3:13). And the heavenly Jerusalem, which in Rev. 21, 10 ff. descending from heaven to earth is undoubtedly a space, a giant golden pyramid, 12,000 stadia long, wide and high! We see from all

this: space as such remains. It is the basic revelation the love of God. Because love and space belong together in a special way. The universe is a creation of God's love. An egg in the mother, no matter how small, is a space that the spirit of love creates through the generation of life expands, allows it to grow until this space of love can be born (revealed) into the space of the earth as a small dining room, that is, as a completely filled dining room. Procreation is actually the point-like beginning of a spatial creation or God's revelation, in the earthly-soul and in the heavenly-spiritual sphere.

Elohim - God of space, creator of the heavens and earth. Jehovah Or Yahweh = God of Time and God **ablaufs**: I am who I will be; who is there, who was there and who is here to come. The son will one day hand over the kingdom to the father (1 Cor: 15, 24). With this, time will end and space-existence without time limits will begin, in which God will be everything - in space!

Our thinking can show that there is not only one material, visibly perceptible space, but there must also be a space that contains further dimensions, possibilities for deepening or expansion. These are spheres that are still unknown to us in our flesh. In Vohl's earthly spatial experience we only know a truly small part of God's overall spatial revelation. The risen Lord, who can enter rooms through closed doors, nevertheless has a body, a limited spatiality, which is only filled with spiritual-body ray substance, no longer with flesh-bodily matter and its decay process. The fact that space is a divine and spiritual original phenomenon is particularly clear from Genesis 1:6: "And God said: Let there be an expanse in the midst of the waters. First God creates the spaces of heaven and earth. Then in the restoration the first thing is a space again, an expansion (Luther: festivals) for itself, a heavenly space.

Significantly, we do not read in the Bible about a living space without end, only about a life without beginning and end for Meldisedek (Hebrews 7:3) and of the power of infinite life (Hebrews 7:16). If space were infinitely large for us humans, then this important reference would certainly appear somewhere in the Bible. But we only read about the ends of heaven and the ends of the earth, that is, about spaces that have a finite restriction or limitation that we can grasp.

moves into a material, limited form; When the Bible says: "God divides heaven and earth," and when it further says: "The earth is his footstool, but heaven is his throne," then why should only the

Såemel, the earth, be understood spatially and buhtäblidl be, but heaven is not? Only because the unbelieving world and its learning, which is foolishness with God, have it that way

But we have even more evidence from S&rif about the apparent spatial character of the heavenly places. There are golden streets, many mansions in the Father's house, angels flying through the middle of heaven, festival gatherings on Mount Zion with myriads of angels and spirits (Hebrews 12:22), there is a heavenly Jerusalem in which breadth, length and height are equal, and nad Eph. 3 we should actually recognize the four dimensions of height, width, length and depth, that is, we should experience them spiritually. Space is therefore only an earthly, natural, three-dimensional, but above all a spiritual and later spiritual-physical concept and condition. The spiritual space with its **noch** dimensions or possibilities of experience hidden from us. What no ear ^{has} heard and no eye has seen . . .!“^a) passes through the earthly space, is in it. Here we are already wading into the spiritual experience of space. ie experiencing God through our spiritual growth. We should not worship anymore in Jerusalem or in Gerizim, but rather have the spiritual spatial experience here in spirit and in truth, that is, in faith. “For we walk by faith, not by sight. ^a

The new creature, the inner Menså, the Christ in us, who takes on a form in us, that is, wants to occupy and fill the space in our soul and its spiritual expansion, cannot be grasped without a spiritual spatial thinking. Everywhere the apostle Paul, with his many "in" and "all", moves much more in spatial than in time contexts: We in Christ, Christ in us, the hope of glory, the natural menså in Adam, the cosmos is in trouble, broken away until to the third heaven. Inside and outside are basic concepts and basic truths of Sårif. Audi the Lord says: Abide in me! The spiritual space, the throne of God, is not only hidden above the earthly space, but also within it. Juxtaposition is the essence in earthly, natural, three-dimensional space. The interconnectedness, on the other hand, is the being in spiritual space. See e.g. E.g. the interlocking of the wheels on God's chariot in Ezekiel 1, 16. The space becomes spiritual and spiritual, that is, it develops inwardly, but it does not, but **verschwindet** deepens. Just as time belongs to the earthly material space as a function, so too does it belong to the spiritual space experience eternity. It is not the material space that is infinite, but the life and being that belongs to the spiritual experience of space can only be

experienced without any time limit. This may only involve a very small material space. Scientists today have an inkling of these things in atomic research.

We think and live on earth in three dimensions, i.e. height, width and length. This three-dimensional space is accessible to us in every direction. It is, as Kant said, "a form of perception of the human mind, which with unconscious necessity spatially arranges the facts of sensory perception and transforms them into objective views." But we can only ever experience time at one point, namely the present. We can reverse their direction, at least in the body. We can only travel into the past and future in our thoughts. Seen from a great height or from space, time could only be understood as a fourth spatial dimension. Every being of a lower dimension could be given the next higher dimension can be experienced as time.

A point-shaped creature could e.g. For example, the line can only be "experienced" in one direction next to the other, just as a car driver can experience the country road. The line-shaped being would be able to perceive the line at the same time, but the surface would only be perceived one after the other. The planar being would be able to perceive the same thing with the third dimension, the body. And we three-dimensional, physical beings experience the next higher, fourth dimension as time. For a four-dimensional being, the succession of past, present and future would have to disappear; it could always "experience" the present, that is, in other words, live in eternity. In a rough comparison, the transition to the higher dimension can be illustrated with the transition from a car to an airplane. What the driver can only see and experience one after the other, the plane can simultaneously see from above; it is immediately clear to him what is the past and future for the driver below.

For a long time, the three dimensions were viewed as one **Eigensch** of space per se, until it was possible to mentally construct multidimensional spaces and calculate with them. For a two-dimensional being bound to its plane, two triangular panels lying opposite each other are two entities that cannot be explained in any way. With the help of the third spatial dimension, this is easily possible by simply turning one of the two triangles around. However, this process would be completely incomprehensible for a two-dimensional surface being. In exactly the same way, using the fourth dimension, which we do not have in the body, the left hand can be transformed into a left hand, or a left-handed screw can be

fitted into a right-handed nut. If a four-dimensional being were to actually do this, it would be an incomprehensible miracle for the three-dimensional world. Through faith, Sidi can move the human spirit in the higher dimensions. "For verily I say to you, if you have faith like a mustard seed, you may say to this mountain, 'Be lifted up from there!' and it will be lifted up, and nothing will be impossible for you!" (Matt. 17, 20.) "Faith like a mustard seed" is the fourth dimension from which such miracles can be worked in the physical world of the three dimensions. Because the dimensions that are still missing to us today will also one day be available to us, that is why "we will also do the works that we do and do even greater things than these" (John 14, 12). Faith has what we are missing Dimensions and will one day be able to playfully influence them in its spiritual perfection.

If we understand the earthly concept of time as a human-space relationship, then the word "eternity" loses for us its original, primitive content as an endless series of time. Eternity is no more endless time, no more is it an endless three-dimensional space and so on Little God is a human being who has grown into an enormous size. After physical death, we enter into a state of existence in which earthly time will *cheinlich* be the fourth space dimension for us. A thousand years are then like a day for us - and vice versa (2 Peter 3 8). It is the form of existence of the supratemporal, otherworldly, in which we already live here and now, but from which we are still effectively separated by the curtain of our fleshly body. Therefore, when the scholars say: "a billion Light years away", then unconsciously this is just a childish, stammering attempt to combine four- and multi-dimensional being into three-dimensional ideas and calculation skills. In truth, the "cosmic space" that they search with their telescopes is not so many billions of kilometers or light-years "deep", but rather it is the expression of a completely different, at least four-dimensional and living essence, that of the most powerful telescopes and of us three-dimensional people behind them cannot be detected.

Over time, scholars made the same mistake as with space when they looked into the past. Just as the spaces of the universe expanded into the immeasurable and unimaginable with the so-called progress of science, the times assumed for the creation of the earth, the "solar system" and the entire universe had to be enormously extended again and again. Here too, Sidi was moved with the utmost self-evidence in the limitlessness of three-dimensional views of unbelief.

Today, for example, the “age of the earth” and the other planets or changing stars are estimated to be “only” two to three billion years. The sun, on the other hand, is said to be five up to eight billion years old. At the same time, science feels strong enough to be able to predict that the sun will have a lifespan that is about twice as long, i.e. around 20 trillion years! In order to be able to see this nonsense in all its magnitude, let us take a quick look of the Word of God interpose on this question:

After the thousand-year kingdom of peace under the reign of Jesus Christ on earth, which we are standing before today, Sid-I says the following: “And saw a white throne, and the one who sat on it, from whose presence the earth and the heavens fled , and no place (no more room!) was found for them. . . And I saw a new heaven and a new earth, because the first heaven and the first earth had passed away (does that just mean: become invisible? For what condition? What mighty secrets lie in just this one expression "pass away!"), and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God. And the city needs neither the sun nor the moon to shine on it. And he said to me, "Do not seal up the words." the prophecy of this book, the time is at hand... Behold, I am coming soon!" (Rev. 21, 22). So science finds the following "truth": the sun and earth will last for billions of years! God's prophetic word, which is hidden from the wise and intelligent, says: a little over a thousand years, then heaven, earth and stars will pass **Nochaway**. . .!

In their books, science likes to describe the huge periods of time that they have found clearly and vividly using smaller scales. “If we let the sun emerge in ancient times, then instead of two billion years there will only be one year in the present for the entire history of the earth. But it wasn't until autumn of this year that the coal forests began to grow, and it wasn't until mid-November that the first mammals appeared. Despite its 60 million years, only the last two weeks of the year remained for the entire modern period of the earth with the emergence of the high mountains. And the ice age only begins with the oldest people on New Year's Eve at 6 a.m. And what we so arrogantly call "world stories" would begin barely two minutes before midnight. Only a second, a heartbeat, would remain for our own lives.

“This time model illustrates the previous lifespan of our solar system. Our sun is just one among the billions of suns in the Milky

Way and our Milky Way is only one among the billions of milky ways in the universe. As our sun slowly ages, new ones are being born elsewhere, perhaps from the bankrupt masses of obsolete world bodies. How long does it take for a Milky Way system to form and how long does it take for the universe to develop? It is impossible to give even an estimated answer to these questions. We only suspect that these periods of time grow to the unimaginable on the same scale as the distances in space. Our earth's history seems to be nothing more than a breath in the life of the universe. If the word "unendlihl" is justified anywhere, it is here with the view of the "stars". So wrote a respected astronomer in Germany in 1954.

However, this idea of an infinite space through which a constant stream of time flows has recently been abandoned by some scholars themselves. Prof. P. Jordan has put forward the hypothesis that our universe is a "three-dimensional Riemann space of infinite curvature" that is expanding at the speed of light. To clarify this sentence, one must look at an expanding soap bubble. For a two-dimensional being, the area is the Soap bubble unlimited, but not infinite. In the past, astronomers have occasionally represented the idea of an expanding, that is, expanding world. If space were infinitely large and uniformly filled everywhere with stars of the type of the sun, with approximately the same density as those in Mildl Strait and is present in their neighborhood, the night sky should shine about as brightly as the sun's rays. Some scholars today assume a finite but unlimited curved world. In such a space according to the ideas developed by Einstein and others, completely different laws would also exist prevail than we previously knew on earth. "The time atom" e.g. B. would play a big role. Since the creation of the first time atom, space has somehow expanded parallel to the growth of time. That's why time only moves forward in one direction, never back! The question of what was before time zero is simply meaningless for our world, just like the question of what could still be outside our finite Riemann space . There is no "outside" for Riemann space and the beings living in it.

We learn from Holy Scripture that time began once when God spoke. . . "Then evening and morning became the first day" (Genesis 1:5). We also read that the eternities or world ages had a beginning and will therefore one day come to an end (2 Tim. 1:9; Titus 1, 2 etc. Science would be inclined to recognize this today. But the hypothesis of curved, unlimited but finite space comes closer to the biblical view, and if this view were to become fully established,

the billions would seem to have been quietly dropped one day to become.

The view of the expanding or constantly expanding universe and the other view of the contracting or contracting universe, which is drawn from the variation of the spectral lines of the stars and star clusters (that of the red lines in the star spectrum has recently also been explained differently *Verschiebung*), seems strangely close to the ideas of the ancient Indians, Babylonians and Chinese, for whom the world was a giant toad, or an elephant, or some other living creature that breathed. Paul, as we have seen, also declares that the universe is a living thing, a growing thing, a creature in which something is ravaging, and which is in Christ. Living, breathing space is something that comes much closer to the truth than the rigid, infinite spatial concept of previous science.

Paul's statement that the All is in Christ and therefore in God is, by the way, the strongest point for universal reconciliation. All enemies of Christ and God are *darnaå*, without knowing it, in Christ and in God!

Width, length, depth, height

In the middle of Ephesians, in the middle of a particularly reverent and inspired worship prayer by the Apostle Paul, we suddenly come across the desire that the believers and saints would like to grasp what the width and length and depth and height are. One involuntarily asks: from what? These measurements must apply to an object. From the context it is clear that it is about love. The Companion Bible therefore reads this verse as follows: "So that you may fully understand, with all the saints, what is the breadth and length and depth and height of love, namely the love of God in Christ." And it goes on to explain: "This Love is limitless in breadth, endless in length, groundless in depth, unfathomable, unmeasurable in height."

This is undoubtedly true and the greatest comfort and edification for us humans. But it must mean something more and more precise when four measurements are given that correspond to four dimensions. The edifying purpose of consolation would in itself have been achieved if the Holy Spirit had written: so that you, along with all the saints, could fully grasp how insatiable (or immeasurable) the love of God is. But he didn't do that here (in 1 Cor. 13 we read that love never ceases and in Romans 11:33 that His

ways are unsearchable), but he gave four measurements. The new Jerusalem coming down from heaven is measured in three dimensions: length, width and height (Rev. 21:16), although it is incomprehensible to us how a giant city can be as wide and long as this is not possible through "Skyscrapers". It is probably a matter of living on top of one another in spheres. But four basic directions are given here, of which height and depth particularly captivate us. In our current three-dimensional space experience, height and depth are the same, just the third dimension. It can be for There are only three verticals on one point, the third is either the height or the depth, and is usually referred to as height.

Here, however, height and depth are presented to us as two dimensions that are undoubtedly fundamentally different from one another. Just as length is different from width, so height is different from depth. It is important that we realize this, because to our natural perception and feeling, depth is just a straight extension of height downwards, and height is just a straight extension of depth upwards. But height and depth are not essentially related or even identical, but essentially different, not only separated from each other by the level of length and width. If you extend the depth at which we live in a straight line, then the two billion light years and all the other powerful errors and constructions of astronomy emerge. However, when we recognize that there is a huge difference in nature between height and depth, that height stands as the fourth vertical on the point, but is still invisible and incomprehensible to us, then we realize that the Apostle Paul wants to teach the saints here four-dimensional eternity thinking.

Significantly, it is not there that we should recognize the breadth, length, depth and height of love, although the context suggests this addition. It is not there because in our spiritual growth we quite naturally reach a point at which we are buăstăbliă the fourth dimension emerges cognitively. In other words: we are able to judge spiritually, where previously we were only able to judge and see spiritually and naturally, ie three -dimensionally (1 Cor. 2:14). To judge spiritually means to constantly reckon with unseen reality and to subordinate viability to it. Faith is the organ for this, but it must first grow until the love of God is poured out into our hearts through the Holy Spirit who has been given to us. With the love of God we have the four dimensions within us and can therefore move in spirit in the four-dimensional universe, previously not possible.

This is the great truth of Scripture that one can only know if one has first known oneself (1 Cor. 8:3). First we have to recognize three-dimensional beings in four dimensions, that is, to be essentially touched and transformed, only then can we know or grasp what width, length, depth and height are. We then grasp not only the extent of God's sacrificial and saving love in Christ, but also the truth that the entire universe is an expression of God's love, a creation or extension of love, therefore has a purpose of love and undergoes a development of love towards the goal of love. Four spatial dimensions are necessary for this recognition. They are enough, otherwise the Holy Spirit would tell us even more through Paul in this passage from Ephesians. Initially this perception is there for every believer, but in order to be able to fully recognize, our inner man must first become stronger through the influx of the Spirit until he becomes aware that Christ lives in our heart through faith .

An interesting growth process of the inner life is depicted here. The inner man is the spiritual body within us, the new creation. At first it is small and desolate due to spiritual influxes from the Word of God. When it has reached a certain maturity, we recognize that this inner man in us is nothing other than Christ himself in us, the hope of glory, previously we only called it faith or the spiritual life in us. But as soon as the inner life has taken on a form so that we recognize Christ in it, we are also able to recognize four dimensions. Not previously. When we hear these biblical prerequisites for understanding the four dimensions of the universe of God's love, then we are no longer surprised by the huge mistakes made by scientists, because they only bring to their observations an intellectual training, but not an initial inner person in faith, let alone one grown-up spiritual inner people with.

For the same reason, our biblical explanations can only be understood by those who know Christ dwells in their hearts through faith.

We already separate the height as something special, as the fourth dimension, from the other three: width, length and depth, which are known to us by nature. This composition: three and one, is also repeated elsewhere: We have four Gospels, three of which are one, the Gospel of John, has a special character, a high direction, it brings the Son of God. We have four directions, including the east, from which light rises. By nature we move on the plane, i.e. horizontally or horizontally. We humans go back and forth in the multitude of our ways (Isaiah 57:10). Movement in the

vertical direction is much rarer and always narrowly limited, whereas movement in the horizontal direction is practically unlimited and unlimited in terms of width and length. We traverse the vastness of the earth and its seas. But that doesn't satisfy people. He also drills into the depths and also strives for the heights. The well-known longing for the vastness, the wanderlust, is only a poor substitute for the longing for the heights or the homesickness for the top.

As easy as the movement is in width and length, it becomes difficult as soon as we want to move downwards or upwards. As high as the mountains reach, people climb up them in an inexplicable urge to be able to see the surface of the earth from above. The psalmist lifts his eyes to the mountains (Psalm 121). He no longer expects help from the distance, from the horizontal movement, but only from the height movement, from above. Modern Menså, with its ever-increasing self-redemption religion called science and technology, with its building of the Tower of Babel in these end times, is already penetrating quite great heights, into the stratosphere with airplanes and rockets and balloons. However, it is precisely the sophisticated person who becomes aware of the special nature of altitude, because noisy, expensive machines with the highest levels of power are needed to reach the heights of just a few kilometers. As soon as the devil's oil from the depths of the earth is exhausted, man and his will sink *aschinenback* down to his earthly level and its width and length, to which he has been chained since the fall.

To explain this, the medicine men of the intellectual religion called science invented the myth of gravity. In their imagination and teaching, the earth is a large, massive ball made of stone and earth and water, with a still glowing metal core inside. Such a giant ball, which also rotates quickly, must exert an attraction that is stronger than the centrifugal force, which is also present. The sun, moon and the other planets also have this mysterious attraction because they are also large or much larger spheres and the strength of this attraction is related to the mass. The attraction of the large sun is due to the fact that the planets, including our Earth, do not jump out of their orbits, but rather orbit nicely around the sun. If the rockets are fast enough, they can. Overcome gravity or gravity and travel out into empty space to a point where the Earth's gravitational pull is

practically zero. Then these rockets would float in the void and orbit the earth like the moon.

Today, there are serious plans to build such artificial moons in the East and West and use them as a space station on future trips to the planets. There are already space research societies everywhere whose doctors are studying the human body's ability to endure space travel. There is always hope in the newspapers that this will happen in a few years.

Professor Piccard, who is one of the most daring deep-sea divers and high-altitude balloon flyers, has put a strong damper on these lofty dreams and hopes. He expressed himself in

Spring 1955 in Venice "astonishingly pessimistic" about the prospects of future space travel and the possibilities of "interplanetary transport". This remarkably honest scientist said:

"After studying the whole problem in detail, I have come to the conclusion that interplanetary traffic will probably be impossible. I know that this is provoking many researchers and scientific colleagues and that this is not something people like to hear because this statement destroys an old dream of humanity. But I have studied the physical forces of the stratosphere in detail and have to say that the human physical and scientific laws seem like children's toys compared to the forces of the universe."

Professor Piccard has no doubts that unmanned rockets and "with sacrifice" also manned ones can advance into space. He also thinks it is possible for a rocket to orbit the moon and then return to Earth. But he claims that no human being can. With his inadequate equipment he could actually ~~lich~~penetrate into "deeper space" and could ever return to Earth alive.

"I looked at the five- and five-fold spacesuits and studied the diverse dangers that the human organism will be exposed to at altitudes of over 35,000 meters and in space without water. From a scientist's point of view, I consider these spacesuits to be impossible and so complicated that they can only partially cope with the concentrated forces of the stratosphere and space. There are quite simply physical and chemical factors that we do not know and that create a gap in our complicated calculations and protective measures. I also don't believe that the human mind can solve all, let's say, scientific problems of space. Human resources are simply not sufficient to defeat the forces of space!"

When asked by an Italian correspondent whether he expected that a series of catastrophes could occur in the attempts to finally conquer

the stratosphere and advance into space, Professor Auguste Piccard explained that this was not inevitable, in fact it was probable. For him it was clear that the "space pioneers" would no longer see their earthly homeland again and would only return to earth as dead people and warning witnesses not to try Sidi on the great unknown.

However, Petro Vecci, a Milan correspondent, objected: "There are dozens of well-known scientists who claim the opposite, who say that a trip to the moon or even Mars is now technically possible. And they also claim that a satellite station for the Earth will soon be built in space, which will then provide the basis for the actual advance into space. Are you saying that these claims and announcements have no scientific basis?"

"I'll be careful," replied Professor Piccard. "But rocket scientists like Mr. Wernher von Braun are too great theoreticians for me! They become too fascinated by their task and lose sight of the unsolved problems, so that they end up believing that to have everything clear for the start. I'm afraid there will be terrible mistakes one day!"

Here a professor gave an idea of what height is all about. It is not just a straight extension upwards, just as we can extend as desired in width and length, it is also not just the overcoming of the so-called gravity through great speed, but height is a fourth dimension, and space travel means a higher form of life to advance in bodies of flesh and blood and of only three-dimensional ability to exist. They want to inherit the kingdom of God through hard work and blood, without having previously died and been reborn, the ancient dream of humanity. And with that they want to tempt God. Through his practical trips up and down and the dangers he has overcome, and probably also through Gottesfürcht and faith, Prof. Piccard has a strong inkling of what could be high above the earth. He will keep talking with his warnings. If you just think of the huge electric belt of fire that, above the stratosphere, acts as the "circling sword of the cherubim" (Genesis 3:24), separating the earth's atmosphere from the beginning of the heavenly worlds! The word in Proverbs 25:3; "Heaven in height and the earth in depth and the heart of kings are unsearchable" remains. Of course, it doesn't mean to say that heaven and earth are both infinite, but rather that we humans will never be able to explore the height and depth through experience and eyesight, just as we can explore the length and breadth of the earth.

In the basic Greek text, depth is called bathos, height is hypsos. Both are opposite to each other in direction, which indicates their

total essential difference. Just as there is no length without width (and vice versa), there is no height without depth and vice versa. At least from our perspective. In any case, understanding requires maturity. The child does not understand or understand as much as the adult. When we come to understand not only the breadth and length but also the depth and height of God's revelation, then that is evidence of advanced development. Anyone who can understand that the depths in our lives are the necessary counterpoint for the heights, that the height must only be experienced and recognized as depth in repentance and bowing and humility, has grasped the vertical movement of God's love. "If you don't want to risk the descent into hell into your own heart, the ascension into God's heart will never carry you."

From the beginning of the rift, depth is connected with darkness or "covered". In addition, the depth is a being. According to Job 28:4 it says (of wisdom): "It is not in me, and the sea says, it is Not with me." In Habakkuk 3:10: "The deep uttered her voice; she lifted up her hands on high." In Proverbs 3:20: "By his knowledge the deeps came forth." These depths actually mean in Hebrew a deep rushing mass of water. Water is always a sign of active life on a certain level. We read about the depths of the sea, the depths of God, the depths of Satan, the depths of wealth. All of this points to us that depth is something living that can hear, that can speak, that can raise hands, height and can thus enter into a relationship with its opposite pole, the height. There was a time when the Tie-fen noål were not, then wisdom was already born (Prov. 8:24). Jonah was in the deep, in the heart of the sea (Jonah 2:4). The psalmist also often rides up to God from this depth.

The Lord Jesus himself then descended into the depths described in Eph. 4, 10 is significantly called "the lower parts of the earth" (Or: under the earth). Depth has belonged to the earth since Genesis 1, 2 ff! For the sea and its depth are also on and under the earth. Height is above the earth. These conclusions are extremely important. Height and depth belong to the three-story universe of the Bible, to the one above and the other of the divine order in the universe. In the mathematician's coordinate system, depth is the direction of the negative signs, height that of the positive ones. "All that Jehovah pleases he does in the heavens and in the earth, in the seas and in all the deep places" (Psalm 135:6); the deeps trembled" (Psalm 77:16).

Depth belongs to the fall, to the original fall, as we can see from Genesis 1:2. When the height affects the depth, it is first noticeable as light, which initiates the divorce or the judgment. "Let there be light!" Height is not only directly opposite to depth; it is the space in which the sanctuary is and the throne of God, where God dwells, for he lives on high according to Isa. 57:15 and other passages. God is also in the depths, but he does not live there. The majesty is in the heights (Hebrews 1:3). The heights are also a being that can become active. According to Romans 8:39, neither heights nor heights can affect us No depth nor any other creature (of God) will separate us from the love of God that is in Christ Jesus our Lord. The host on high will be visited one day (Isa. 24:21).

In the Copernican-scientific three-dimensional infinity universe, the four directions or dimensions of width, length, height and depth have no meaning, it goes endlessly in all sides and directions. What should we grasp or understand here? His defenders might say: Well, just understand that God's love is infinite, like our universe. This is always valuable. It is written in Scripture: Love never ceases (literally: Love never becomes obsolete!). This is temporal, not spatial! She is always there - in her place. But the wrath of God is also in its place, and so we already have heights and depths. God's love is ordered and structured, it has depth and height, length and breadth, these are different types of revelation and ways of experiencing God's love for God's people. We should just learn to distinguish and understand these. Depth is the love of God in judgment, height is the love of God in grace, in peace and joy, breadth and length is the love of God in the law, in patience and longsuffering, in the time without and under the law, when God waited and had patience (1 Peter 3:20; Romans 3:25).

For all people the height is above, above them, above the earth, the depth is below, below them on and below the earth. Then on a globe the direction would be depth for us here, which for the cafeterias on the other side of the "globe" would be the direction of height! Height is not a relative direction, but an absolute direction that is the same everywhere from above. Depth also downwards. Height is the direction to the center, upwards and at the same time inside. For where there is above, there is also inside. And where there is inside, there is at the same time above. Proof? Who wants and can refute that? The Lord lives on high and with shattered, bent spirit, i.e. in the innermost, in the center of the Mensåen personality consisting of the

three concentric worlds of body, soul and spirit! Nadl inside the human being goes upwards and outwards into the depths. And also in the universe It always goes up in the inside! And in the depth outwards, away from the center! If the cafeteria wants to develop upwards, it has to internalize it. Depth is the direction from the center and thus from the height away, downwards and thus outwards. Length and width is the movement around the center at always the same distance from the center.

This movement on the circular line around a center is by nature the plane of existence, the width and length of the soul in the body. Your and therefore our element is the circular movement, the blood circulation, because the soul is in the blood (Deuteronomy 12:23). The movement of the mind, on the other hand, is the vertical or up and down movement perpendicular to the horizontal, to the latitude and longitude.

God is Spirit, and the Lord is Spirit (John 4:24). He came down to the earth and ascended into the lower places of the earth and ascended again above all the heavens. He was the Son of Man begotten by the Spirit, who had the Spirit without measure. Hence the tremendous climbing ability. Ascension and ascension requires spiritual rule! But this initially leads to "depths of suffering"! Where the spirit is missing or where it does not have control, there are only mental cycles, it only always extends into the expanse of an area or of a thing in terms of width and length. Under the law There can only ever be a straight improvement on the always smooth level. One can learn to recognize the sin, that is, the depth, because the depth also belongs to the earth. But only the power that comes down from the height leads to the heights, i.e. the Spirit of God.

Length and width, that is the movement always at the same distance from the center, those are the paths in which the natural ego can walk, but man's natural path no longer leads to heights since the cherubim opened the way to the

The tree of life (that is the high path) is guarded by the flame of the flashing value (Genesis 3:24). And since all flesh had completely corrupted its way on earth, the length and breadth of it were drowned by the rushing waters of the deluge. Since then, the path to the top has been through **Gerechti** justice and judgment. For justice and judgment are, according to Psalm 89:15, the foundation or support of his throne. So along these we go to the throne of God, heaven, up

to the righteousness that prevails before God. The strongest rocket won't be able to finish it.

Anyone who does not understand and take into account the total essentiality of the direction upwards from all other directions always only goes in the length and breadth when they think they are going up or seeing or hearing. For the Lord dwells on high and in her sanctuary (Isaiah 33:5; 57:15). So this means that if you want to understand the heights, you must first know the Lord as a dweller on high and have permission and equipment from him. One sees his glory in the great heights (Sir. 43, 1).

Space and time are related as functions. Elohim is the (creator) God of space, Jehovah is the (redeemer) God of time, who reveals himself in the course of (time) space. Time must change with the experience of space and vice versa! Anyone who wanted to go up or down would necessarily have to leave our earthly space-time perception. Because the more it goes up, ie towards the center, the more spaceless Or: the more space-compressed the prerequisites for existence become. Conversely, the further away from the center, the greater the role that space and time (matter and energy) play. A point is tremendously concentrated energy, a cavity is creatively applied, expanded energy. (Let it be!) The formula is: time equals length and width (or area), space equals depth and height. The man of our age, with his fervent, teánisdlen religion of self-redemption, knows or at least suspects that overcoming space and time must have something to do with height and thus with closeness to God and divinity. Hence the drunken joy of the speeding of cars and the speed records of airplanes. The modern, that is, unredeemed man strives to have as much space as possible (God)

to be able to cope with it in a little time (Christ). (Rev. 12:12: The devil knows that he has little time!) What if the right way were the other way around: as much time as possible for as little space as possible? What we call patience! Where the highest speed and the greatest calm meet, there is spacelessness or center, and there "naturally" there will be no more time! (Rev. 10, 6.)

The powerful and unique thing about the incarnation of God is the fact that a groundbreaking movement in the universe from top to bottom (or outside) and from bottom to top (or inside) took place, a movement from the center radially to the outside and back again This is now the only way that leads to the truth of life from above and within (which is always the same!). When the Lord Christ

looked upward, he passed through the various worlds arranged concentrically around the center, everywhere he took out the principalities and powers of this world and put them on public display (Col. 2:15). This was a tremendously cataclysmic event in each of the hollow sphere worlds in which he appeared at the top and inside during his journey. Until the Lord arrived at the center, in the concentrated space and timelessness, and placed Sidi at the right hand of the power of God.

The movements in length and width and in height and depth are always related to a common center. These four lines of movement always form the space of a ball or an egg around a center point. For us, height would always be synonymous with the radius of a circle or a sphere and therefore synonymous with the direction inside! And depth would only be possible in relation to a center and would be synonymous with "outside" or with "nadh outside". It is highly significant that in the scientific world view, people have the center below themselves, under their feet, but the depth is above them. This is their topsy-turvy world. There are two kinds of knowledge of Christ according to Scripture: Christ according to the flesh and Christ not according to the flesh (2 Cor. 5:16). The Christ according to the flesh is Jesus who walks the breadth and length of the earth from Bethlehem to Golgotha, that is, to His exaltation. The Christ not according to the flesh is the one who descended and ascended. So whoever can understand height and depth has more than the Christ according to the flesh, the Christ of the Gospels. The understanding and grasping of heights and depths goes so far that we are crucified with them, buried with them, raised with them and transferred to the heavenly places (Eph. 2:5, 6). There are those believers who grasp Christ from the flesh up to the crucifix, that is width and length, then there are those who also grasp his resurrection, that is, return to this earth. This is the depth in which he was between death and resurrection (1 Peter 3:19). Finally, there are those who also grasp the ascended, glorified Christ as he appeared to the Apostle Paul, that is the height, the fourth dimension. Everyone as given and ordained from above. The apostle Paul wishes in Ephesians 3:18 that the "holy and faithful in Christ Jesus who are in Ephesus" may be filled with all the fullness of God, that is, that they be able to fully comprehend the breadth and length and depth and height (of the love of God and thus of the universe!). And that is a goal of growth for the state in Christ Jesus! (Eph. 3:20, 21.)

THE TOP FLOOR

God's word about the heavens and about the heavens

We begin with a selection of Bible passages about heaven; it is neither possible nor necessary to include them all here.

God called the expansion (expansion, the solid vault) heaven (plural). Genesis 1:8.

And the bars of heaven were opened. Genesis 7:11.

A ladder was placed on the earth, and its top touched the heavens. Genesis 28:12.

From one end of the heavens to the other end of the heavens. Deuteronomy 4:32.

Behold, the LORD your God are the heavens, and the heaven of heavens, and the earth, and all that is in it. Deuteronomy 10:14 The foundations of the heavens trembled and shook because he was kindled. 2 Samuel 22:8

The heavens and the heavens cannot contain you... 1 Kings. 8, 27. The fire of God fell from the heavens Job 1:16.

Behold, he does not trust in his saints, and the heavens are not pure in his sight. Job 15:15.

God moves the circle of heaven. Job 22:14.

The pillars of the heavens are shaken and dismayed at His rebuke. Job 26:11.

Do you know the laws of the heavens or do you determine their rule over the earth? Job 38:33.

When you look at your heavens, the work of your fingers ... Psalm 8:3.

The heavens declare the glory of God, and the festivals (rakiah) declare the work of his hands. . Psalm 19:1

From the end of the heavens the sun begins, and its revolution extends to its ends Psalm 19:6.

For as high as the heavens are above the earth, his lovingkindness is mighty toward those who fear him Psalm 103, 11.

Who stretches out the heavens like a tent blanket. Psalm 104, 2. Praise him, heavens (singular!) of heavens (plural!) and you waters that are above the heavens Psalm 148, 4.

And all the host of the heavens shall be melted, and the heavens shall be rolled up like a book, and all their host shall fall, as the leaf

falleth from the vine, and as the withered thing of the fig tree Isaiah 34, 4.

Thus says Jehovah: The heavens are mine rbron Isa. 66, 1.

That's why . . . the heavens above will be black because I have spoken it and decided it, and I will not regret it and will not come back from it Jer. 4, 28.

And when I blot you out, I will cover the sky and darken its stars Hes. 32, 7.

He who built his upper chambers in the heavens and founded his vaults above the earth asked Amos 9:6.

And then he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven. . . Mark. 13, 27.

One who was caught up to the third heaven . . . 2 Cor. 12, 2.

Because of the hope that is stored up for you in heaven. Col. 1, 5.

And to wait for his Son from heaven 1 Thess. 1, 10.

Since we now have a great high priest who has passed through the heavens, Jesus the Son of God . . . Heb. 4, 14.

And the sky passed away like a book being rolled up. . .

Rev. 6, 14.

And there was a battle in heaven Rev. 12, 7.

And he opened his mouth to blaspheme against God, to blaspheme his name, and his tabernacle, and those who have their tabernacle in heaven. Rev. 13, 6.

Water over and under the fortress

In the beginning, God (or: deities) created the heavens and the earth. This is how the Bible begins.

It goes on to say that the earth was "desolate and empty." Many interpreters have rightly pointed out that something tremendous must have happened between the first and second verses, an uprising and overthrow of mighty powers against God, a storm from heaven The legends of the peoples noâi know how to speak. The mystics thought that it was the apostasy and fall of Satan. In any case, Isaiah 45, 18 confirms that God completely destroyed the earth. So it was only caused by some serious incident, by *nichtone* Battle, become desolate, buried under a deep, dark, rushing mass of water, the primeval sea (that's what I say).

The Spirit of God or the breath of air brooded over it, for both are called Ruach in Hebrew. i.e. Besides the water, there was **noch** enough air or gas in space. And now God begins the work of new creation. First the Light, then the division between light and darkness (still without sun), and then the solid vault or spread in the midst of the waters, which was then called heaven. In verse 2 we are told that only the earth was "desolate and empty." There is nothing of heaven. But here the heavens are being made new between the waters that fill the earth. One can conclude from this that the first Peter 3:5 also confirms this to us with the following words: "For this is hidden from them according to their own will, that from ancient times there were heavens (plural!) and one earth, coming into being from water and through water through the word of God, through which (water) the world at that time, flooded with water, perished." So that was between I. Moses I, I and I. Genesis 1:2. The result was an entire world submerged in water, consisting of heaven and earth.

Whether perhaps the huge amounts of water that are in the water today collected from the seas represent the remains of that first great celestial catastrophe? In water, two parts of hydrogen are combined with one part of oxygen. What does this connection mean spiritually? Perhaps a transformation of invisible celestial substances into visible, heavy earthly substances? The heavens and earth of primeval creation were somehow created from water and through water, but apparently the waters got so out of hand that they overwhelmed both. Is this related to the prostration, the catabolism (Luther: Foundation of the World)? We don't know much about that mighty primal event, that battle between gods, which is also reported in the legends of the nations and suggested by the Bible. But the seas and the rugged mountains are witnesses to the huge shocks that must have raged through the heavens and the earth at that time until the rushing waters of the deep calmed down so that the Spirit of God could breed on them and begin his work of re-creation ,

One should not confuse the passage 2 Peter 3:5 with the flood of Noah's time, which is mentioned in 2 Peter 2:5. At that time only the bars of heaven were opened so that the necessary waters could come down, together with the wells of the deep. The heavens themselves remained then, only the earth was flooded to destroy corrupt humanity. During the flood, did the "waters over the fortress", that

is, the waters of the Pacific, penetrate across the celestial spheres of the hollow world to rain on the mainland part of the hollow earth?

For science, the biblical account of creation is not at all debatable. She can't do anything with these "primitive ideas". In her endless space the star nebulae have been rotating for millions of years. Once stars are formed, once they disappear. On our "little star Earth" the conditions were "accidentally" so favorable that Life ~~sich~~ could arise and last until today. We won't bother with this nonsense and disbelief any further here.

But there is a group of believers **Wissenschaftlern**, who try to somehow reconcile the biblical account of creation with the scientific findings. But the Bible always has to be tampered with, because the scientific findings are - at least for the moment - inviolable and indubitable. In these reconciliation verses it is particularly difficult to accommodate the biblical information about the waters above the fortress and under the fortress; in general, the sky, which is supposed to be a fortress, does not fit into the Copernican universe.

Dr. Paul Müller presents things like this in his booklet "Bible and Natural Science" while maintaining the Copernican worldview:

"The seer, before whose spiritual eye God subsequently allowed the history of creation to take place, saw the firmament, the space, the blue firmament, when the second day of the work came around. The latest physics has found that the sun and the stars 97 0 /0 consist of hydrogen and helium and that, among these two elements, hydrogen is five to six times as common as helium. The "water above the fortress" that was shown to the holy seer was probably the original material from which the star world was about to be formed, i.e. the element that we today call hydrogen. In terms of space, it is the main component of water . Hydrogen is the basic element on which all others are built, so to speak. All atomic weights are given as multiples of hydrogen, which therefore forms the unit of weight of each atom, just as the centimeter is the unit of measurement in the universe. The atomic weight indicates how many times as heavy The atom in question is like a hydrogen atom. For example, the oxygen atom is 16 times as heavy as the hydrogen atom; oxygen therefore has an atomic weight of 16. Hydrogen is the lightest gas, helium the second lightest gas. Balloons can be made with both Hydrogen is flammable, while helium is inflammable. At today's temperatures, the water under the fortress forms the clouds, the rain, the rivers and the seas. However, there was a time when the heat was so great that the elements were not

combined into compounds. While hydrogen plays the main role in the stars, oxygen is by far the most abundant element in our earth's crust."

That's how it is for Dr. Müller so the water under the fortress is our water H₂O, two parts hydrogen and one part oxygen. The fortress would then be the air sky and above it the hydrogen masses in space, "from which the stars are formed", would be the waters above the fortress. With this explanation one can undoubtedly save the Copernican worldview to a certain extent at this point. But it is satisfactory by no means. First of all, air is not a solid, but rather a buffer between the solids of heaven and earth. And then hydrogen is not water, but a gas. just as soul is not spirit and spirit is not soul. But even if we If we wanted to recognize "water above the fortress" in the hydrogen deposits above the air belt, then it would be difficult to see the need for a distinction, because there is also hydrogen here on earth, i.e. "under the fortress", gaseous and liquid. But that is the truth This interpretation probably includes the fact that hydrogen plays a major role above our breathable atmosphere. However, the stars are solid, metallic bodies, not just glowing masses of gas. You can see this in the meteors, those dead stars that fall to the earth. Even in the hollow world or terrestrial world there may well be such hydrogen gas "water" above the air ring, which is around the solid celestial sphere. There is a Bible passage that has different fulfillment options.

It is interesting that Dr. In his book, Müller emphatically points out the rejection of the infinity of the universe in modern physics and astronomers and explains how "the invisible creation was preceded by the creation of the invisible world. With him, Eden and paradise are also in the world that is bare to us today, that **unsicht**-is in and above the sky. Dr. Müller even goes so far as to explain the two accounts of creation at the beginning of the Bible in such a way that the first describes the order of visibility that has become chaotic, the second describes the creation of the invisible world and the human being in it .

AE Knoch - USA, who thinks much less of the scent of knowledge, but also more or less unconsciously bases his thinking and his interpretation of the traditional Copernican idea, also thinks about the separation of the waters under the fortress from the waters above the fortress that this festival is an extension of the earth's atmosphere. The waters in the sea are then the waters "under the fortress", while the water vapors and the light hydrogen accumulations above the atmosphere are the "waters above the

fortress". During the torrential rain they trickled down through gaps in the air, so to speak. Brother Knoch wrote in detail:

The air layer and the water

"The 'fortress' (Luther) or the 'solid vault' (crowd) of the Bible has become the laughing stock of scholars. It was considered proof that this book was full of unbelievable fables. We are told that the ancient Hebrews thought that the sky was a hard, hollow shell to which the stars were attached. It is true that the Greek translation, the Septuagint, uses a word (stereoma) that means something solid. The Latin Vulgate derived firmamentum from this, which is also found as a foreign word, firmament, in modern languages. But these designations adapt (?) to the mythologies of the Greeks and Romans and are in no way confirmed by the inspired Hebrew. In contrast to these, we have the divine outcome in Scripture, not that of men. The latter viewed the so-called heaven from the surface of the earth. God, who fills the entire universe, surveys the entire cosmic spaces.

It is now known that the atmosphere consists of an ocean of air. Opinions differ about its depth.

What is certain is that there is a big difference between this sea of gas and a sea of water. Because water always has the same density, while air becomes thinner the further it is from the earth. It is compressed from above by the laws of the higher parts. Anyone who climbs a mountain knows how the air pressure decreases as they move further away from the ground. The weight of the gases surrounding us at sea level is about fourteen pounds per square inch, but it rarely troubles us, because we and other creatures are adapted to it, while we cannot exist at high altitudes.

But air is similar to water in one important way that distinguishes it from solid substances. It flows. Both gases and liquids flood across the Earth's surfaces and fill every depression. If a depression has not become a sea, a lake, a pond or a river bed, then the air has been forced into it if it rises much higher than even evaporated water.

These properties of the atmosphere are made clear to us in the very picturesque Hebrew language. For it compares the air with the thin metal of gold, silver or copper, which was stamped flat to cover the wooden parts of the tabernacle and also the carved idols. This Hebrew root *rqo*, to stamp, is used as the noun, *rqio*, for the airship which surrounds the entire earth, just as the sacred walls and utensils

of the house of God were covered with a precious covering which was hammered upon them . In the same way, the atmosphere is an indescribably valuable part of the earth's surface, and it surrounds it so tightly, filling every minute depression, as if it had been stamped on it. Next to light, it is the most important factor that turns the desert and empty land into a fertile and useful abode for living beings.

The mockers of the last days have falsely claimed that everything continues to exist as it did at the beginning of creation (2 Peter 3:4), when too many people do not believe in creation at all.

It escapes them that there were heavens from ancient times, and an earth consisting of water and water together, through which the world of that time, flooded with water, perished. The present heavens and earth are filled with fire for the day of Geriât. This prediction of the future can, strangely enough, make it easier for us to accept this information about the past. What was true then about water is now true about fire.

That there is fire or intense heat beneath the earth's crust has been proven by so much evidence that no one will doubt it. Not only are there volcanoes that spew flames and glowing masses, there are also regions that are covered by solidified lava and craters that are now extinct bear witness to past activity. Hot springs also arise in many places, and often especially in the higher north, such as in Iceland, which can be used to heat entire places. Even the substances that primarily provide us with heat today, such as oil and coal, come from deep shafts. Before the new earth is created on the day of God, the old earth must perish with all its works (2 Pet. 3:12).

But the fact that there is also heat in the sky cannot be disputed, because our stargazers report such intense levels of heat that are completely unimaginable on earth.

The lightning bolts are also hot, which are created by electrical forces in the atmosphere. Under the first two trumpet judgments, almost a third of everything on earth is burned up, and a huge mountain burning with fire is thrown into the sea. Even the sun becomes scorching hot (Rev. 16:8). Gog and Magog, when they march with their armies against the beloved city, are devoured by fire from heaven. But all this is small compared to the last great world conflagration, as preparation for the new heavens. Then the elements themselves will fade into embers.

Not all things have continued as they were at first. This also applies to the earth's waters. They are still changing location. I

myself saw the creation of a lake, which later disappeared again. Another such water in southern California appears, from the nature of the mountains surrounding it at a considerable distance, to have once reached this point, with a depth of almost 250 feet below sea level. The first time I was there it was completely dry. Then one day I said something amazing. Water that came from the distant Colorado River suddenly burst into Sidi lich and flooded the area again. Now this should have evaporated again. Large rivers deposit wetlands everywhere at their mouths, so that cities that used to lie by the sea are now located far inland. Rain constantly washes debris and debris into the rivers, which then carry these masses further.

where did the waters of the flood come from? This question has often been asked by scoffers. The report is clear and precise. God told Noah that it would rain for forty days and nights. Literally it would read something like this: 'All the fountains of the great abyss will burst, and the cracks of the heavens will be opened, and the downpour on the earth will last forty days and forty nights' (Genesis 7:11, 12). The waters were both above and below the Luftschiät, i.e. where the Creator had placed them on the second day of earth renewal. The land did not appear until the next day. Before there was no dry land at all. The whole earth was covered with water. There was air about it. And there was more water above her. This was stored above the atmosphere before the flood.

We find it difficult to imagine conditions other than those we are used to. We are like the wise medicine man in the tropics who refused to believe the 'lie' that water could become rock hard. In our ignorance we should not claim anything too specific about how the water was held above the air. During the flood it came down as if through tiny cracks, gradually dripping down as rain. The translation 'window of heaven' is unfortunate, as windows are usually not used for pouring out water. What a wet place heaven would have to be if that were the case! And there would have been occasional torrents, but not consistent rain.

A reference to the meaning of the Hebrew word arbe can be found in Hos. 13, 3 'like Raudi from the crack'. Luther translates 'Såornstein' here, which didn't exist at the time. Charcoal was usually burned in metal pots with enough openings for the sparse smoke that this fuel produced. Kautsdl translates the word as The idea is that water in the form of rain trickled down through it, making it swell through.

One of the theories which has been considered in answer to our question is: When the waters were separated by the air, the upper ones formed great rings, like those which surround Saturn. These enclosed the earth in the equator region and tended to form two heavens, one in the north, the other in the south, which explains why in Hebrew it is always called 'the heavens' (plural). During the flood, these rings shattered and spilled onto the earth. But this explanation also has its weak points, S awerlich could cause such an event to rain for a long time and evenly.

Another theory is that enormous amounts of steam **Luftschticht** had accumulated not above but in the higher regions of the sid. The antediluvian Mens aen would have received a very mild and uniform climate, so that they lived much longer than their descendants. Somehow this vapor would have gradually cooled down so that it turned into drops of water and fell to the ground. The sweetest point of this explanation is that the vapors were in, not above, the atmosphere.

But faith has no need for such interpretations. We repeat these theories not to increase confidence in the Bible, but to show how foolish it is not to believe when even ignorant people can devise such plausible explanations.

A noble feature in the report on the restoration of the earth is the seven occurrences of the word depart. God separated the light from the darkness (v. 4). The **Luftschticht**sdlied the upper waters from the lower ones (6, 7). Then the dry land was separated from the seas, although the word is not used here. On the fourth day the stars divide between day and night and between light and darkness (14, 18). It is important to note here that day and light will remain, while night and darkness will cease (Rev. 21:25; 22:5). It is the same with the waters. On the new earth, although there is no sea, there is the river of life, while those above the earth had become a flood of death."

As far-reaching and informative as this attempt at interpretation is, in my opinion it does not fully reflect the wording of the creation account, precisely because it is based on the fundamentally false Copernican concept of the universe. The Hebrew word *rakia* is first used by Genesisius to mean "the spread out" of *raka*, then the vault of heaven, the fortress. The German word *expansion* is also used by translators. This *rakia*, which God caused to arise in the midst of the primeval waters, was called the heavens by God (1. Moses 1, 8). The

verb raka has the basic meaning to push, hit, stomp or spread. It means spreading only solid ones bodies, e.g. B. the earth that God spreads, Psalm 136, 6 and Isa. 42, 5. Furthermore, this verb raka means to hammer, which is why the main word for sheet metal is derived from it, hammered iron, finally it means: to cover something with a thin sheet of metal (Isa. 40, 19).

So if the word raka and rakia are only used for solid bodies, especially metals, then it cannot refer to the airy sky, as Kno&l thinks, even if the air clings to all the unevenness of the earth like the hammered gold sheet of the temple the walls. I believe that the heaven that God created in the waters was a metal ball, hammered, so to speak, "the work of his fingers" (Psalm 8:4). But this "solid vault", as Menge translates, included a gas or air belt, which expanded or stretched Sidi ("Let it be!" so that it pushed the waters apart in an egg or hollow spherical shape. This creates the "waters above the fortress" and the waters "under the fortress". The waters above the Solids are therefore the seas that, when viewed from the lower half of the hollow earth, arch over the celestial sphere floating in the middle. Seen from Europe, these would be the water masses of the South Pole region, the southern Pacific and the Atlantic. These arch for us on the dry earth "above the fortress of heaven" that floats in the middle. And these water masses are held in their position by the same pressure that we humans are pressed to the earth. For lack of a better explanation, we call this force gravity . The layman thinks that the professors could introduce Sidi to this, but that is not the case. Rather, a strong, invisible radiation pressure radiates outwards from the center of the universe, part of which has so far been discovered in the "cosmic rays". This radiation pressure, in addition to the air pressure, strongly pushes the water and all beings on earth into their position .

The Word of God clearly states that the waters above the fortress and the waters under the fortress were separated from each other by the expansion of heaven. This is where the creation of the hollow world or earth world lies. It can be seen why the scripture meant other, finer or older waters with the waters above the fortress, for example only hydrogen gases, as some interpreters say. Water is water, which is not water, which is steam or cloud or air. The %rift also knows all of these terms. But here it says: water above the fortress (not: upper water!). Since at the time of the creation of heaven no earth could be seen as a tro&enes, Sidi was only a bulge

of the water masses. The hollow world could not be more accurately described and at the same time veiled in a few words than with these words: And God made the expanse of the sky and separated the waters below this expanse from the waters that are above the expanse. Imagine a balloon being inflated in a container of water. This balloon then separates the water above the balloon from the water below the balloon. And as long as the pressure in the balloon continues, these bulging waters remain separated.

There is no other explanation that does justice to the wording and meaning of the Creation Report. The sky does not only consist of the sky above the earth; behind this there are other celestial spheres hidden, which the Scripture tells us about. We know that the Bible usually mentions the heavens in the plural and that Paul was caught up to the third heaven. So it is the teaching of the Word of God that there are several heavens, perhaps many. On the other hand, there is only one earth, but several heavens. Where would these be found in the endless Copernican cosmic space, how would they be demarcated from one another? Rather, the heavens are concentric rings, spheres that are nested within one another around a common center. The earth is also such a concentric ring, a spherical shell positioned around the center of the sky, and -we humans live on the inside of this shell, with our head always pointing towards the center of the sky above us due to our upright position.

The difference between heaven and earth is that the heavens belong to the world that is invisible to us, but the earth belongs to the world that is visible to us. Whatever is visible is temporary (2 Cor. 4:18). "The earth was desolate and empty" can very well be translated: "The earth was (or became) transient and hollow!" Only something hollow, a vessel, can be empty! (According to Gesenius, *tohu* doesn't just mean desert, but also: vanity, transience.) The "airy sky" above us is not the actual heavenly world, but only an intermediate space between the earth and the heavens, which begin and rise above the atmosphere. The stars are devices and signs that have become visible to us from the invisible sky in order to regulate and order the time dimension for the visibility of the earth (Genesis 1, 14). At the same time, the stars are a sign that not only the actual heavenly worlds

gases, but consist of solid metallic luminous substances. The celestial core of the universe in the hollow earth is a precious metal core as an actual celestial fortress or "firmament" above us with

lanes of "pure gold" (Rev. 21, 18-21 It initially seems absurd to speak of invisibility)and metals at the same time ! For our earthly natural experience, invisibility is only a property of gaseous gaseous Aggre states. But why shouldn't there be invisible metals, Ho, trees, water, fruits, etc. Yes, we can even say, following the law of correspondence: All visible ones Matter requires invisible matter, which means visible metals only exist because there are invisible metals!

In any case, the Bible teaches this knowledge, as the following passages show: Rev. 21:18, 21; 22.2; John 7:38; Rev.2:7; 21.21; 7.15; John 14:2; 2 Kings 6:17; Gal. 4.26; et al

Furthermore, invisibility has different orders and "natural laws" than visibility. Transparent gold like glass does not exist in our visible world, but it does exist in the invisible world. It is the same with the fruit trees there, which bear fruit twelve times a year .Invisibility contains more dimensions than the three-dimensional visible world. For example, what is invisible cannot be measured with visible masses, even if the invisible heavens are contained in an earth shell with a visible, theoretical diameter of around 12,000 km.

What expansions, what "living space," what "prerequisites for existence" does God need and do the various levels of heavenly beings need? We don't know it and can't even imagine it unless we take God's Word, which is spirit and life, as a basis and judge it spiritually, that is, we move with the eyes of faith in the invisible world, which begins with four dimensions, but can contain much more than four dimensions!

What is of interest in this context is that the attempt has already been made by common commentators, which appear to be stacked one above the other in steps, or to explain interconnected celestial worlds with different dimensions. This is done, for example, in a booklet by Pastor Penkazki (Telos paperback) with the title: "Where is God? — The Dimensions of God" as follows:

The third dimension: our current (visible) world

The first and second dimensions: lost worlds

The fourth dimension (time becomes space!): the realm of the
dead and
hell

The fifth dimension: paradise

The sixth and seventh dimensions: eternities.

This is an interesting attempt to penetrate the invisibility in order and understanding. In any case, the still invisible new human being in us already has these dimensions and is growing more and more into them. After all, there is probably also dimensionless space. This is what the Kabbalah (Jewish secret teaching) speaks of.

The invisibility of the heavens and the universe is the correct answer to all naive questions that are repeatedly asked about the "universe of the Bible" from the point of view of visibility, such as: "Isn't there too little room for heaven, angels and God?",

Or: "It's all much too small!"

What is big and small in invisibility? Hasn't atomic science shown us that a visible space the "size" of a pinhead contains many large atomic worlds? What we call big here is only inflated before God and is in reality small and weak, and vice versa!

It is interesting how today's astronomy, with its technological means, is unintentionally moving closer to this truth. First she spoke of dark star islands that emit waves, especially sound waves, but no longer rays of light. When these dark, solid islands were found more and more often in cosmic space, it was said that the cosmic space between the shining stars was not empty at all, but that massive solid star walls must fill wide stretches of space! This has been discovered through a new branch of astronomy, radio astronomy, which is no longer hindered by cloudy vision because it deals with invisible rays and waves.

It is said that the "dark clouds of cosmic dust" that are "stored in space" intercept the radiation from the stars behind them. The radio waves, on the other hand, penetrate terrestrial and cosmic clouds. With the help of huge radar reception antennas, it has now been possible to detect *ungeschwächt*. these sources of radio waves in space. These "radio stars" are not individual stars, but dense nebula masses that would therefore emit universal waves, not Lidlt waves. At the international astronomers' conference in Rome in September 1952, Prof. Baade from Mt. Palomar, USA, caused a great stir about two mutually pervasive mild streets (galaxies) in space. They were at the site of a clear

Radio radiation found photographically. After the Crab Nebula in Taurus, which emits strong radio waves, was recognized as a

"remnant" of the "supernova" that shone brightly as a "new star" in 1054 (the Chinese astronomers of that time have reported its exact location in the sky), it has now been found, that nebula masses that emit radio waves also remain from the new stars of 1572 and 1604.

Significant are the results of French Forsâlers, who worked with ultra-red sensitive plates and found in their photographs an unexpected collection of previously undiscovered stars exactly where the core of our Milky Way is thought to be (in the direction of the constellation "Sdlütze"). Russian Forsâers, in turn, used plates, which are sensitive to the Lid-It emitted by hydrogen, and found cosmic gas nebula masses that cover large stretches of the sky. In the photograph they appear as luminous fibers which, when positioned, give the impression that they belong to an immense magnetic force field.

Today, many researchers would be much more interested in these dark places in space than in the bright places that we see

stars or star nebula.

That's where the researchers came across the outer shell of the metallic celestial core, the fortress par excellence, which is invisible, that is, black. "I clothe the heavens with darkness" (Isaiah 50:3). The Elberfeld translation writes: "I clothe the heavens in black and sackcloth for their covering." Is the Sacktudl what astronomers find as gas spots and cosmic dark clouds?

It doesn't contradict the Bible anywhere if one assumes that the sky is a solid metal ball, iron that has turned black on the outside, but on the inside the metals become more and more valuable, more noble, up to the golden wall covering that covered the interior of the temple. The fixed stars, electrically glowing, luminous metal bodies, are fixed to this metal ball of the sky. This celestial sphere rotates in space, that is, in the hollow earth, once every twenty-four hours and with it the entire "fixed star sky". Between this celestial sphere decorated with stars and the earth's shell or globe, celestial spheres, gaseous spheres, extend from the earth to the *Geisterreichesky*. This gas heaven probably has different levels that are arranged one above the other and within each other, because there are gases of different di<es!

Don't you know anything?

Don't you hear?

Was it not proclaimed from the beginning? Have you not understood the foundation of the earth?

I who sit above the circle of the earth,

And before whom their inhabitants are like locusts;

I who spread the sky like a flower

And spread it out like a tent, so that people can live under it.

Isaiah 40:21, 22

The sky and the brains

Anyone who wants to examine the concept of heaven biblically will come across a strange fact that is given very little attention even by Bible experts. Scripture indicates two types of heaven. One always calls them in the plural "the heavens", the other puts them in the singular "the heavens". In the Old Testament we almost always only deal with "the heavens". In Deuteronomy 10:14 both appear, and in 1 Kings 8:27 Solomon prays under strong spiritual inspiration at the dedication of the temple and says: "But should God really dwell on the earth? Behold, the heavens and the heaven of heavens cannot contain you, much less this house which I have built." So in the Old Testament there are the heavens, that is, several heavens, and then there is one heaven, which is the heaven of these many heavens.

The New Testament takes up this revelation and carries it out consistently. If we look at it, many things will become clear to us. However, we must not keep the demonically inspired idea of the universe in the background of our thinking. This endless empty three-dimensional universe imagination of scholars is one of the strongest obstacles to understanding biblical texts. As the leaven of Greek philosophy, it has leavened almost all theology, sermons and Bible lessons to this day. When we think from above, we must always learn to think inwards. There is no three-dimensional spatial infinity two or more billions of years deep. If we let this error take

root in our thinking and imagination, then we are pushing the true heavens further and further away from us so that we can never find them . We then lack the key of knowledge!

So in the New Testament we find “the heavens” at one point, and “heaven” at another. If we examine the passages in question more closely, we can easily see that "heaven" is the actual throne seat of God. This "singular heaven", so to speak, is the heaven of the "plural heavens". This is carefully noted in Luther's translation, also in Other translations do not, but in Knoch's concordant translation this important difference is reliably reproduced. In the singular sky we find the celestial sphere decorated with fixed stars, the metal sky, in the center of the hollow earth. In the plural heavens we find the various gas celestial spheres, which are concentric with the highest Heaven descends to the earth and its sea of air. There are different levels of heaven or heavenly worlds one above the other, each of which is ruled by one of the planets that orbit within them. The actual heaven itself (singular heaven) is hidden from our eyes today. He is the heaven of the plural heavens or degrees of heaven.

In Hebrews 9:23 we find both groups of heaven clearly and side by side. It says: “It was now necessary that the images of things in heaven should be cleansed here (through the shedding of blood, see verse 22), but the things in heaven themselves should be cleansed with sacrifices better than these. For Christ has nichtentered into the sanctuary made with hands, an antitype of the true one, but into heaven itself, to appear for us now before the face of God. This means: In the heavens there are things or examples or types of the earthly temple and of its equipment juices. These types or examples in the heavens cannot be purified by bloodshed in the same way as the earthly replicas. Therefore Christ ascended into heaven itself before the face of God, and perfected forever his one sacrifice for those who are being sanctified.

In Matt. 3:16 a deaf and a voice come from heaven. Matt. 5:12 Rejoice and be glad, for your reward is great in heaven. Because the heaven levels and the rewards that are achieved are different. On the other hand, in Matt. 6, 26: Look at the birds of the sky This refers to the sky directly above the earth in which the birds fly. 'It is the same in Matt. 16:3 You know how to judge the face of heaven, Matt. 18:10 See that ye despise not one of these little ones: for tell yourselves that their angels in heaven always slander the face of my Father who is in heaven. This face of the Father is the

heaven of heavens. Matt. 19:21 And thou shalt have treasure in heaven. Likewise Match. 6:20: But store up your treasures in the heavens, and in the heaven or on the level of heaven where your treasure is, there your heart, that is, your soul, will also be. Against: John's baptism, where did it come from, from heaven or from men? (Matt. 21, 25.) "And whoever swears by heaven swears by the throne of God and by him who sits therein (Matthew 23, 22). From this passage we also see that this singular heaven, the metal core and central heaven, is the throne of God, not the various heavenly spheres that are concentrated around the throne of God and expand to the surface of the earth.

"Soon after the tribulation of those days the sun will be darkened and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken (Nfth. 24, 29) . This is one of the particularly illuminating passages because in it the heavens and the heavens are put together. The sky as the throne of God is filled with stars, it is the metal fixed star ball of the core sky, which is why the fixed stars can and will fall from this sky, through all the heavens down to the earth's shell. It's not the planets that will fall. This will shake the powers of these celestial spheres. The heavenly worlds will tremble. "And then the sign of the Son of Man will appear in heaven (Matt. 24:29). We saw and see again and again that the innermost heaven, the throne of God with its starry decorations, is depicted in the vault of sky that we see above us. Half of the fixed star celestial sphere is reflected as a vault in the sky above the earth. This is done by the curved light rays in the earth (cf. 1 Cor. 13, 12 and Genesis 9, 13).

In Matt. 24, 31 we read; And he will send his angels with a loud trumpet, and they will gather his elect from the four winds, from the uttermost parts of the heavens to the uttermost parts of them. There are extreme ends of the celestial spheres in length, breadth, height and depth, "from the four winds." There are chosen ones everywhere.

We read about the ascension of the Lord in Luke. 24:51 And it came to pass, as he blessed them, that he departed from them, and was carried up into heaven. So he ascended to the core heaven, the throne of God. During this ascension he naturally passed through all the heavens (Hebrews 4:14), which stretch between the earth and the heavenly throne of God in the center. "He ascended above all the heavens to complete the universe" (Eph. 4:10). During this passage

through the heavenly worlds he stripped or completely disarmed the principalities and powers that ruled there, and put them on public display celebrated a triumph over them (Col. 2:15). After Jesus' ascension on earth, very powerful things happened in the heavenly worlds.

In Luke 10:18 reports the Lord; "I saw Satan falling like lightning from heaven." Where the heavenly throne of God is, Satan had access, but he fell down, where? Well, he has not yet arrived on earth to this day, although he is above it reigns. He fell into one of the air-heavenly worlds and settled there. This is described in more detail in Rev. 12:7: And there was a crowd in heaven (in heaven). Michael and his angels fought with the dragon (the previously cast a third of the stars of heaven onto the earth, Rev. 12, 4), and the Dragon fights and his angels. The time of this fall of Satan from the core heaven cannot be specified by earthly means. The Lord saw it already in the past, in the revelation it occurs again in the present tense, but the revelation is still future for us. We must not forget that in heaven there is no time, but eternity, that is, constant present. Only after the devil appears When the earth is thrown, the time clock that belongs to the earth begins to tick for him, and he knows that he has little of this time (Rev. 12, 12).

So something can have happened a long time ago in heaven according to our earthly concepts of time that had no effect on earth **noch**, and vice versa. Satan's fall to earth is synonymous with his becoming an anti-Christian. Just as the descent of Jesus Christ to earth was synonymous with his becoming active on earth. Satan will have clung to Sidi in every sphere of heaven and defended him tenaciously during his fall from the core heaven, where he sued the brothers, so the battle is probably still being fought in the heavens. The Lord waits for God's sake until all enemies are placed at his feet. This footstool is the earth (Matt. 5:35). This waiting period and grace period has been measured by earthly experience for two thousand years. But it is now coming to an end. That's why it's also called Off. 12:12: Therefore be happy, you heavens (plural!) and you who dwell in them (or: have tents). Because as soon as the devil is thrown out of the last sphere of heaven, he lands on the earth and the sea and rages there. The great tribulation begins on earth.

Nadl John 6, 32 ff, the Lord Jesus came down as the bread of God from the core heaven, the throne heaven of God, so he was there beforehand, because the Word was with God, and God was the Word

. From this heaven of God's throne, according to Romans 1, 18, God's wrath against all injustice and ungodliness of men is revealed. For there in this heaven is also the world of fire, from which fire has repeatedly fallen down to the earth (Luke 9, 54 ; Acts 2:3). The Hebrew word for heaven can be translated as: fire water! In 2 Cor. 5:1 says: "For we know that if our earthly tent is destroyed, we have a building from God, a house not made with hands, an eternal one in the heavens. For in this indeed we groan, longing to be clothed with our habitation, which is from heaven. That is, a habitation awaits us, which is from heaven, even from God himself, not made with hands (like ours earthly body). This aeonian house is now ready for us in the heavens. This agrees with the word John 14:2: In my Father's house are many mansions. In the Father's house the heaven is the throne, and the heavens are the walls with many mansions. "For David has not ascended into heaven." Acts. 2. 34. "Jesus Christ, whom heaven must receive until the time of the restoration of all things . . . § (Acts 3:21).

When Stephen looked steadily toward heaven, he saw the heavens opened and the Son of Man standing at the right hand of God (Acts 7:56). So Stephen looked through all the heavenly worlds to the heavenly throne of God, into which the Lord Jesus had entered. This passage confirms very clearly that it goes from earth through heavenly worlds to God's throne in heaven. Before Damascus, Paul was outshone by the light of heaven from the throne heaven, which is why he also became blind. The heavenly worlds were not involved here, but heaven and its Lord alone. Peter saw in Acts. 10, 11 also the heavens were opened and the cloth with your creeping things came down with the voice Paul describes in Cor. 12, 2 his raptures first to the third heaven, that is, to the third of the heavenly worlds and later to paradise, which is probably the lowest of the heavenly worlds. One wanted to conclude from this passage that there were only three heavens and paradise. But it is not said that Paul was caught up to the throne of God, but only to the third heaven, and there he heard unspeakable words. He couldn't have taken it any higher than that. Rather, from the number of planets, that is, the seven stars in the Lord's right hand (Rev. 1:16), it can be concluded that there are at least seven such heavenly worlds that the Lord described in the seven letters at the beginning of Revelation after their cleansing divided by Satan and his army among the overcomers of the seven church types (Rev. 2:28).

In Eph. 6:9 says: And you masters, do the same to them and refrain from threatening them, knowing that both you and your Lord are in heaven and that with him there is no respect of person. Although Christ sits in the throne heaven or superheaven at the right hand of the Father, he is at the same time present as Lord in the heavens and at the same time “present on earth wherever two or three are gathered together in his name. The heavens, the heavens and the earth are ruled by the omnipresence of the Lord Jesus, because this is part of “all the authority that has been given to Him in heaven and on earth”. The statement from Phil. 3:20 fits with this: For our citizenship (Civil rights) is in the heavens. That means: somewhere on a level of heaven, in one of the heavenly worlds, will one day be our place of residence, before the throne of God. Col. 1:5 says the same thing with the words: “because of hope "which is reserved for you in heaven, about which you heard before in the word of truth of the gospel." And 1 Peter. 1, 4: “For an inheritance incorruptible and undefiled and that fades away, which is stored up for you in heaven. The Thessalonians, on the other hand, clearly await the coming of the Son of God from heaven on earth (1 Thess. 1, 10). According to 1. Thess. 4 16 the Lord himself will descend from heaven into the sky, that is, through the heavens into the air of the earth, where the believers will then be caught up. Because it says here, strikingly:

“into the air” (not: into heaven), this rapture and the gathering with the Lord above will certainly be visible to those on earth.

According to Heb. 7:26 and 8:1 the Lord Jesus, as the heavenly High Priest, became higher than the heavens and sat down at the right hand of the throne of the Majesty in heaven. In Heb. 12; 22, a heavenly festival assembly is described in the heavenly Jerusalem, and various circles from the heavenly worlds are named: myriads of angels, the general community, the community of the firstborn who are written in the heavens, spirits of the righteous made perfect. In Luke 10:20 says the Lord to the disciples: Rejoice, because your names are written in heaven. But only the immature recognize this, not the wise and intelligent.

The heavens and the heavens are shaken Or moved, not just the earth according to Heb. 12, 26. In this context, the expression that occurs several times in the Old Testament is noteworthy: God bowed the heavens and descended! (2 Sam. 22, 8; Psalm 18, 10; 144, 5.)

That would be a displacement of the concentric celestial spheres within the earth, just as a ball bearing is rotated in a spherical shell. Further proof of the heavenly world within the earth's shell, because what does the expression: "he bowed down the heavens" mean in infinite space? According to 2 Peter 3:12, on the day of God the heavens will be caught in fire, dissolved and the elements in the Fires will melt. There will then come new heavens (plural) and a new earth in which honesty dwells. So it will not be the sky as the throne of God that will burn, but the heavens around the sky. The inhabitants of the heavenly worlds will then also have a fire. The transformation process must be carried out, because we will all be transformed (1 Cor. 15:51).

Heavenly things appear particularly frequently in Revelation. There we find in Rev. 4, 1 ff describes the throne-heaven center and concentrically around this center the heavenly worlds, the 24 thrones, and furthermore the seven spirits of God and finally a sea of glass, these are the

Nothing, into empty space, billions of light years. This is reminiscent of the incredulous doctor VirChow's remark that he had operated on human bodies so many times and searched for them and had not yet found a soul!

We see in Rev. 8, I ff, how the seven planets or angels sound, one after the other, starting from the top down to the seventh. How mountains and stars fall from the sky to the earth or into the sea. The two witnesses made alive ascend into heaven in the cloud (Rev. 11:12). The temple of God will be visible in heaven (Rev. 11:19). Between the fourth and fifth planetary spheres, an eagle flies through the midheaven and proclaims an eonian gospel (Rev. 14:6). Finally, heaven opens in Rev. 19:11 and lets the divine army descend on the earth on white horses. In Rev. 20, 11 the earth and the sky disappear; the heavens were previously caught by fire and dissolved. For this purpose the great white throne is created for the final judgment and a lake of fire, and then in Rev. 21, I ff a new heaven and a new earth, just like 2 Peter. 3, 13 had also announced.

Anyone who thinks: how small everything becomes when it approaches the center of the universe, the heavenly throne of God, is still thinking in an earthly, three-dimensional way. What we call "small" here becomes in reality enormous, majestically large, through the addition of further dimensions. It is precisely here that one has to judge spiritually, not spiritually, that is, judge.

The fire world and its inhabitants

We have recognized the location and shape of the heavens. The sky is a center around which the heavens and ultimately the earth *konzentrische* are arranged as spheres or spherical worlds. To the extent that our imagination remains materialistic, it will imagine a large ball or an egg, because our pictorial human imagination only reaches up to the third dimension and thus contains every image in itself.

But where our pictorial imagination stops, faith as the eye can penetrate further into the invisible and, believing, grasp the further connections or dimensions. The further dimension begins where our understanding ends, that is, where we say: "It is impossible or nonsensical or unthinkable that the heavenly worlds should exist in an ever smaller space than the earthly world."

According to the Word of God, the heavens are now fiery worlds that are not populated and inhabited. We can call the earth a water world because its basic element is water; it also consists of water and rests on water (Psalm 24, 2, etc.), and without water no life is possible on it. We can also call the heavens fire worlds, because their element is fire. We read again and again in the Old Testament: Fire fell from heaven! Also, the Hebrew word for heaven: "S&amajirn" contains the word fire, it can be translated: fiery water or sea of fire!

We first recognized the water above the fortress or expanse as the rounding or curvature of the earth upwards, which means that there is always water above the fortress for every person on earth. In addition, this word can also be understood to mean that inwards, in the heavens, there is water, gaseous or fiery, just heavenly water.

We have already recognized the basic principle of all considerations for the biblical universe: upwards always go inwards, and downwards always also go outwards at the same time. We must hold on to this fundamental law because it includes the most perfect body shape there is: the sphere. Where the forecourt is is outside. Where the Holy of Holies is is inside! From a spherical hall you can only go inwards upwards, into the inner sanctum, not outwards, away from the center of the sphere!

Since everything on earth is a parable, the salt in the earthly sea becomes for us a picture of the fire that exists in the upper sea. Salt has sharp, consuming cleansing power, it is a good image of fire. What would happen to the huge mass of water in the sea if it didn't have salt to prevent it from rotting? Audl the crystal sea above has fire in it to stay pure. The waters above, above the fortress, are so "light" because they are in a more gaseous state, but above all because they are mixed with fire. But fire always burns at the top, and has a range of heights in it, as we have seen But the waters under the fortress are heavy, they lack fire, the salt is just an earthly fire substitute that makes the water heavier. And it is significant that water that is heavier than natural water is needed to destroy atoms , earthly water. These "heavy waters" have to be produced artificially at high cost. In contrast to the lively, fiery heavenly waters and the normal human or earthly waters, one could probably describe them as devils.

call water...

In Psalm 148:4 we read: Praise him, you heavens of heavens, and you waters that are above the heavens (that is, these waters are above the heavens but below the heavens, for the sky is at the center Heaven of heavens! Audi the Apogryphs know about the waters above, for example in the "Song of the three men in the fiery furnace" verse 37 says: All the waters in the sky above, praise the Lord, bless and praise him forever!

We now get important information from the consideration of these two elements, fire and water. Water is the visible result or the birth of the union of two (invisible) gases, i.e. essence from the invisible world: hydrogen and oxygen. This result of the union of hydrogen with oxygen = water, born into visibility, ie onto the earth, has at normal temperatures and in its vicinity the insatiable desire and effort to always "run" to the lowest point, and that means: always the greatest distance from God, away from the center of everything. For whatever strives from the heights and thus from the center towards the depths flees from God, who lives on high and in the sanctuary. Water has this tendency to flee away from the center outwards or into the depths since it is separated from fire. And this separation is unnatural or ungodly, that is, it corresponds to the fall of sin (Genesis 1:2). For before and in perfection, water and fire are united together.

For us fallen people, it is part of "nature" that water and fire are deadly enemies. If you want to unite them, then either the water dies by evaporation or the fire by extinguishing. But we must never accept the natural conditions of our fallen world as facts, which are okay and whose change would not be possible and undesirable. On the contrary, we have to put the big questions about the fall of sin behind all natural conclusions.

We recognize that water is a birth from heaven by its ability to awaken and promote life even when the earth is far from God, to purify it and finally to rise again with the help of fire to where it comes from. Water is the image of the one who came to eat what was lost, who descended to the lowest places on earth, but who then ascended again through the fiery judgment of the cross to the throne of God, so that he filled the universe. Water is like the prodigal son who runs away from his father's house and sinks deeper and deeper,

always seeking the lowest point, wasting his wealth, his life force, his ability to refresh on others. Water has a hidden sense of sacrifice, because as it runs into the greatest depth that can be reached, it always runs into the divine wrath ring, which finds everything that is far from God and once transforms it into God's helmet return. Water runs down to the roots and at the same time drives the plant up. That is why the Lord Jesus also brings the water of life: and that is why one must also be baptized with water for repentance, that is, for conversion. The whore sits by many waters, but she will be burned! (Rev. 17:15.) In contrast to the living waters or the water of life, there are also waters of death and streams of Belial (Psalm 18:5). The shadows (dead) tremble among the waters and their inhabitants, says Job 26:5.

Life on earth, whose element is water, is the hard-working life that wants to assert itself in the distance from God and in hostility to God. But it can't be done with water alone, light is also necessary. Lidlt is a means of revealing truth. "Send your light and your truth!" (Psalm 43:3). The first thing that the Spirit of God hatched over the rushing waters of the deep was the sending of light; "Let there be light!" Water and light together create life on earth. We have found that water is a separation from fire, from fire water, and is therefore a carrier of divine, heavenly gifts and powers on its course to the depths. Liât is now a further split-off from the heavenly fire liât, it is the light and reflection of the heavenly fire and also the bearer of divine, heavenly gifts and powers. Both light and water complement each other, and both also contain destructive forces for fleshly life on earth.

There is a striking relationship between light and water. We speak of Lidlt streams and floods of light, of light waves and light sources and Lidlt seas. Does Lidlt somehow come from the waters above the fortress? When the plant has water, it only needs water to thrive. Light becomes day and water becomes the sea. When the Lidlt disappears, it becomes Nadlt, but individual lights shine in it. When the sea ends, it becomes a dry land, but in which individual springs and streams flow. Lidlt is also necessary for cleaning like water, even light can penetrate to the greatest depths, it has them all Color salts in Sidi! When the Spirit of God brooded over the waters, he first sowed the light. From water and spirit there is birth of light! Light is a connecting medium, a divine messenger between water

and spirit, between heaven and earth, between the sidltable and unsildable world.

Because light is separated from fire and can penetrate into the depths like water, it has a life-stimulating and sustaining effect. The fire itself would destroy earthly life in the bud. The life that arises and wastes away from fire, that is, from the center and therefore from God, is life on earth, in the flesh, maintained by the messengers of God and the divine forces of water and light with the aim of one day being viable for the world of *Geistlichkeit* fire to become yourself.

Life is always fire, always flame, only this flame on earth is still faint, unaware of itself and glows hidden behind a curtain of flesh and blood, "A lamp of Jehovah is the spirit of man, penetrating all the chambers of the

Body" (Prov. 20, 27). This flame of fire given by God, the soul spirit in us, should become conscious of its divinity through spiritual generation and become capable of existence for the heavenly fire world through spiritual growth. Of all explanations for the term "life" is The explanation with "fire" is most accurate, because this expresses the origin of life or fire from the heavenly places and thus from God.

Because this is the case, life, the fire spirit that comes from God, will never rest in man until it is nourished and satisfied by fire food, that is, by spirit itself. Light and water are only temporary initial nutrition; they correspond to the milk of infancy.

In contrast to water, fire consists of the character trait of always striving for heights, of burning upwards from the depths. He who "knows" the water knows the depth; whoever "knows" the fire knows the height (Eph. 3:18). So if firelight is the element of the heavenly fire worlds, then the characteristic of everything heavenly is to always strive upwards, to the center, to burn towards God. In the fire-water or in the watery fire, that is, in the union of these two god creations, height and depth, the spiritual-physical ability would be able to go up and down in the universe, up and down to every depth. Spiritual bodyhood alone can fill the universe with all its dimensions. In the separation, however, the water life or the animal life in the flesh can only strive downwards or develop Sidi, the fire life of the *Himmliſaen* only upwards. But the spiritual life unites both forms of life and will therefore have authority in heaven and on earth. For this to happen, it must first have gone through the

water as well as through the fire life and experience. For everyone will be salted with fire! (Mark 9, 49.) Because we come from the heavenly worlds - because we are of divine race - that is why we have the God's fire of the longing for eternity that is constantly burning above in us, and because we are also in the flesh, that is why we have it Opportunity to experience and suffer the depths, which later makes us superior to all the inhabitants of heaven who have not yet put life on the depths of the earth behind them, that is, have not yet endured it.

Would it be the way of all heavenly beings, that is, of the fire-worldly beings, to empty themselves and pass once or several times through the waters of earthly life and existence in the flesh? Then it would be explained why there are so many births on earth, why “the stars fall to the earth” and where the many souls that are born on earth come from. It would then be a great exchange or a cycle from the heavenly places down the earth and even deeper or even more needle outside than the earth and up again, a cycle of birth, the final goal of which is the spiritual body, ie the essential union of the searching, externally cleansing, loving deep forces of the water with the much more loving, zealous ones , worshipping, internally purifying, consuming high-altitude forces of fire in a sphere of consciousness or personality. Made of water and spirit! This would describe the emergence of new gods or sons of God!

The heavens would then be inhabited by beings who have already completed the course of suffering through the earthly water world and by other fire beings who still have this course ahead of them, whose elements are the laws of fire and the fire worlds, but who desire to look into the secret of transformation of the spiritual body, which takes place through the sinful human birth and the possible rebirth from water and spirit. This also agrees with all the information provided by S&lrift. They say that there are heavenly inhabitants, angels, archangels, cherubim, seraphim, spirits, stars, heavenly hosts, but they also say that the spirit souls of dead people are also above (with the Lord), whether sleeping or waking. A defection from God also took place among the fire beings created for the heavenly worlds, so that they became dark fire beings, who nevertheless have a place of residence and residence in the heavenly worlds until the end time. “Erring stars, who retain the darkness of

darkness for an eon. Souls that have no spirit!" (Jud. 13, 19.) In fact, astronomers have long since discovered "dark stars" and in large numbers. By the way, the Greek word "planet" can be translated as a changing or wandering star. There are dark, that is, non-luminous, non-radiant planets! How did Judas know this back then? Only in the end times will there be a battle between Satan and his angels and stars will be thrown down from the heavens to the earth and the believers will be transformed and caught up.

Spirit of God is the slow, tender, gentle means of self-communication of God, who is a consuming fire, that is, a fire that consumes flesh-souls or wants to have them as sacrifices. Spirit can grow slowly in the carnal cafeteria, whereby the flesh or the external person only slowly dies or decays and then later attracts the spiritual maturity, spiritual physical fire being. Spirit is an emanation of God's authority. Once mind. God is no longer active as the instrument of self-communication of the divine fire being, then without the high priestly mediating work of the spirit, the fire being of God will directly hit the earth and its fleshly life as the wrath of God and judge it through burning destruction on the day of the Lord. The one who is stopping this now is the Spirit of God, who convicts the world as long as the day of salvation lasts! The Lord is the Spirit.

“The stars will fall from the sky“

The stars, along with the sun and moon, are so particularly important for our view of the universe of the Bible because they are the only visible stars for us from the upper structure of the heavenly worlds. According to Genesis 1, 14, 15, they are placed as beacons on the expanse of heaven, that is, as an announcement and communication of what is to come, and as a timepiece. Star literally means: radiator, shimmerer, shining one. They are beings with clearly defined tasks for the earth who form the army of heaven. Seven stars are in the right hand of the Lord at the beginning of the Day of the Lord (Rev. 1:16). And the great red dragon casts a third of the stars of heaven to the earth (Rev. 12:4). The stars of heaven will fall to the earth (Matt. 24:29; Mark 13:25; Rev. 6:13). You can see from these formulations that all the stars will fall to the earth one day, because when a strong wind blows, all the shriveled figs fall down from the tree. According to Isa. 34:4 In the day of the LORD's

wrath all the hosts of heaven will be melted; all their hosts will fall down. In Dan. 8, 10 we find a remarkable difference between the star and the heavenly host. The little horn grows "and becomes great unto the host of heaven, and it cast down from the host and from the stars to the earth, and tramples it down." After this, the host of heaven exceeds the number of the visible stars. After Dan. 12:3 In the thousand-year kingdom after the resurrection, those who understand will shine like the brightness of the heavens, and those who guide many to righteousness will shine like the stars, always and forever. For the old stars that have fallen down, there will be new stars with new ones Give star shine, a star change or exchange takes place.

From this it is clear to us that the stars are living beings, their lights are their praise of God, whose voice or music we can no longer hear with our fallen ears, their fall to the earth is their falling away, their death, you Departure from God into distance from God. From Rev. 1, 20 "The seven stars are angels of the seven churches" we can see that the stars as we see them are the sparkling, simmering bodies or houses of angels and spirit beings. And from the fall of the stars to the earth , which we find confirmed in every "shooting star", we can recognize that with the stars there must be a falling away from God and therefore just as much death as there is with us humans. But death always means: judgment or divorce, dissolution into its individual components. At death the male personality dissolves into the components soul or spirit soul and body. Just as death means the dissolution of the parts, so life or resurrection is the union of the (then purified) parts. When they fall or fall to earth, the star beings will also undergo their death through separation of spirit and body, the star spirit loses its star body, which falls to the earth or into the sea as a "meteor", as a burned-out metal mass, while the spirit falls as a satanic angel or as a demon, his being continues in celestial and aerospace places, because there are stars of many differences in size and brightness.

If there were star deaths, then there would also have to be star births. The astronomers actually speak of star births or formations; they call the powerful flare-up of an explosion, of a lidite eruption in some constellation a "nova" and believe that such a nova (which shines brighter than the sun!) arises through the union of previously

separated stars or star nebula masses. In any case, it must be a powerful æmic process that takes place under the strongest development of light. The ancient Germanic tribes, like other ancient primitive peoples, taught that every time a small child was born on earth, its little star appeared in the sky. What is particularly interesting is the relationship that is established between the star world and the human world. There is more truth in the so-called world of legends of the ancients than in all of modern science and its monster called technology.

We recognize a special connection between the cynic star and humans because, according to the creation report, the stars have the task of dividing times, days and years for humans, so they also have to do with the periods of birth and death of humans, which the star seers have always done recognized by the fact that they researched the stars and their position at the birth of humans. To this day, astrology retains the memory that there are close relationships and mysterious connections between stars and people. The Bible confirms this in many places. Firstly, according to Deuteronomy 4:19, the stars were given to the Gentiles or nations, while Israel received higher revelations, namely the Geyetz inscription on stone, which is higher than the star inscription on the celestial expanse.

God will multiply Abraham like the stars of heaven (Genesis 22:17). So the stars multiply or multiply, just like people! Balaam has to prophesy in Numbers 24:17 that a star will rise from Jacob, literally: A star will come out of Jacob. Until now, this has always been understood "figuratively" or poetically, as we do with things that we don't understand in any other way. But here there is a lot hidden in the expression "Star from Jacob". God could have made Balaam say: a sprout or seed from Jacob. The key here is to take the passage literally. The star is identical with the Lord Jesus or with his star, which the wise men from the East saw and used as a guide to Bethlehem to worship the Infant. A star emerging from Jacob means that a human being will be born from the line of Jacob, and this birth will be preceded by the emergence of a star. When people are conceived and born on earth, movements are taking place in the star world at the same time! On earth, a child comes out of the mother or the seed comes out of the father, and a star emerges above, which is causally linked to the birth on earth. If that was the case with the

birth of Jesus, then it will probably be the same with the births of all people, only smaller, less important stars emerge.

“And behold,” says Moses in Deuteronomy 1:10, “Jehovah your God has multiplied you greatly, and behold, you are today as many as the stars of heaven.” As the stars correspond with the events on earth in the human world is particularly clear from Judges 5:20: “The stars in their orbits fought against Sisera.” How did you do that? Did they shoot down rays? Did they influence or guide the stars of Deborah and Barak and Jael? What a place for astrologers! In any case, stars can intervene and fight on Earth. Since it says here “from their orbits”, the planets are primarily meant, but the fixed stars also have their orbits. According to Psalm 147, 4, God counts the stars and calls them by name, and in Psalm 148, 3 all of them shine Stars asked to praise God. This only makes sense with high, living beings, as does the passage in Job 25:5 that the stars are not clean in the eyes of God, any more than people are.

In 1 Cor. 15:41 the apostle Paul confirms the close connection between stars and people with the words: for star differs from star in glory. So is the resurrection of the dead (humans). Such a star body is *darna*± a spiritual body, the body of the heavenly ones (1 Cor. 15, 48). Through the resurrection of the dead, stars of different splendor or glory arise, as did Dan. 12, 3 confirmed. Here we have clear scriptural proof that people become stars, i.e. heavenly beings with the Lord *eitslicht* of stars, who are able to shine constantly in the night of godlessness and distance from God. They become precious stones in 1 Cor. 3:12 mentioned in Ezek. 28, 14 fiery stones. Just as the seven communities in Asia have seven stars that correspond to them in heaven and are the dwelling place of their angels, so every person and every people has a counterpart in the star world. Will it one day be mainly the stars of godless people that will then fall from heaven to earth? How many star bodies lie shattered as meteors on the earth and in the depths of the seas, where they decay in the same way that people's bodies decay in the grave? But the weathering process of these star bodies takes time Aeons! By the way, who controls this ongoing star fall on the earth so that no meteor falls on cities or villages, they all just fall into the sea or into the lonely desert?

The biblical treatment of the subject of "stars" offers the strongest evidence for the falsity of today's scientific view of the universe. Because the Bible says that the stars will fall from heaven to the earth. This contains two truths: 1. There are no stars Worlds that are as big or even bigger than the Earth, but they are all much smaller, so that they can fall to the Earth without causing much harm there. 2. If the stars can fall, they can fall nowhere else but to the earth, precisely because the earth surrounds the entire world of stars. With this one divine prophetic word of truth, that the stars will fall from heaven to the earth, the Lord Jesus wipes away all the scientific speculation, observation and reāning of the unbelieving human world.

The astronomers explain that the meteors are star debris from some cosmic catastrophe in their infinite universe. So these are not stars, but rather chunks of stars that weave and orbit as debris in space. As soon as the "earth globe" races through such a cosmic debris field on its rotating course in space, these pieces of rubble, moved by the so-called earth's gravity, fall to the earth. The universe, at least our so-called solar system in this universe, must therefore be full of solid rubble , it must almost resemble a dumping ground, because according to the exhibitions, observations and persuasions of astronomers, our earth is "subject day and night to a ceaseless bombardment of large and small missiles from the depths of the universe." It is estimated that around ten million "shooting stars" hit the earth within 24 hours. All sizes are represented, from the size of a grain of sand to a giant block one and a half kilometers in diameter. The annual increase in mass of the earth due to this continuous shower of shooting stars is around 500 tons (1 ton equals 20 hundredweight!) How much longer can the poor globe endure this?

We believe and know that these meteor falls are always stars. Because there are many differences in size among the stars, that is why there are so many differences in size among the stars that fall to Earth. It may well be what the astronomers claim, namely that most of the meteors in the Earth's air belt dissolve into "cosmic fine dust " , which in turn influences the formation of the weather on Earth. It may also be the case that most of the meteors that reach the earth fall into the oceans and therefore cannot harm anyone. Strangely enough, the rest that falls to earth almost always falls in

uninhabited, deserted areas, in deserts, swamps, jungles, ice fields. The reports that cafeterias or animals were hit are very sparse. The impression that Sidi has is that the fall of these stars is controlled.

From the history of the great star falls, the fall of the giant meteor into the Siberian jungle 300 kilometers north of Yeniseisk on June 30, 1908 is particularly well known. All earthquake monitors in the world reported the earthquakes that **Erschütterungswellen**, circled the entire earth at that time. It wasn't until nineteen years later that an expedition discovered the lonely crash site. The forest within a radius of ten kilometers was destroyed and burned. The fire in the crash was seen at locations 700 kilometers away. What kind of angel prince fell to earth back then? Where does the spirit go that is released from the dark, previously glowing stone and metal body during such a fall? What did he say?

The Kaaba in Mecca, the great sanctuary of the Mohammedans, is a giant black meteor that once fell into the Arabian desert. This black stone containing iron and copper is today worshiped and kissed by millions of devout, fanatic Muslims. Was he the body of the apostasy angel who brought the religion of the Mohammedans, the false prophet, to earth and set it on fire? just as the giant angel, whose body fell into the Siberian jungle, could have brought the religion of Bolshevism?.

In Rev. 8:10 shows how a great star fell from heaven, burning like a torch. It is called wormwood and has the ability and task to make the water on earth bitter. In Rev. 9, 1 a great star falls from heaven to earth again, which holds the key to the well of the abyss. The heavy metal and stone body of these fallen stars will lie somewhere on the earth, but the stone spirit will then act freely from the body. When it says "a big star" here, the conclusion is that there are also small stars.

One would have to compare the number of new births on Earth with the number of starfalls on Earth in the same period of time! Then one would probably come closer to the cycle between the army of heaven and the army of earth, between stars and people. Paul writes in 1 Cor. 3 of gold, silver, precious stones, which will be revealed at the unveiling of the believers above. These are the

new, radiant star bodies of the resurrected believers, which are used for the stars above that have fallen to earth!

But the stars are not only made for signs, but also for times. These are time periods or time circles. The word means: appointed times, compare Genesis 17:21, and 18:14 as well as 21:2. So the sun, the moon and the stars are as "signs" (of things to come) and as "times" (set time periods). In addition, they "rule during the day and in the Naât".

There are no fewer than ten such time circles or time cycles, which are different from each other. They are not concentric with each other, but they all begin with creation, that is, they all meet at one point at creation and never again since. Something like the number of different sized rings or hoops that are hung on a nail. This shows that they all once had the same start.

1. The circle of 24 hours in the day, an evening and a morning.
2. The rotation of the moon around the earth or around the sky, which is the same thing.
3. The lunar cycle, which coincides with the solar cycle gann.
4. The daily cycle of the sun, which takes it over the same longitude every day at noon.
5. The solar cycle, which coincides with the first of the seven years of lunar movement. It repeats every 365 days.
6. The beginning of a week of seven days on the first day of the week in the first month of the first year of the first solar cycle.
7. The first solar eclipse in a cycle of 18 years and eleven days, which ancient astronomers gave the name Saros. Each Saros contains a total of seventy solar eclipses, divided into two parts of 594 years and 666 years, totaling 1260 years.
8. In addition to these, there is now the period of spiral rising shifts of Sirius in cycles of 162 years.
9. The Transits of Venus.
10. And the great cycle known as- Precession of the Equinoxes, a cycle of around 26,000 years! (After Bullinger, Comp. Bible.)

The interaction of these time periods also shows that the sacrament did not take place hundreds of thousands or even

millions of years ago, but only the few millennia that correspond to the biblical information.

The fact that today astrologers are once again placing great emphasis on the observation of the starry world and its influence on people and their fates is due to the fact that we are approaching the end times. Then it first comes to life in the heavens, and the powers of the heavens are shaken. People have seen the nonsense of materialism and are turning back to invisible things. Naturally, the stars are closest to them; they are also given to people who do not know God to worship.

Just as important and appropriate as the connections between stars and people are the writings that represent the stars in their grouping and order. Since ancient times, people have found and named constellations in the starry sky, which have been handed down to this day. These constellations have become very blurred and indistinct. Nobody would come up with the images of the bear, the lion, the Jut woman, the scales, etc. from the current, irregular arrangement of the stars on the brain. Things must have been different in the past, thousands of years ago, when God wrote the starry sky on the firmament and used it to communicate the entire plan of salvation to people at a time when they did not yet have a **Buchstabsky**.

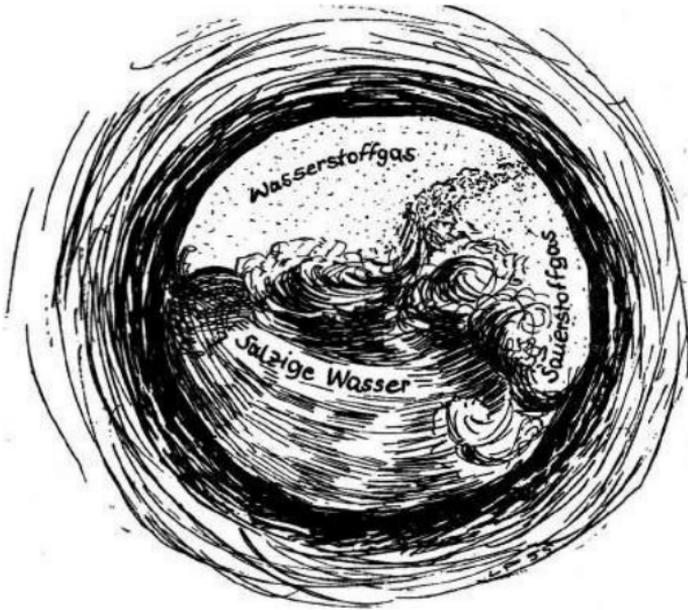
Later the stars were sealed (Job 9:7), only the names of the old constellations remained, the images themselves are no longer recognizable. Too many stars from these constellations have now fallen to Earth.

D. Bullinger, probably the most ingenious interpreter of the script in the last century, writes the following in the English Companion Bible about this star writing from the beginning:

And also the stars"

"In the first mention of these heavenly bodies, the stars or dimers," illuminators, the purpose of the creators themselves is precisely described. Genesis 1:14-19 reveals the fact that the stars were created, not just for to distinguish day from night and to give life to the earth, but they were "set to give signs, times, days and years".

Zeiaen: Hebräisdl Oth, from athah — to come. Signs therefore point to something or someone who is yet to come. Those who understand them receive light from them. But those who did not understand them had to fear them, as was the case in Jer. 10, 2 stands.

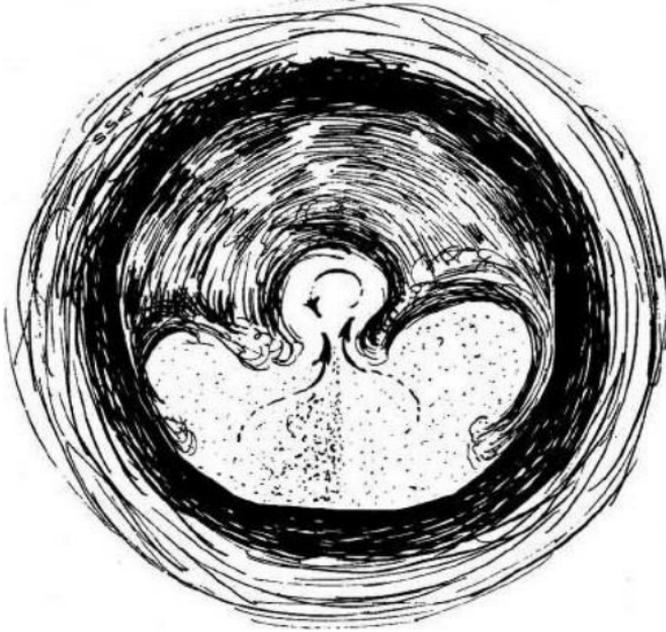


“And the earth was desolate and void, and darkness was over the rushing deep waters, and the spirit
"God brooded over the face of the waters" Genesis 1:2,

The stars are counted and given names. There are twelve signs of the so-called zodiac, that is, the band of star groups that stretches across the sky for us. In I. In Genesis 37:9, these signs or constellations are simply called "the stars." Eleven of them bowed before Joseph, the twelfth. The zodiac or zodiac means the twelve degrees or stages that mark the parts of the sun's course through the Mark sky. They correspond to the twelve months. The stars all received their names from God, Psalm 147:4. Most of these names have been lost, but over 100 have been preserved through Arabic and Hebrew. They are still used by astronomers today, although they no longer understand the true meaning of these names. Many of

these appear in the Bible as well-known quantities, but their translation is uncertain. So e.g. B. in Job 9, 9 Arcturus or the bear, and Orion, the Pleiades. In Job 38:31, 32 the twelve signs of the zodiac. In 2 Kings. 23, 5 Arcturus with his sons (the zodiac and all the host of heaven). Further: Isa. 13:10 and Amos 5:8.

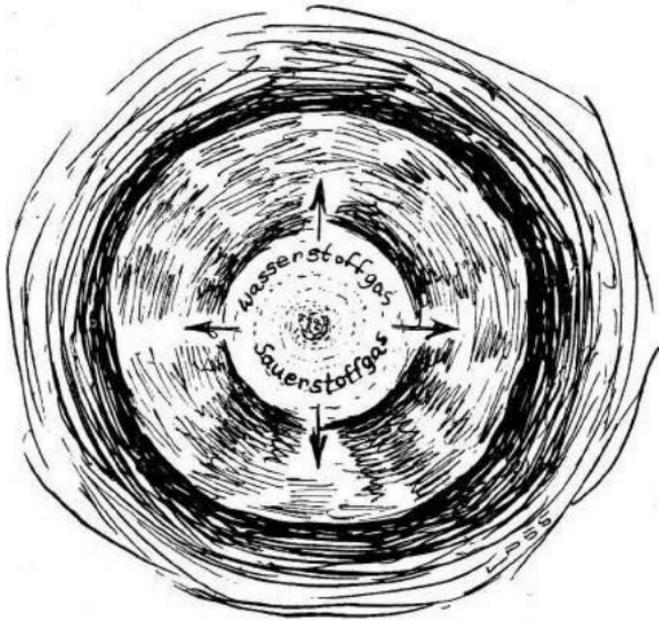
The twelve constellations of the zodiac and their names go back to the creation of the world. Jewish tradition assures us, as the writer Josephus reports, that this biblical astronomy was invented and passed down by Adam, Seth and Enoch.



“And God said, Let there be a vast expanse in the midst of the waters. . . Genesis 1:6. “Your path was in great waters” Psalm 77:20.

We find this confirmed in 1. Moses 11:4 about the Tower of Babel. According to Luther, this tower was supposed to reach "all the way to heaven." This passage literally refers to the twelve constellations of the zodiac, which were to be represented on the top of the tower, as was also the case in the ancient temples of

Denderah and Esneh in Egypt The passage literally reads: At the top of which is the sky! The humanity of that time, using a single language, wanted to record and pass on their knowledge about the heavenly army and about the meaning of the signs in the sky, which must have been very large give yourself a name



„... Und sie scheidet die Wasser von den Wassern“
1. Mose 1. 6.

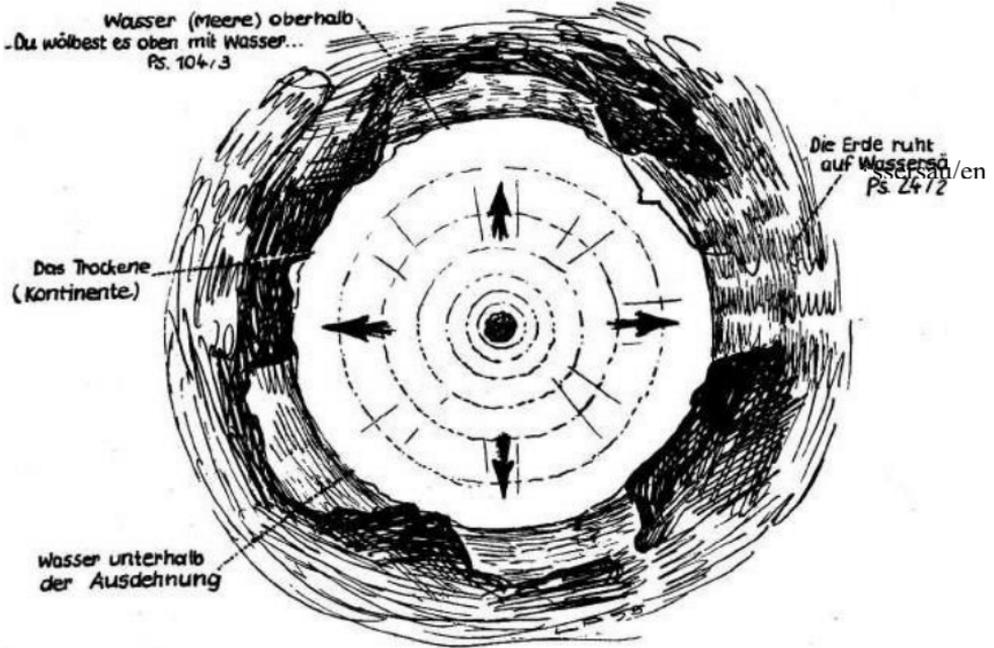
make. With the dispersion of people and the cessation of tower building, much of this star knowledge was lost, which was entirely in line with God's intention, because he now began to speak directly to the people in history through word and writing on earth.

We must not forget that our traditional scriptures begin with Moses, that is, around the year 1490 BC. Until then, i.e. for around 2500 years, the promise that God made in 1. Moses 3:15 was recorded in the starry picture script in the sky.

The grouping of the stars into the signs is now completely arbitrary. Today you can no longer see the name pictures in yours

the original picture outlines can no longer be recognized in a single case. Once upon a time the signs and the accompanying drawings or images were clearly fixed in the sky, where no human hand could touch them. Later, when Israel came into possession of the spoken words of truth, the old symbols in heaven were no longer needed. Therefore, this star writing in the sky was gradually erased or “sealed”. The pitiful remnants that were still alive in the peoples through tradition were recorded in a distorted way in their legends and ideas about the gods and passed on.

The two revelations to mankind, namely the stars and the written law, are strikingly closely linked to one another in Psalm 19. The sudden change of subject in Psalm 19:7 has always had interpreters



“And God made the expanse, and separated the waters below the expanse from the waters above the expanse Genesis 1:7.

frightened and embarrassed. The teaching is preserved in the structure of this psalm. In it we have: Verses 1 - 4 The heavens

Verses 4 - 6 In these the sun

Verses 7-10 The law of the Lord

Verses 11 - 14 In him your servant.

In this structure, each line carefully distinguishes the overall picture. In the first part all expressions are literarisd-l (tell, proclaim, say, language, speech), in the second half all expressions are astronomical (perfect = round, qui&t, louder, erleuâten, gold). This means that these two parts are woven into a harmonious whole.

The first part of the psalm refers not to the wonders of creation, but to the eloquence of its teaching and revelation. What do day and night, the heavens, the festivals and the sun say, proclaim and tell? The answer is found in Genesis 3:15. The one great central truth of all prophecy is the coming of the One who, even if his heel is crushed (because his feet are on the Mount of Olives!), so that he must suffer, will eventually will crush the KO of the old serpent. That's what the heavens above tell each other, that one night says to another and one day to another, but we can't hear this murmur of voices up in the heavenly spheres because our fallen ears can no longer grasp these sound waves .

But where does this book begin? Where should we start reading in the circle of constellations? The sun begins its course in a different constellation approximately every two thousand years. This is divine order. It is also divine order that later generations no longer knew when and where, i.e. in which constellation the sun had once begun its course, i.e. where the first page of the heavenly book of stars begins. Therefore the Sphynx was invented as a memorial stone, in a sense as a stone bookmark. She has the head of a woman, the body and tail of a lion, to tell us that the book written in the sky must begin with the zodiac sign Virgo and will end with the sign Leo. The word Sphynx comes from the Greek sphingo, joining together, because it joins the two ends of the book of heaven and stars.

There are twelve constellations, which is the number of perfect government or rule. Genesis 1:18 says that the stars have the task of ruling day and night. They are divided into three books, each with four chapters or constellations, because twelve is the product of three times four, or the divine truth as it works in heaven (3) and on earth (4).

First book :

The Savior (First Coming)

Virgo	The promise of the woman's seed
Scale	The Redeemer's Work (Grace)
Scorpio	The Savior's Battle
Protect	The promise fulfilled

Second book :

The Redeemed One (His Work and Results)

Capricorn	The promise of liberation
Aquarius	Results of the assigned work
Fisâc	The results of the work are enjoyed
Aries	The promised deliverance fulfilled

Leo The prophecy filled with triumph.

Third book.

	The Savior (His Second Coming)
bull	The prophecy of the coming judgment
Twins	The Redeemer's Lordship in glory
Cancer	The Redeemer's possession is secured

Each of these four chapters in each of these three pictures

again consists of three sections. And each such division is represented by a small constellation or a group of stars or a single bright star, e.g. E.g.:

First book: The Proceeds

"The Sufferings of Christ"

- I. Virgo. The prophecy of the promised seed
 1. Corna (The Desired One). Woman and child, the longed-for of all peoples
 2. Centaur (hybrid form of man and horse, i.e. two natures). The despised victim of sin
 3. Boeotes. The breaking, coming branch
- II. Scale. The Savior's work of reconciliation

1. Cross. The cross endures
2. Wolf. The victim **geschlag**
3. Crown. Awarded the crown

III. Scorpio. The Savior's Battle

1. Snake. Attacks on man's heel
2. Ophiucus. The man passes the snake
3. Hercules. The girly human being victorious

IV. The Sdlütze. The Savior's Triumph

1. Lyre. Prize prepared for the conqueror
2. Altar. Fire prepared for his enemies
3. Dragon. The Drau-le cast down

Second book: The Redeemed

I. Steinbo&. The result of the Savior's sufferings

1. Arrow. The arrow of God has been discharged
2. Eagle. The person hit falls
3. Dolphin. The dead man gets up again

II. Aquarius. The blessings secured

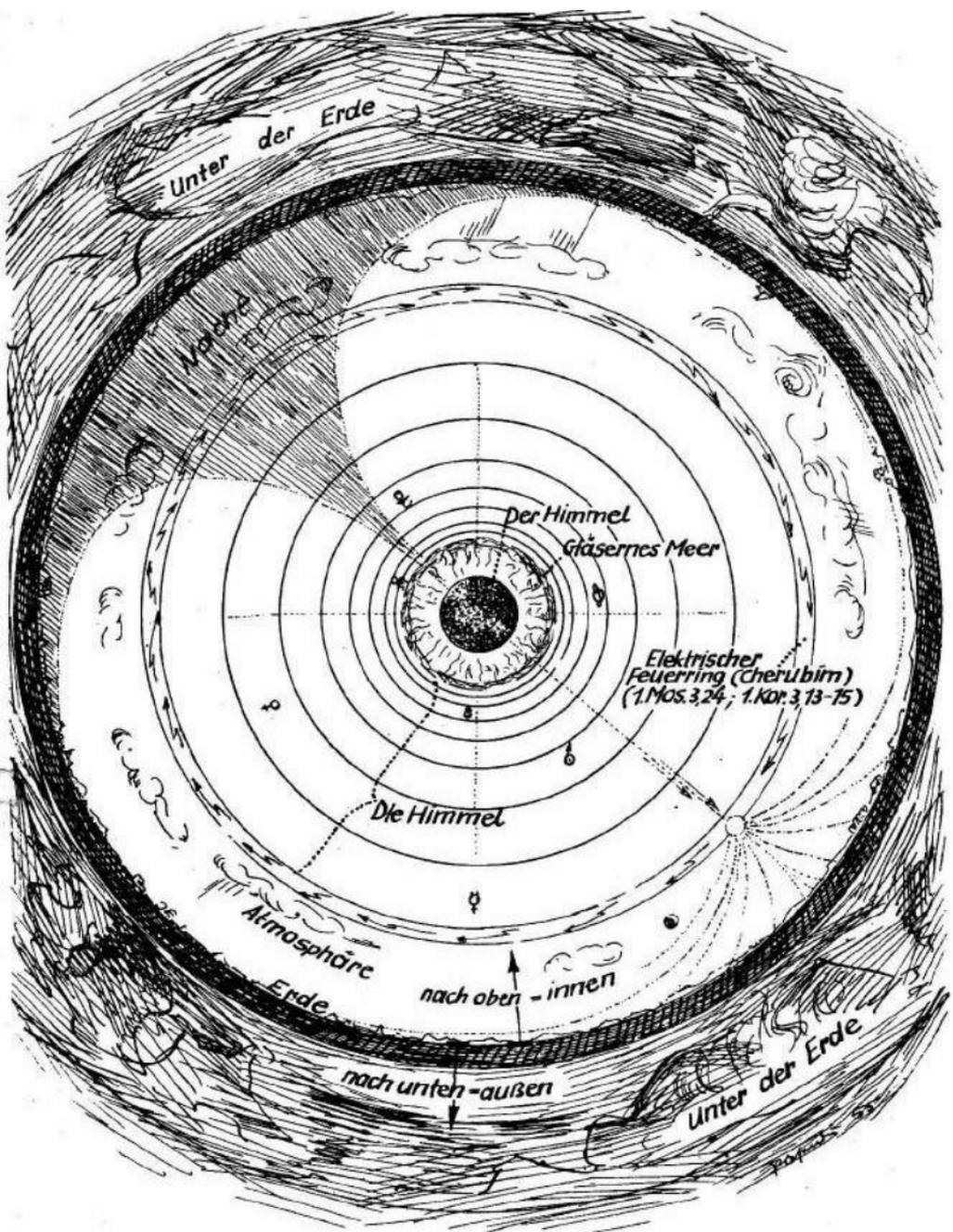
1. Southern fish. Spread the blessings
2. Pegasus. The blessings come quickly
3. Swan. The Blesser returns safely

III. Fish. The Blessings Without Recipients

1. The ribbon. The great enemy "Cetus" (sea monster)
2. Andromeda. The redeemed in chains
3. Cepheus. The liberator comes to solve

IV. Aries. The blessings completed

1. Cassiopeia. The prisoner is freed
2. Cetus. The great enemy bound
3. Perseus. The "breaker" frees



Qmünett through space

The third book: The Redeemer

The glory that is to follow

- I. Taurus (Taurus). The Messiah comes to reign
 1. Orion. The Savior breaks through as Li&t
 2. Eridanus. Anger breaks through like a flood
 3. Auriga (charioteer). Security for his redeemed ones in the day of wrath
- II. Gemini (twins). The Messiah as Prince of Kings
 1. Lepus (hare). Enemy trampled underfoot
 2. Canis major (Large Dog). The coming glorious prince
 3. Canis minor. The exalted Savior
- III. Cancer. The Messiah's redeemed possessions
 1. Ursa minor (Little Bear). The smaller sheepfold
 2. Ursa major (Great Bear). The fold and the herd
 3. Argo. The pilgrim's arrival home
- IV. Leo (lion). The Messiah's perfect triumph
 1. Hydra (water snake). The old serpent shattered
 2. Crater (cup). The bowl of anger emptied
 3. Corvus (raven). The vultures devour

Some of the star names are new, given by people who had no idea of the original meaning of the twelve signs of the zodiac and the thirty-six groups of constellations. But the traditional Arabisdlen andhebräis

The names of the most important stars are full of truth and speak a clear language. So e.g. E.g.: Virgo (virgin). Here we have the star Al Zimach, Hebrew Zemach, the branch or shoot. Jes. 4, 2; Jer. 23, 5, 6; Sach. 3, 8; 6, 12. All the other stars of this constellation Virgo have a related meaning: Coma. The longed-for one (Hag. 2, 7); Numbers 24, 17 (Egyptian Shes-nu: The desired son). Centaurus, Al Beze, the noble (Isa. 53, 3). Boeotes, Hebrew bo, to come (Psalm 96, 13); Hebrew Arcturus (Job 9, 9 = He is coming); Egypt Smat One who rules. Libra was once the altar. These two bright stars are now called in Arabic Zuben al Genubi = The price that covers, and Zuben al Chemali The price that covers. Crux (cross) Hebrew karath

cut off (Dan. 9, 26); Lupus, Greek Name Thera, a primitive animal, raises. zabah, beaten. In the zodiac of Dendera Sura a lamb."

These samples from a brilliant script researcher show that today we can read the former star script again in the light of the Word of God and the Spirit of God. The clergyman researches all things, including star writing, which thousands of years ago was clearly written in the sky as pictorial writing. Today we do not belong to the part of Abraham's seed that will be like the sand of the sea, but to the part that will be like the stars in the sky. The heavenly calling of the church allows us to look at the stars quite differently today than ignorant people usually do, because we know: the mystery of the stars is contained in the mystery of the church, which is His body. And the individual members of the body of Christ will one day surpass one another in clarity, just as one star already surpasses the other in clarity.
meets!

Therefore, in addition to the saying: "The stars will fall from heaven to the earth," there is the other: "We will be caught up in the clouds to meet the Lord in the air." And: "The Day will make it clear, because it will be revealed in fire, and whatever the work of each one is, the fire will prove it" (1 Cor. 3:13). And: "But I pursue, whether I may also take hold of what I have been given hold of by Christ" (Philippians 3:12). The formation of the new star armies is busy on Earth, because then the new stars will be ready, which will rise from the Earth into the heavens or into the air!

The word Eph. 3:15 shows us God as the father of every family in heaven and on earth. The word family is not a happy translation of the Greek word patria or fatherhood, father's house. It comes from the Latin word famulus, servant or slave. Its members were called family, i.e. h, the people belonging to the servants. But the word patria contains the biblical idea of a group of people who belong together because they all descend from one father. So was Joseph, Mary's husband, of the house and father's house, lineage (patria) of David, Luke. 2, 4. The father's house or fatherhood therefore extends to more people than just the direct sons of a man. All grandchildren and great-grandchildren and their families belong to it, indeed the entire tribe, which Sidi is still aware of a common ancestor.

Now God has many solid "families" or fatherhoods in the heavens and on earth in this eon and in the eons to come. We like to see only the spiritual family or fatherhood of the church to which we belong. We tend to forget, that the Bible speaks of some other fatherhoods or families. According to the New Testament, these fatherhoods of God in the heavens are called: principalities, authorities, men, dominions, thrones, angels, archangels. The fatherhoods on earth include: Israel, the Israel of God (Gal. 6, 16) and the church of God (1 Cor. 10, 32). According to Eph. 3, 10, God shows his manifold wisdom to the princes and authorities in the heavenly places through his church, which is his body. In Col 1:16 and 1 Peter 3:22. What these fatherhoods are in the heavens in detail, their real task and what relationship they have to God, we do not know. They belong to the indestructible creation, about which we only know what God's Spirit reveals to us in his Word.

But that there must be mighty fatherhoods up in the heavens is shown to us in Genesis 6, where it is reported that sons of God (Elohim) descend to earth and join with God's fallen human creation on earth.

The sky in the air"

The air above the earth, through which birds and flying machines fly, is something fundamentally different from the heavens. The air belongs to the earth. Without air, people and all life on earth cannot exist, just as they cannot exist without water, whose vaporous form remains in the air. This belt of air, becoming ever thinner, reaches up to the wall of fire that separates the lowest heavenly world or paradise from the earthly air world. According to Vohl, the moon still belongs to this air world, but all other stars, especially the sun, already move beyond this celestial wall or celestial boundary (the "ends of the heavens"), which consists of a spherical shell of high-voltage electricity. It was named after Expulsion of the first people from paradise, which can now be found above the air, was recorded and called "the circling sword of the cherubim" in the creation account.

Since then, this circuit has separated heaven and earth from one another. In order to pass through it, you must have "power over fire"

like the angels when they come to earth as God's messengers, or you must be resurrected in your spiritual body like the Lord Jesus He rode from the earth to heaven. People in flesh and blood cannot get through this wall of fire, ~~sich~~ which is probably tens of millions of volts . This will ~~elektrische~~ become clear when the anti-Irish people of the end times, drunk with their technical successes, try to go out into space using rockets and to reach the stars. Nobody will come back alive, not even their metal rocket ships will return as soon as they exceed a certain height. Because above the air area a completely different space-time formation begins, into which only beings who can penetrate can penetrate the corresponding prerequisites have been transformed. We said earlier that one must "recognize" the height before one can reach it. And to do that you first have to be recognized by her! With the help of technology, the fallen man who has been expelled from the paradise above unconsciously tries to defeat the cherubim and return to paradise. It will turn out that the cherubim are stronger, and so is the Lord of hosts who is enthroned above them.

The air realm is a sea of gas that becomes increasingly thicker towards the earth because gases can be compressed by the pressure of high weights. This sea of gas also surrounds the outermost celestial worlds like a spherical sphere and is the buffer between heaven and earth. It is not just the idyllic birds and clouds that frolic in it, but also a mass of invisible, bodyless beings, spirits, demons, and winds. Above all, a prince reigns in the "full-madlt territory of the air", namely the spirit that now works in the sons of rebelliousness according to Ephesians 2:2. Whether it is Satan himself who is meant by this, or whether it is a sub-prince of his, Since Satan himself has access to the heavens until the end (Rev. 12:7, 8), we don't know exactly. Paul could have also written in Ephesians 2:2 that Satan is the prince of the air region, he has that not done. The only important thing for our topic is that the air area is also an area of control that is under the control of a spiritual leader who can influence people.

We often confuse air and sky when reading the Bible. We look up into the wide sea of air that surrounds the entire earth and then like to say: Heaven, because the heavens are also above. Sometimes one puts the two together and speaks of the "sky of the air". But this is not correct because the air region is not a sky according to the Sårift. It always only speaks of the air or of the heavens. The Bible never

gives any reason to say that Air above us with the heavens or even with the sky. The air area belongs to the earth along with the weather processes within it. It is also visible and noticeable in clouds and wind. The winds and storms are probably strong movements in the spiritual realm of the air, as the Germanic people correctly recognized when they spoke of Wotan's wild army during the storm. God also turns his servants into winds. In addition to the elements or God's revelations; fire, earth, water, air is indispensable for life on earth.

Air or, in a broader sense, gas is a type of invention of matter or substance that is at the highest level, and that is to say still above visible light. The three types of appearance or aggregate states of matter are: solid, liquid and gaseous. They correspond • body, soul and spirit. The spirit corresponds to the innermost or highest, it is invisible, but can be recognized and heard by its effects, by its "whisking", it shares with the soul or the liquid through a mysterious exchange process that we call breathing or - praying. Spirit penetrates everything like air or gas, depending on its permeability, including the liquid and the solid phenomena. The more it can penetrate, the more spiritual they become, the less it can penetrate, the less spirit and therefore heavier and more decayable they are. Man has a share at all three terrestrial levels of the universe: solid through the body, liquid through the soul, gaseous through the spirit.

The spiritualization or gasification of solid and liquid substances takes place through heat and through fire (baptism!), through the opposite, namely through cold or cooling, gaseous and liquid phenomena can become solid. Fire and warmth or tribulation promote loosening of the solid and liquid, their gasification or spiritualization, while cold, ie lack of fire and heat, causes high states of matter that are close to God to sink into lower, coarse states that are further away from God. Humans breathe air, they also eat and drink solid and liquid substances that also contain air, but their need for air is so strong that it must never and can never be interrupted, as is possible with eating and drinking. Animals and plants breathe too, but differently. The breath of the animal "goes downward" (Ecclesiastes 3:21). Eventually they will all be spiritualized or transfigured one day! (Rom. 8:21 and many more)

Because breathing, speaking, praying, praising and cursing are connected , because without the gas in the air the combustion process

of our life names cannot take place, that is why the prince who rules the air today wants to poison it, adulterate it and have clouds of incense to honor him , which come from people's mouths and arise. Instead of the conscious offering of praise from the lips, the devil first of all wants the poisonous air, the unconscious smoke offering of tobacco!

The air region is therefore not a heaven, nor a paradise, but a spiritual realm that belongs to the fallen earth and its humanity, to the visible cosmos, consisting primarily of an "acidic" substance, oxygen. There is a lot in these compositions: leaven , oxygen, sour wine, sour face, leaven.! The heavens only begin above this air region or the oxygen sphere and are undoubtedly effectively separated from it, because it is not possible to get to the heavens from the earth without going through to drive the air area.

To date, we know very little about this air region. What has been explored is a thin shell about 300 km above the earth. They are divided into three spheres:

1. The troposphere. This is the lowest layer of air from the earth up to a height of around 11 km, at the equator up to 14 km, at the pole up to 7 km. We move on earth in this thick air at the bottom of the ocean of air ; even the highest mountains do not rise above it. Strong air movements take place in the troposphere, "air battles" of this spiritual realm, which are expressed in the formation of high and low pressure areas, in clouds, fog, storms and large temperature fluctuations. The temperature decreases steadily from an average of eight degrees above zero on the ground When rising higher in the troposphere to an average height of 11 km at the border of the stratosphere, around 50 degrees below zero is reached. At the same time, the air pressure drops to around its quarter.

2. The stratosphere begins above this troposphere and reaches a height of about IOC km above the Earth. It is divided into two layers. At a height of around 40 km there is an approximately 16 km thick ozone layer, which absorbs the sun's rays, but is also intended to provide effective radiation protection for life on earth. Already in the lower part of the stratosphere there are no longer any air currents and all weather phenomena stop. The air pressure drops extremely sharply, the air becomes so thin that human life and breathing is no longer possible. The highest balloon so far reached a height of 22.5

km. Jet-powered rockets have reached altitudes of over 200 km. But what if the altitude is thousands of kilometers?

The upper, second southern light of the stratosphere is called the D layer. It is at about 70 km altitude. Luminous noctilucent clouds are observed in it, which are said to come from the finest volcanic dust or from shattered meteors. At night, this Schidlt changes its behavior towards radio waves.

3. Above the stratosphere comes the ionosphere. It ranges from 100 to 300 km in altitude. It also consists of two layers. The lower one is the E layer (Heavyside Schidlt) between 100 and 150 km. It is highly ionized and electrified. Air pressure has fallen even further. The phenomenon of the Nordli&tes appears here, which arises in the higher layer, the F layer. This higher layer of the ionosphere extends between 150 and 300 km altitude. It consists of two parts that are ionized to different degrees : in one part atomic oxygen and its decay predominate, in the other part molecular nitrogen.

Ions are electrically charged atoms that are created when gas molecules split in an aqueous solution. The positively charged ones are called cations, the negatively charged ones are called anions. After all, ionized gas is nothing other than highly electrically charged, tense gas.

This is what science knows or believes it knows about the air region to this day. It's sparse and doesn't offer much for our topic. The only thing that should be noted is that it becomes more and more "electric" as you climb upwards. The balloon hodl riders noticed that the optical horizon "climbed" in a strange way. The sky loses its blue color and becomes increasingly black.

Russian and American rockets have now been launched beyond the ionosphere - if one is to believe the loud newspaper reports - and are now intended to either orbit the earth at high altitudes or surround the sun and moon as artificial satellites. Yes, some have advanced several million kilometers further. There is no evidence for this, but there is even more noisy propaganda for the achievements of rocket technology. The height figures given in the newspapers are all only achieved on the paper of the scholars, and this Pepier is just as patient as the coarser newspaper paper.

One can observe how physics and technology in practice have detached themselves from the officially still valid scientific world view and base their experiments on the earth's world, as aviation is

already doing in order to no longer bump into mountain peaks with aircraft should have long since sunk down the curve of the globe and now suddenly, despite all calculations, they are inexplicably noå so high that you keep bumping into them.

However, in the Bible we find an important word about the air from which distances **Rückschlüsse** can be drawn. The apostle Paul says in 1 Thess. 4:17: "Then we, the living who remain, will be caught up together with them in clouds to meet the Lord in the air." The upward rapture with which the destiny of God's people will conclude before the day of the Lord, So it doesn't take place up into the heavens, rather than into the sky, but "into the air". To do this, the Lord first descends from heaven into the air. Because it is also called "in clouds", it is the air area of the troposphere, which is closest to the earth. Here in this air area above the earth and therefore also visible to people on earth is the collection and recovery place Believers of all times before the day of the Lord's wrath breaking out on earth. One can see from this that the rapture cannot be about the community of the body of Christ, i.e. the Pauline mystery, because it already exists here in the midst of the heavenly ones and acts and has citizenship in the heavens including a dwelling house there (Phil. 3:20; 2 Cor. 5:1). The community of the body of Christ belongs in the heavens and in heaven. The earth and its air region are strangers to them, not home (Hebrews 11:16).

The believing people of God or the spiritual Israel of all times, who have a decidedly earthly calling and election, are completely different. In the end it is temporarily taken away from the earth and thus from the wrath of God up into the air, which was previously purified by the prince who previously ruled in the air.

In this area of air directly above the earth, the raptured people of God are passed through, formed (1 Cor. 3:12-15; 2 Cor. 5:10) and prepared for the descent down to earth together with the Lord and his church . Up to now it has generally been said in this passage of 1 Thess. 4 assumes that the rapture into heaven will take place like the ascension and has completely overlooked the fact that Paul is under

Effect of the Holy Spirit had to write: "in the air" Because we no longer had the universe of the Bible, but were subject to the obsession of secular science, we equated air with height and sky. We can rather say: caught up in clouds to meet the Lord ill the air, but

not higher, because the air ends once and then the heavens begin above it.

Here we have a practical example of how letting go of the biblical statements about the universe has actually obscured the believers' view of the prophetic word. But that is still the case in many areas. That's the word from Matt. 24:31: And he will send his angels with a loud trumpet, and they will gather together his chosen ones from the four winds, from the one end of the heavens to the other end (from the ends of the heavens to the ends of them . Note the rounding inherent in this formulation!). The ends of the heavens are the spheres with which the air region borders, so to speak, the lowest celestial sphere.

According to 1 Cor. 15, 40 heavenly bodies and earthly bodies. The believers' rapture bodies, which they will receive through their resurrection and transformation, are not heavenly bodies -, but earthly bodies, even if transfigured, because the air always belongs to the earth. The inhabitants of the earth in the thousand year ~~rel&l~~, at least the people of Israel among them, will no longer only be confined to the earth, as is the case with us fallen men today, but they will also be able to move in the sky, but without airplanes and rockets . The air area of the earth in particular will play a major role in the millennium because it has been cleansed of the hostile, demonic spiritual forces that still prevail in the air today. Through this purified and renewed realm of air, communication between heaven and earth will then flow and all heavenly blessings will pour out onto the earth.

The celestial spheres lying one above the other and within one another (the Greek word sphaira means sphere!) are at the same time the steps of heaven or the rungs of the ladder to heaven, which leads from the earth to the heaven above.

We use the metals that we find in today's stone and clay earth so much because they have extraordinary "supernatural" properties of strength, fire resistance, ability to transform shapes, beauty and shine. They are exceptions on clay -Earth, certainly come from-

They are from another world and are therefore so valuable. Are these metal deposits of the earth perhaps once when the earth fell (Eph. 1, 4; Heb. 9, 26; 1 Peter 1, 20; John 17, 24) (Luther: Foundation), in the giant battle that took place between Genesis 1, 1 and Genesis 1, 2 the universe collapsed into the depths of the earth when the first heavens of that time fell (2 Peter 3, 5, 6)? Then today's technology, which is unthinkable without metals, would live on the remains of the celestial catastrophe that lies behind us. With this rubble from heaven, the devil, the prince of this eon, would then build the new Babylonian tower of the Tedlnik, which should reach up to heaven again. But again the Lord of heaven will descend first!

At this point we would also like to point out the well-known little book by the deceased preacher Riedinger, "Seven Stages of Heaven". Seven stages of heaven are described here, which represent seven heavenly veltes above us.

The first level or sphere, which borders on the terrestrial air sphere, is called "the land of mercy" in the booklet. There is still something earthly about there, the earth is still very close, schools play a big role. The landscape is much worse than on earth, but not to be compared with the glory of the higher levels. High mountain ranges separate you from the next level, which can only be penetrated by those who have reached the maturity for it in their development.

The next stage is "the land of justice", and here again there are "many dwellings in the father's house", but clearer, brighter, therefore the processes of realization of the souls are also deeper. The third level is called "Land of Peace", the fourth: "Land of Obedience", the fifth: "Land of Love", the sixth: "Land of Power", the seventh stage: "Land of Glory". In this there are mountains of pearls and precious stones, these are the walls, gates and grounds of the heavenly Jerusalem.

This little book makes a strong, obviously inspired impression. But anyone who does not want to accept the edifying and pictorial descriptions and applications will still be able to admit that the organic, step-like principle of growth and development was also created by God in the heavens. The very fact that there are several heavens indicates that these heavens are step-worlds to the throne of God. And the author's sentence can be affirmed: "A heaven can

only be seen by the eyes of the soul according to the degree of transformation into the heavenly being!"

An improved translation

Erich Liebmann in Jerusalem, a devout Jewish Christian and an excellent connoisseur of his Hebrew language, has translated the peace report, which is full of deep secrets, into a completely new translation. He uses new words for the previously known concepts, so that new light falls on the creation account. This is made possible by the fact that the Hebrew words and word roots have a large volume in which there is space for a lot of concepts that often appear outwardly contradictory, but are nevertheless mysteriously related to one another internally. The vowel punctuation further increases the elasticity of this language. This new translation reads from Genesis 1 to Genesis 2:3:

Genesis I

- 1) First God created the heavens and the earth.
- 2) And the earth became a wild mess. And darkness is upon the abyss, and the Spirit of God is upon the face of the waters.
- 3) And God said, Let there be light. And it is light.
- 4) And God sees the light that (it will be) good. And God separates between the light and the darkness;
- 5) And God calls the light day, and He calls the darkness, **Nacht**. and it is mixture (evening) and it is visitation (morning): light (day) one.

- 6) And God said: Let there be an expanse in the middle of the waters, and let it separate the waters from one another.
- 7) And God makes the expanse, and He separates the waters that are under the expanse from the waters that are above the expanse. — And it will be like that.
- 8) And God calls the expanse (one) (heaven). And it is Mixture (Evening) and it is Visitation (Wlorgen): 2. Light.
- 9) And God said, Let the waters of the sky move in channels to a certain place, and the dry land will be seen. — And it will be like that.
- 10) And God calls the dry land earth, and the system of waterways he calls lights (days, seas). And God sees that (it will) be good.

1) And God said, Let the dry land be covered with a turf of grass, a fruit tree that produces fruit according to its kind, whose seed is in it on the dry land. —And it will be like that.

12) And the earth brings forth a lawn of grass that sows seed according to its kind, and a tree that produces fruit, the seed of which is in it, according to its kind. And God sees that it is good (will be).

13) And it is Misdlung (evening) and it is Visitation (morning): 3. Light.

14) And God said, Let there be a Mearat in the expanse of the heavens, to separate the light (day) and the darkness (night); and to Jamim (liättern, days, or seas) and Schanim (agencies of change).

15) And they become a device of illumination (Meorat) in the expanse of the sky, to make light on dry land - and it becomes so.

16) And God makes the two of the Light Preparation Institute (Mearat), the big ones, the Liältpol, the big one, for a government of light (day), and the light pole, the small one, for a government of darkness (night), - and dic Stars.

17) And God gives them into the expanse of heaven to make light on dry land.

18) And to rule over the light (day) and over the darkness (Naât), and to separate between the light and the darkness. And God sees that (it will) be good.

19) And it is mixture (evening) and it is visitation (morning): 4. Lidlt.

20) And God said, Let the waters swarm forth (a flock of souls), and let fithem fly like a bird over the dry land on the face of the expanse of heaven.

21) And God creates the great dragons and all the souls of the living creatures, the harmful ones, which caused the waters to warm up according to their kinds, and every bird (with) wings according to its kind. And God sees that (it will be) good).

22) And God blessed them, saying, Be fruitful and multiply, and let the waters fill the seas, and let the birds multiply on the seas.

23) And it is Mis&ung (evening) and it is Heimsuåung (morning): 5. Light.

24) And God said, Let the dry land bring forth souls of living creatures after their kind, beasts, and things of the south, and their living creatures of dry land after their kind. And it shall be so.

25)And God judges the living creature according to its kind, and the animal according to its kind, and every harmful thing of the Adamah according to its kind. - And God sees that (it will be) good.

26)And God said, Let us make Adam in our image as our likeness, and let them reign over the fish of the sea, and over the bird of the air, and over the beast, and over all the dry land, and over every harmful thing that is the Tro&enener Südladen makes.

27)And God created Adam in his own image; in the image of God he created him; male and female he created them.

28)And God blessed them and said to them, Be fruitful, and multiply, and fill the dry land, and conquer it, and rule over the fish of the sea, and over the bird of the air, and over every living creature that injures the dry land might.

29)And God said, Behold, I have given you every grass that sows seed, which is on the face of all the dry land, and every tree in which the fruit of the tree is, which sows seed, is for —you (it) to eat.

30)And for every living thing on the dry land, and for every bird of the sky, and for every harmful thing on the dry land, in which the living soul (is) - every green grass for food. — And it will be like that.

31)And God sees everything he does; and behold, (it will be) very good. And it is mixture and it is visitation, the 6th light.

Genesis 2

1) And the heavens and the earth and all their hosts will pass away.

2) And God will finish His work that He is doing by the 7th light (day), and He will rest by the 7th light (day) from all His work that He is doing.

3) And God blesses the 7th light (day) and He will sanctify it (Him), for through Him He will rest from all His work which God created to do.

1. Genesis 2:4) This is the story of the heaven and the clay when they were eaten on the day that Jehovah God made the clay and the heaven.

5) And (when) every bush of the field was not yet on the dry land, and all the grass of the field did not yet grow, because Jehovah God (noå) did not send rain on the dry land, and Adam is not (available) to work the Adamah .

6) And a vapor arose from the clay, and it watered the entire face of Adamah.

7) And Jehovah God formed Adam as "Afar" (dust) from the Adamah, and He breathed the breath of life through His nostrils, and Adam became a living soul.

In the clever interpretation of this very impressive new version of the creation account, Erich Liebmann assumes that the word "lights" in Hebrew has three different word forms: Mearat, Meorot and Meor. However, none of these words actually mean: light. Liebmann translates them "Lidlt preparation plant". According to I. Moses 1:4 has the Hebrew

Word for "day" in the SDIöpfung report the meaning for "light".

Accordingly, the plural Jamim = "days" would then have to be translated as "Lidltter". But this word also means "seas". By taking these important differences into account in the translation of the words "light" and "lights", Liebmann comes to a deeper understanding of the entire creation report.

ongoing event, a development, that has an impact on the future . . . The separation of the "primal waters" of light and darkness, which Liebmann sees full of souls, is still happening today, especially in creatures. God created seven levels of light. Evening (mixture) and morning (visitation) always became a new, Brighter level of light or revelation of light was born, because day is the same light. Adam was in paradise in the calmest level of light, through the fall he fell back into the fourth level of light. The seventh level of light is without any darkness, because there is no evening following it (Mishuny) and no new purification or visitation of God on a new morning.

At the same time, the seven Li&ts creations of God can be linked to the creation of the planets, which, according to Psalm 109:6, are intended for governments of darkness. The word of God's creation: "Let there be nothing!" continues to have an effect until all dark primordial waters are transformed into sevenfold purified light.

Liebmann sees the planets arising from the lower waters, the fixed stars from the upper waters. According to Job 37, 18, the boundaries of the heavens are cast mirrors that reflect the light of the stars, so that it is not possible to determine the location of the stars. (Sidi is reminded of the word in

1. Cor. 13, 12: We now see through a mirror (or window) unclearly. . .

In Hebrew, darkness has the basic meaning of taking, saving, keeping; light, on the other hand, is giving away, radiating. In the "dust" from which Adam was made, Liebmann sees the fine light matter of the soul, invisible to us. When this soul was formed, God breathed his breath into it, thereby making it a living or spirit soul, which, however, is still "na&t", ie nodl was without a body.

Liebmann also finds the Garden of Eden with its waters up in the heavens. Through the Fall, Adam was transplanted or transferred to earth.

This good, biblical interpretation also leads the author to largely reject the scientific, Copernican worldview. However, he cannot accept the idea of the hollow earth either, but instead sticks to the solar system and the large, rotating planetary balls, one of which he sees the earth or Adamah. He thinks that you can't find anything in the Bible against the rotation of the earth, but completely overlooks the many passages that point out that God has firmly founded the earth on pillars and that it will not waver forever! From Jeremiah 31:36: "If the heavens above can be measured and the foundations of the earth below can be explored, then I will also reject all the seed of Israel," says Erich Liebmann, saying that the idea of the hollow world or hollow earth cannot be correct, because yes The heavens could be measured . One only needs to take the diameter of the earth, which has long been known. This conclusion does not seem convincing, because the earth can be measured, but the heavens cannot be measured, especially in the hollow world, because they are invisible and consist of dimensions that are not accessible to us. The diameter of the Earth has nothing to say here.

However, Liebmann's contribution to understanding the story of creation is very important and essential, which is why it has been quoted in detail here. Undoubtedly, all the secrets of the universe are hidden in the Hebrew account of creation, which we do not yet know and hardly suspect. What has been revealed to us to date already sheds a lot of light on the universe and its shape. We just must not mix our own thoughts into the divine representation.

THE MIDDLE FLOOR

The earth between fire and NY ater

God gave the earth to the children of men (Psalm 115:16). We live on it and can therefore examine it. How far people have come in it! But to this day they still don't know exactly what the shape of the earth is. The Lord Jesus already says to the Pharisees that they are hypocrites because they can test the face of heaven and earth, but not the time in which they live. However, this examination of the face of the earth has not yet given people the certainty of what the earth is actually like or shaped. Officially, it is said that the Earth is a sphere that is slightly flattened at the poles, i.e. completely round. And all devices that have to measure on earth are built on this tacit assumption. But there are unchallenged assertions that say that the earth's curvature has never been seriously determined by globe representatives. You just assume and assume. It'll be right.

It's just not true. And the unrest is great, as can be seen from the fact that in the great noise and image centers of our time, the magazines, earth photographs of rockets that were shot up to great heights appear again and again. These photographs always show a more or less domed, rounded partial Earth and then bear the signature: Again proof that the Earth is a sphere. Why do you always have to prove so eagerly what has supposedly been established for a long time and is taught in all pillars? There must be something serious that needs to be supported with such clumsy maneuvers as these rocket photomontages from the stratosphere depict. Because it takes very little intelligence to realize that they can't be right. In order to be able to see the curvature of such a large globe, one would have to climb much, much higher than all rockets have been able to achieve so far. And then the optical horizon that limits every distant city would have to be gone.

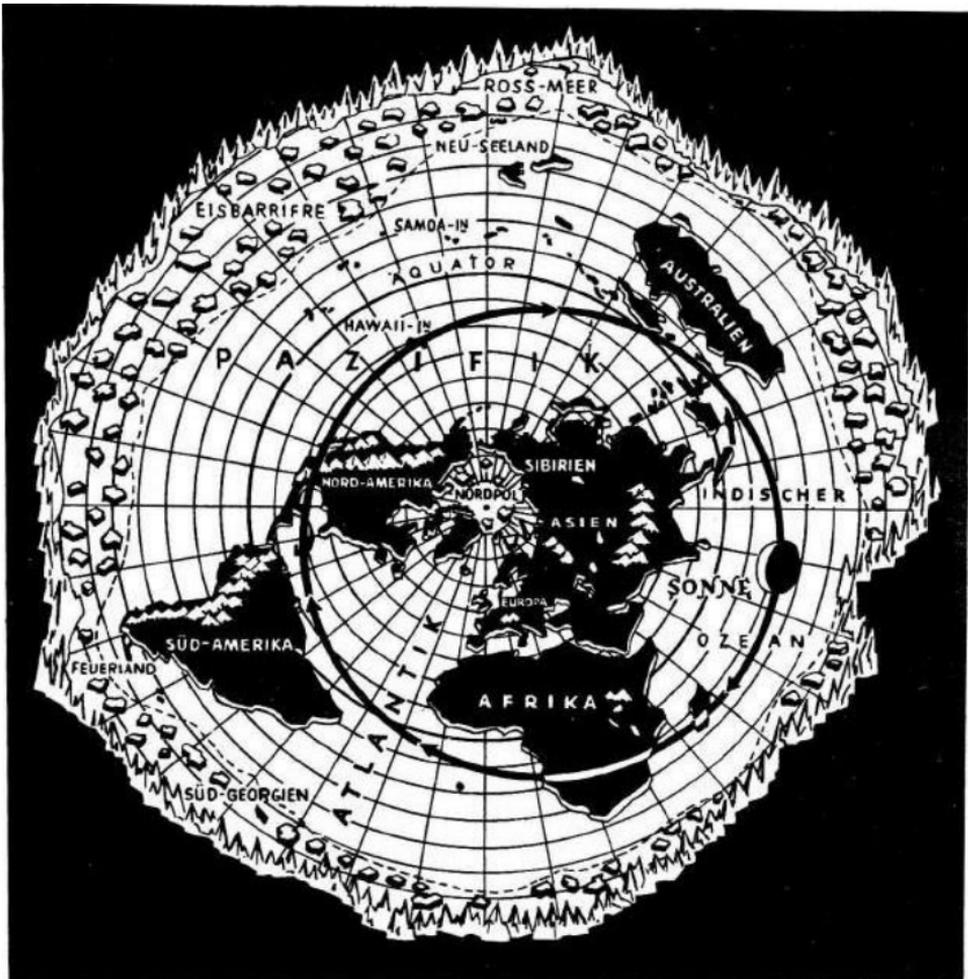
The rocket photos only represent images of an enlarged optical horizon, which is tilted to the side and therefore looks like a section of a spherical surface. Especially if you put the individual images together suggestively on a dark background and then cleverly retouch this photo montage! The curvature of a sphere cannot be recognized by its small circle, but rather by its great circle, and this requires a height or distance that is in a certain proportion to the diameter and circumference of the sphere. What great interest must the prince of this world, the prince who rules in the air, have in

convincing people of the alleged spherical shape of the earth and in obfuscating the truth?

The completely round, convex curvature of the earth has not even been scientifically proven, let alone biblically. But everything acts as if it were so.

There are actually only two other possible earth shapes: hollow and flat. Both are claimed today and attempts are made to support them with more or less plausible evidence. Here on Earth we are more able to accept evidence because our five senses can be used fairly directly here. You travel around the earth, you fly all around it, evidence that it must at least be round in some way. But flat-earth advocates say that's not proof yet. The earth could probably be a flat disk, framed by huge ice walls that rise up. Water floats. In the middle is the North Pole. Whatever travels or flies around the earth always moves in a circle over this disk. But then the distances to the outer edge of the disk, i.e. between South Africa and South America, would have to be much larger than they are determined and measured in practice.

NachAccording to this view, there should then be no South Pole. But it does exist and has been flown over several times. The lines of latitude south of the equator are no longer than those north of the equator. This too is proven by experience. If planes always fly around the world on the northern route, it is because they come more over land and inhabited areas, which is very important in the event of an emergency landing. South of the equator, only a small amount of land and a lot of water desert are flown over. We also see other stars and constellations south of the equator, in a gradual transition, which necessarily suggests a spherical shape from the earth or sky. But since the earth stands firm, does not waver according to the word of God, and therefore does not rotate, it cannot be a convex structure, that is, not a completely round ball on which we live. Because ball and movement belong together. For someone living on a sphere, the sphere must rotate, since it is difficult to assume that Sidn rotates the entire supposedly infinite universe around the sphere. It must be clear to us that movement is always a relative thing. You can only do one movement all the time



Die flache Scheibenerde eines holländischen Privatgelehrten, wie sie 1955
 Disk earth by a Dutch private scholar, as published in a German magazine in 1955.
 The black circle is the equator over which the sun orbits. Such relapses into
 primitive ideas, which actual appearance and experience refute, only make
 attempts to shake the scientific world view ridiculous! By the way, this world view
 is missing heaven! It is therefore no more wrong and unbiblical than the
 Copernican!

What is noteworthy, however, is that here too the Copernican hypothesis was
 recognized as untenable, only a new untenability was suggested

Place the old ones.

in relation to another movement or rest. Some believe that even in the hollow world the earth rotates slowly, others dispute this. Even a rapidly rotating top remains stationary as long as its movement lasts. But, as I said, movement and rest are relative quantities. In any case, the earth has a different relationship to God than the heavens and therefore also a different "rest" or "movement" around the center. We can see how relative the concepts of rest and movement are from the now recognized fact that in one A piece of matter that appears to be completely still and lifeless, for example a stone, is actually innumerable atomic parts and atomic nuclei in a frantic rotation. Here the opposites come into contact: the greatest calm and the greatest movement merge into one another.

We assume that the earth is at rest, founded, because that is what God's Word tells us several times. But it does not say in the same word of God that the heavens rest and do not waver, although there is also talk of pillars of heaven. The Creator leads the army from above again and again (Job 38, 31-33), the stars have their orbits, and the sun moves from one end of the sky to the other. So it is according to the Bible and therefore according to the Word of God let us clearly understand what revolves around God's throne as the center: not the earth, but the heavens and their host, namely the stars. The earth's lack of movement also fits in with the solidification into solid matter into which the earth, in contrast to the heavens, has fallen.

With this statement, however, a life on a globe is lost. We have also already recognized the principle that things always go inside at the top and always outside at the bottom. This principle appears again here. If we were on a sphere, we would always look outward at the top and nachinward at the bottom. We would also be at the center of the universe if the universe revolved around our stationary globe. But this place in the center of the universe belongs only to God. The comparison with atoms also shows us that the atomic nucleus rotates. "A hydrogen atom e.g. B. is practically a duplicate of the hollow world. Its nucleus rotates and thereby dominates the entire gas atom. The conclusion that the formative original, namely the celestial sphere as the core of the hollow world, also rotates is not only permissible, but necessary." (CF Müller.)

There is also a study of the curvature of the earth's surface, which has strong evidential value. Anyone who does not want to accept this

investigation must be able to refute it. As early as 1897, Professor UG Morrow, Chicago, geodesist and astronomer, tried to determine the curvature of the earth's surface on the coast of Florida using all the means of scientific field measurement, inspired by the claim of a Bible-believing doctor named Dr. Tweed, who had explained to sdlon in Chicago in 1871 that the earth is hollow and that we live in it, not on it. Professor Morrow has constructed and erected measuring devices to determine a straight line over a distance of 4.5 miles. These measuring devices consisted of wooden frames whose precisely crafted cross arms placed a hairline on a brass plate. All possible disturbances were taken into account during the measurements, especially ebb and flow and the well-known curvature of large bodies of water. The surprising result was that the straight line was not a tangent to a globe, but a secant in a hollow sphere. This means that the ends of the straight line came significantly closer to the earth or water. Its straight continuation on both sides ran into the earth. If the straight line had been a tangent that touched a circle or sphere at only one point, then the two ends and their straight extensions would have had to move away from the earth.

This mechanical curvature measurement of the Earth has been carried out in a scientifically rigorous and flawless manner. It only needs to be repeated at another location on the earth's surface, because the objections are that a belt and tidal flood could create a hydraulic sea level subsidence curve near Florida. This important measurement has not been repeated to this day. The costs would be very low compared to the millions that would otherwise be spent on so-called scientific research. As long as Prof. Morrow's clear curvature measurement of the Earth is not refuted by new measurements, science will continue to work with the unproven assumption that the Earth is a solid sphere on which we lived. In doing so, science has abandoned its own principles, because otherwise it always demands evidence. Here on Earth is the real domain of reason evidence. But this is precisely where evidence is dispensed with; people have been content with unproven ideas and conclusions for centuries. This fact is also one of the miracles and signs of lies (2 Thessalonians 2:9).

Anyone who reports on Prof. Morrow's mess verse, dated 12th l. lasted until May 8, 1897, if you want to read more detailed information, please refer to the German translation (44 pages) of his

book "The cellular cosmogony", which can be obtained from the translator Baurat Dipl.-Ing. R. Engler, Mülheim/Ruhr. There This measurement is presented with pictures, diagrams, calculations and explanations that even a mathematical layman can follow.

Based on the Bible saying that heaven is God's throne and the earth is his footstool, we have assumed a certain size ratio between heaven and earth, which arises from the relationship between the throne and the throne base. The earth is the basis of this size ratio as a fixed, measurable size. But it doesn't say anything about the shape, about the curvature of the earth. The shape of the entire universe ultimately depends on this sense of curvature. ~~jedoch~~The Sâeibe is out of the question, it can be refuted in many ways with simple means, just as the ball can be proven and proven. From a human perspective, the only question that remains is: convex or concave? Or: do we live on the sphere or in the sphere? Just as there is only light or darkness, high or low, good or evil, so there are only these two possibilities for the Earth in the view of the three dimensions: convex or concave.

The Bible does not directly support either option. But we can indirectly conclude and recognize from all relevant passages of God's Word and from the overall context of the testimony that the throne of God is also spatially in the center of the universe and that the earth surrounds it concentrically at a great distance.

In the meantime, we can wait until one day the measurements of the earth's curvature will be repeated by honorable scholars and confirm the universe of the Bible. But it is possible that the true form of heaven and earth will be revealed beforehand in the cosmic convulsions of the sixth seal of Revelation. When the (lowest) heaven will be rolled up like a scroll and the deadest people on earth will see the throne of God in the center of the universe above them, then at the same time they will also see the shape of the earth, which encloses the heavens. That's exactly their horror, that they realize: We're all inside, we can't escape. For the whole universe is in Christ and therefore in God, and God is in the universe up to the highest. If I put myself in hell, says the psalmist, behold, you are there too! (Psalm 139, 8.) The book title that is currently being bought a lot: "And the Bible is right" will one day also prove to be suitable for the astrological information in the Bible.

Darkness in matter

Apart from the shape of the earth, the question also arises: Where does this earth made of stones and clay with its large seas actually come from? At the bottom of the sea there is earth and stone, there are mountains and valleys. What a huge massive sphere of stone, sand and clay that we call Earth must be. We will hardly be able to explore its thickness or thickness, we only know from the scriptures that there must be another hollow space, a dark world, that is the one that the scriptures call “under the earth”.

The earth was desolate and void, according to the second verse of the Bible. But it was not created by God originally, but God formed the earth and made it to be inhabited (Isa. 45:18). The church fathers have always quite rightly assumed that an event must have taken place between the first and second verses of the Bible that resulted in the devastation of the earth. They believed that this event was Satan's rebellion against God. This huge battle in space destroyed the first creation, and above all made the earth desolate and empty, so that the new creation became necessary. So in the earth as it is today, namely clay and stones and much water, we have before our eyes what was left of the former earth and its heavens after Satan's uprising and fall, the remnants of which are the seas.

Clay and sand Or their mixture into the earth and the rocks of the mountains, what did they look like before the earth became desolate and empty? Isn't the opaqueness in things on earth the result of the fall, the penetration of darkness? Where there is light, there is clarity, you can see through it. Darkness is a lack of light and clarity, so you can no longer see through it. A feces stone differs from a gemstone in that its crystalline structure is confused, which is why it can no longer let light shine through and radiate, but in a gemstone the crystals are all still aligned in a smooth order, so that it is translucent to Lid-it and it can radiate out. So there is disorder in one stone, ie Darkness has invaded, which has driven out the light, in the other the order of God or the light still reigns. Before the earth became desolate and void and darkness fell upon the deep, the earth will have been clear and shining. Imagine a mountain of precious stones that must glow and shine! When in the end the darkness will be driven away and there will be no more night, then the earth will also be transfigured again, transparent, shining, or glorified. In Greek the word clearly is *telaugos*. It is composed of the end *telos* and radiate

= augazo. The clarity at the end will be that everything will shine again, be glorified and flooded with light, including the resurrected human bodies. Even the so-called precious metals, e.g. B. Gold, silver, platinum are today so permeated with darkness that they have become opaque like the so-called base metals. We read about the heavens in Scripture of "pure gold" like glass (Rev. 21:18), that is, the things in the heavens are transfigured, transparent, flooded with light, in contrast to today's earth, where things are opaque, with darkness are flooded through and so solidified. In Rev. 21, 18 and 21 it literally means "pure gold" and "pure glass", that is, cleansed, purified and thus transfigured or transparent by the darkness being. This darkness being is purified or *durâ* in the course of our inner development Decomposition is brought out until we humans can stand up as transfigured ones and all creation is freed from the slavery of transience to freedom.

Creation will one day be free from **Knechts** corruption (or **Vergänglichkeit**) to the freedom of the glory of the children of God. "For we know that the whole creation groans together and is in labor pains together until now. Not only they, but we ourselves also "We who have the firstfruits of the Spirit, we ourselves also groan within ourselves, awaiting adoption as sons, the redemption of the body" (Romans 8:21-23).

The darkness that entered and penetrated creation and thereby became visible is connected with transience, perishability or time. Transfiguration or breakthrough of light simultaneously means: immortality, overcoming of time.

The transience as a result of the invading darkness is purified through judgments, especially through judgments of water (flood) and then through judgments of fire (Day of the Lord), i.e. through chemical, ie spiritual, transformation processes. Every device process is a transformation - a purification and purification process, not only for humans, but also for the rest of creation.

The Scripture says that God caused the waters beneath the sky to gather into one place, whereby the broken thing became visible. God called this dry land earth. In Hebrew, earth is called Eres. But the earth, from whose dust man was later formed, is called adamah = fruit soil, loose earth, the covering, skin, surface, covering. The adamah is obviously the highest of the Eres, which was created through oxidation (absorption of oxygen) and weathering.

The characteristic property of the earth can therefore only be recognized in comparison with the water or sea, namely as dry land. That is, earth is something that has been deprived of water. The Hebrew word for this also has the meaning of sharpness, drought, desert, because water is a phenomenon that strives downwards, but under certain circumstances can also rise upwards; it has a mediating, soothing, refreshing character, it is a carrier of life forces, it is a heavenly messenger with qualities that come from above. The rushing waters of the primordial sea were the result of the collapse of the first heavens. Where there is a lack of water, there is a lack of water or dryness, which only becomes fruitful and vital when moistened with water, be it *li±tswasser* or "lower water"..

Since God created heaven and earth in the beginning, he probably made the two essentially different poles of creation. The heavens are spiritual, gaseous revelation mares of God, but the earth is the solid, dry, dense and visible level of revelation, a solidification of force at a practical distance within the divine revelation of space from the divine center. Earth and heaven are essentially such separate phenomena that they cannot come together without a mediator who unites both properties in Sidi. This mediator is water in all of its manifestations as lower water, upper water (light! and as gas and air. The dry becomes moistened, receiving and giving, that is, it responds to God's heavenly call and thus develops in the course of Thousands of years into the transfiguration. The ultimate goal for the earth, according to Scripture, is that it can one day grasp and preserve the heavenly and divine. The heavenly Jerusalem, the city of God, will one day descend from heaven to the Mensåcn. "Behold, the Tabernacle of God with the people!" But then there will be no more sea, no more lights or candlesticks, the mediating upper and lower waters are no longer necessary, the achieved transfiguration of the earth will result in direct, unmediated communication between heaven and earth can be possible. The dry then became able to absorb the spiritual or gaseous and the light and to allow itself to be penetrated by it that it became spiritual body. The great fall, which brought about the knowledge of good and evil, about God's revelation of judgment, which brought about the knowledge of God through separation from God, is then overcome, the darkness is no longer because it has become Lidlt, because what becomes apparent

durchhis light, but the knowledge of darkness remains as great clarity that penetrates and illuminates everything.

The dry thirsts. That's part of his nature. It was separated from the water so that it could exist as a dry entity, that is, become conscious, and this was achieved at every stage of existence or existence only through suffering, through the sensation of pain, because these make us aware, they orient us about what is happening to us missing, about our distance from divine fullness and perfection. Self-knowledge is the beginning, it leads to the ability to know in general and thus to the possibility of absorbing, processing and growing life and spirit, and developing oneself. The Tro&ene or the earth is therefore an expression of great distance from God, which is repeatedly invoked by God through his word, which becomes lower and upper waters and awakens life, that is, forces of hope in the state of distance from God, which have an invigorating effect. "And it shall come to pass in that day, that he will hear, saith the Lord; I will hear heaven, and it will hear the earth, and the earth will hear the grain and the new wine and the oil" (Hosea 2:23). The same chapter calls this hearing the engagement of God with his people Israel, who... recognition will follow! But hearing and recognition had to be preceded by a long time of crying, thirsting and not being heard! For God's engagement with his people on earth takes place in justice and judgment and only then in goodness and mercy (Hosea 2:19) We can therefore characterize the earth as being far from God

Appearance or rigidity of life that we call darkness and death. It is waiting for rain or for God's visitations, which will first bring it through, then go through it and finally completely transfigure it, so that it will become the dwelling place of God himself.

So as long as the earth exists as dry land, the judgment has not yet been served on it, which is why dry land is also called sharpness or drought and desert.

Heaven is God's nearness, earth is God's distance, which, however, is continually refreshed and comforted and gradually transformed by God's judgment visits.

Clay and meat correspond to each other. Fleisdl is soulful clay. And stones and bones also resemble each other. The mountains run through the soft clay like a skeleton of bones

Earth. These connections, in conjunction with the peculiar outline design of the parts of the earth that are visible today, gave Mr. Fritz

Gohlke, Lüdens&eid, the strange idea, that is, it was shown to him that on the earth the image of the fallen Lucifer, who was once a cherub, you can see. The shape of the continents, which is not a coincidence, has already given many observers pause for thought. From Siberia to New Zealand, Gohlke recognizes the figure of a "prostrate man". You can see skeletal parts of a giant body burned by fire. Almost only the knobs are left. These bones are the large mountain ranges of the earth, the soft parts are the earthy areas. The big head is Siberia, the chin is the tip of Siberia facing Alaska, the face or profile faces the Arctic Ocean, the Lena River marks the mouth, the back of the head is Tibet and is bordered by the Himalayan Mountains, the Malay Peninsula and the major islands. The Indonesians represent parts of the shattered trunk that extend down to Australia, which is the great stone that, according to Daniel 2, once smashed Lucifer to the ground. Italy is one leg with a foot, New Zealand the other. The left cherub wing has become America, the one on the right can still be seen in Africa. This also explains why these continents are wide at the top and tapered at the bottom, and also why gold and precious stones are found there! So the dry land would now be the former giant body of the cherub, who is called Satan, which is now weathering, ie decaying, over the millennia, which process the spirit of Satan, who now rules up in the air, has to watch. The human bodies were made from this body of Satan that was sown to the ground and turned into the earth, which is why it is not surprising that evil lives in the body of this flesh.

This is a bold idea that everyone can process for themselves. In any case, we read in Isa. 14, 11-15 and others: "Your prayer has gone down to hell along with the sound of your harps. Maggots will be your bed and worms your blanket. How you fell from heaven, you beautiful morning star! How art thou fallen to the earth, who ravaged the heathen. Did you think in your heart: I will ascend into heaven and exalt my seat above the stars of God, I will sit on the mountain of the congregation in the farthest midnight, I will ride above the high clouds and be like the Most High. Yes, you're going to hell, to the deepest pit."

Part of the 28th chapter of Ezekiel is also undoubtedly connected with the fall of cherubs and angels. In Hez. 28, 12-19 it says: "You son of Mensåen, make a lamentation over the king of Tire and say to him: This is how the Lord, O Lord, sparkles: You are in the

pleasure garden of God and adorned with all kinds of precious stones, with sardine, topaz, demant, Turquoise, onyx, jasper, sapphire, amethyst, emerald and gold. On the day you slept, your drums and pipes had to be ready for you. You are like a cloud that spreads and spreads, and I have ~~did~~ set you on the holy mountain of God to walk among the stones of fire. You were blameless in your actions

from the day you were drunk until your iniquity is found. For you have become full of iniquity because of your great deeds and have sinned. Therefore I will profane you from the mountain of God, and I will cast you out of the stones of fire, the spread cherub. And because your heart is exalted because you are like this, and you have let your wisdom deceive you in your splendor, therefore I will cast you down to the ground and make you a spectacle before kings, because you have spoiled your sanctuary with your great iniquity dishonest trade. Therefore I will cause a fire to come out of you, and it will forgive you, and I will reduce you to ashes on the earth, so that all the world will see. All who know you among the heathens are horrified at you, that you have perished so suddenly and can never rise again."

It is an almost breathtaking thought: the earth is the fallen body of the cherub or archangel from the first creation mutinous against God. Is this why the Hebrew word for sharpness, desert and desolation is perhaps Chereb? This idea has nothing directly to do with the shape of the earth, but such a titanic battle of yore is easier to imagine in the earth world than in the Copernican infinity. A seat of power over "the little dust of earth" in the infinite universe of star clusters would not have been a special honor for Lucifer. The size relationships between heaven and earth must be of a different kind in order to make "the region of this world" so important that it... Devil in Matt. 4 could seriously be used as a sweetener.

If we go through the Bible passages that talk about the earth, we notice that we find no hint of a rotating and moving earth. There is also no indication anywhere that the earth moves around the sun, or that the earth is a star among countless other stars or spherical worlds. The earth always plays a very important role in the Bible as a pole to heaven, whose host of stars will one day fall to earth. Heaven and earth are assigned to each other in Scripture like man and woman;

heaven is the male, giving principle, earth is the receiving principle. "Heaven will hear the earth. . . " (Hosea 2, 23). The earth surrounds the heavens as the woman should surround the man (Er. 31, 22). On this earth God also prepares for himself a people, which he calls the woman Israel. The earth receives from Heaven, of which the rain is an image, and then gives birth. We recognize three sets of scriptures that state the following truths:

1. The earth is founded on foundations, it stands on it and will not waver forever and ever.

2. This solidly founded earth is something that can be filled, that will be filled as the sea is full. This leads to the compelling conclusion that the earth is like a vessel that can be filled or become full, which is the case with the hollow world.

3. The firmly founded earth will one day be shaken, sway and fall and then not rise again. And finally it will be dissolved in fire.

The individual positions are:

Founded - not wavering!

For Jehovah are the pillars of the earth. and he has it on her Earth circle placed. 1. Sam. 2, 8c

Who causes the earth to shake from its place, and its pillars shake. . . Job 9:6 Where were you when the earth was founded? Job 38:4

In what were their foundations sunk, Or who has their Cornerstone laid? .Job 38:6

The foundations of the world have been laid bare before you Scolding . Psalm 18, 15 Jehovah is the earth and its fullness, the world and those who dwell therein, for he founded it over the seas and over the rivers, psalm 24, 1. 2 You have established all the boundaries of the earth. . .Psalm 24, 17 The world also stands firm, it will not be moved

...
Psalm 93, 1c

He has founded the earth on its foundations, it will not be shaken forever and ever Psalm 104, 5 Your faithfulness endures from generation to generation, you have it Earth established, and it stands Psalm 119:90

Jehovah founded the earth with his wisdom. Proverbs 3:19 When he established the foundations of the earth. Proverbs 8:29b Jehovah springs forth, who stretches out the heavens and lays the foundations of the earth and forms the spirit of man within him. . .

Sadl. 12:1

Have you not become established in the foundation of the earth? . .

Jes. 40, 21

The earth is my footstool. .Jes. 66,1

Thus says Jehovah: If the heavens above can be measured, and the foundations of the earth below can be searched, then I will also reject all the seed of Israel. . . Jer. 31, 37

Fully filled

For the earth will be filled with the knowledge of the glory of Jehovah, as the waters cover the bottom of the sea. Have. 2:4 And the stone that had formed the image became a great mountain, and filled all the earth of Dan. 2:35 And fill the earth. Genesis 9:1 Let the whole earth be filled with his glory.

Psalm 72:19

Wave, fall, burn and perish!

Jehovah reigns, the nations tremble, he sits enthroned between them Cherubim, the earth shakes

Psalm 99:1

And the earth shall shake from its place Isa. 13:13 The foundations of the earth will shake. The earth splits apart, the earth bursts, the earth sways back and forth, the earth staggers like a drunken man and rocks like a hammock, and its transgression weighs upon it, and it falls and does not rise again. Jes. 24, 19

The earth will crumble like a garment, and its inhabitants will perish Isa. 51:6 For thus says Jehovah of hosts: Once more,

for a little while, I will shake the heavens, and the earth, and the sea, and the dry land. Haggai 2:6

Heaven and earth will pass away, but my words will pass away. Matt. 24, 35 For according to their own will this is hidden from them (the scoffers), that of old there were heavens and one earth, coming into being out of water, and in water by the word of God, by which the world of that time, being flooded with water, perished. But the present heavens and the earth are reserved by his word, reserved for fire against a day of judgment and destruction of ungodly men. 2 Peter 3:5-7 But the day of the Lord will come like a thief, in which the heavens will pass away with a loud noise, and the elements will be destroyed with fire, and the earth and the...

Works on it are burned. 2 Peter 3:10 But according to his promise we look for new heavens and a new earth, in which dwells righteousness. 2 Peter 3, 13

And he that sat on the cloud put his sickle to the earth, and the earth was reaped. Rev. 14:16 And I heard a loud voice from the temple saying to the seven angels, Go, pour out the seven bowls of the wrath of God on the earth. Rev. 16, 1

The middle level of being: human

The earth is the middle floor between the sky with its heavens and the floor "under the earth". The heavenly living beings live on the heavenly floor, the subterranean beings live under the earth, and the earthly beings, also called humans, live on the earth. The upper level of being is the heavenly or divine, the middle is the human, the lower the devil.

Since God is spirit, light and love, the upper divine beings are spirit beings, light beings and love beings. Accordingly, the beings of the lower or outer level of being are ungodly or distant from God, that is, devilish and therefore spiritual beings of darkness and cold love or hatred. Between these two levels of being stands the human being on the middle level of the earth, spatially and therefore essentially not as close to the divine central point of the universe as the heavenly ones, but also not as far from it as the subterranean ones, but rather a well-developed middle being, for which both poles or levels, above and below, fight.

In "Word and Time" (No. 11 of 1954) the author explained the spiritual difference between the three levels of being in the universe as follows:

"The three levels of being divine - human - devilish exist in the universe. This is what the Word of God teaches us. They correspond to the three floors that make up the spatially and temporally limited universe: heaven, earth, underground.

How can we understand the innermost essence of these three stages? In short, *ißen?* Es they are three different positions towards life.

Göttliål is to give life, to give everything at all, because God is always the giver, not the taker.

It is human to receive life, to preserve it, not to want to give it away, to cool everything down and no longer want to give it away or only partially.

It is devilish to take life, to take away, to devour, to murder, to take everything and give nothing.

Simon Peter, just the spokesman for the mighty Son Revelation from the Father (N'latth. 16, 16) has suddenly become a carrier of Satan for the Lord Jesus. Only because he gave the Lord the well-intentioned, *menschlich* obvious advice: protect yourself! In other words: Don't give your life away, keep it! That was typically human, humanity in essence. As a decent person, you don't take anyone's life, at least not externally, roughly, you let everyone have their own, but you also don't give away what you have anymore.

At this moment the Lord Jesus literally sees Satan who is in Peter. Therefore he speaks to him, not to Peter, who is only a shell at this moment. What is astonishing is that the Lord accuses Satan of saying that he means humanly and not divinely. How can he expect divine opinion, divine thinking or desire from Satan?

Here the view opens into vast eonian expanses. Not everyone wants to take such a view.

Satan is one of the sons of God (Bne Elohim) according to Job 1. And if we look at the story of the prodigal son and don't just get stuck on what is humanly edifying, as valuable as that is, then we recognize that the younger brother (Christ, the second Adam) due to his being dead and lost before his return, far surpasses the older brother who

did not die away from his father. The Lord Jesus also says directly to the representatives of the law: You are from the Father, the devil.

If Satan is also a son of God (the Gnostics claim that he was once called Satanael!), then one can expect him to know what is real, namely to give life, that is, to become dead and to be lost the younger, prodigal son lived through it and suffered through it. But Satan doesn't want that, he wants to take and keep life, part of his goods, and if possible that of the other person, not give them up. The highest he wants to rise to is the human level in order to make you the devilish one. For the human becomes devilish if it does not allow itself to be raised to the divine. It cannot long exist as a neutral intermediate stage between the divine and the devilish. This is the great error of this world, that it thinks that it can successfully assert noble humanity against the devil on its own strength. In believers is the Holy Spirit, in the children of unbelief the spirit of the prince of the air reigns (Eph. 2:2).

In addition to the attitude to life, what distinguishes humanity from the devil is that man is weak and therefore sins, but still wants and affirms the good when he experiences and knows it, but he usually does not succeed in accomplishing it because he Has flesh and blood. But as soon as the affirmation, the will for good, ceases and evil is affirmed and wanted, the boundary from human to transgressive is **Teuflich**encrossed.

The devil wants evil and does it, but in doing so he unconsciously serves the good, God. Man wants good, but does evil and thus unconsciously serves evil. But God wants good and also accomplishes it, through all evil. Br. Knoch Translates our text literally as follows: "You are a pitfall for me, since you do not think about what is God's, but rather what is human." In order to be able to show a divine attitude, Satan would first have to change his mind . Repent and turn back. The Lord obviously expects that of him too. But the time is not yet here. The story of the prodigal son is not yet over; it stops abruptly with the father's encouragement to his older brother. .

If Satan had appeared with his original devilish attitude, for example in the person of Judas, into whom he later drove anyway after the bite, then he would have said: You would be well served if they nailed you to the cross, why don't you go another way? Might! But this would mean that every disciple would have recognized

Satan immediately, because the gap between man and devil is very large, especially among the disciples. Even the normal human being who is under the law knows immediately where the devilry and the malice begins, because the human being is indeed *sdlwac%* and therefore sinful, but not intentionally evil. Only among devils does Satan give *teufliiså*. He acts humanely among people, he camouflages himself. And if necessary, he sometimes presents himself as an angel of the Lidlt among the pious. But he cannot pretend to be divine, otherwise he would have to give up. Because once the devilish has become divine, then the ultimate goal of the entire development of salvation would be God all in all! Today Satan fears nothing more than the fire of the sacrificial altar because he himself would have to burn in it. He slanders the offering, the sacrificial altar as enthusiasm or seeks to give the sacrifice a different goal, a wrong content.

Because it is a devilish nature to take life, *schon* Cain was the first human murderer from his father, the devil, and he wanted to do it at his father's pleasure (John 8:44). Abel certainly did not give up his life willingly or willingly, it was brutally taken away from him, his giving of life was forced, he was, so to speak, forcefully forced into the divine role of being, which he had already come very close to through his knowing sacrifice from the herd.

Man eke out his existence between heaven and hell, he lives in a *misåworld* that is permeated by both radiations, the divine and the devilish. God became man in order to destroy the works of the devil, which aim to turn people into devils, to drag down the earthly, human element to the devilish level, while God wants and will enforce the heavenly, divine element on the earthly level of humanity, until the heavenly Jerusalem can come down to earth.

According to Jak. 3, 15 there are also three stages in wisdom: divine, *irdiså* Or *menschlich*, and devilish. The divine wisdom is Christ Jesus (1 Cor. 1:24). It is foolishness for people because it appears to be the preaching of the crucified Son of God. As wisdom from above, it is first chaste, then peaceful, to say the least (James 3:17). This world's wisdom Or the wisdom of the flesh is foolishness with God, it is human wisdom from the mind darkened by the fall of sin, the belief in the persuasive words of reason without spirit and power, the egoism that distinguishes between the despised and the respected, the strong and the weak. Finally, devilish wisdom

expresses itself in envy, strife and lies against the truth, in the murder and manslaughter of the truth.

Being human as a prerequisite

God's Son has come to call sinners to repentance. Sinners are people who have fallen into slavery and want to be free. So they are still people, not devils, even if their hard work and blood can no longer inherit the kingdom of God. Human beings are creatures who inwardly affirm goodness as soon as they know it, but due to the weakness of their flesh they can no longer accomplish it on their own. If they do not recognize this condition, they are still blind; if they do recognize it, they are seeing and therefore even more miserable people longing for salvation. And that is the prerequisite for making them divine. But in any case, the prerequisite for salvation and redemption is being human. "What is man that you remember him, or the Son of Man that you look to him? For he truly does not take care of the angels, but he takes care of the seed of Abraham" (Hebrews 2:6, 16). However, where man has lost the human level and has become a devil, there is the prerequisite for salvation. In this eon, healthy people (Mark 3, 29), because now people's souls are saved through faith in the Son of God and his blood. Not the souls of devils and demons. They also believe in God, but not with the effect that they tremble (Jas. 2:19). And the truth that Jesus Christ has come in the flesh cannot be confessed by spirits who are not of God (John 4:2).

Today is the day of man, the day of salvation. That is why the prerequisite for salvation, being human, must always first be restored. The expulsion of devils and evil spirits from possessed people leads back to the level of humanity (Mark 5, 15); it does not make people divine, or at least capable of God's role, *himmlisch* but it does restore the prerequisite, the level of humanity, once again. Psalm 9:21: "So that the nations may know that they are men." So the Lord says to his disciples in John 6:70: Have I chosen twelve (as men!)? And one of you is a **nicht euch** devil. The devil sins from the beginning (John 3:8), man does not sin, he was deceived.

For people there is a human gospel, for the church there is a non-human gospel (Gal. 1:11). Because God has two effects in the human sphere: firstly, he comes down and establishes his kingdom on earth, he pours out the spirit on the flesh. At the same time, He selects a community that is prepared through practice in suffering and dying,

that is, by giving up life, for leaving the human stage and for elevation into the divine being in the heavenly places.

Human beings have a divine bond, "for in him we live and move and are" (Acts 17:29). The Hebrew word Adam contains the term "equal" and "earth". Man is an image of God Earth, that is, in a state that has fallen to the earth. In Genesis 1, the image of God in Adam is emphasized; in Genesis 2, it is the earthly side that emerges. The strongest characteristic of a divine image had to be the spirit principle and thus that be life, because God is spirit, and where there is spirit, there is life. The image of God could only be spirit, otherwise it would not have been a real image of God that was created. This spirit of God became human, that is, he received a covering of inviolable, subtle dust from the Adamah and, after the Fall, "coats of skins", that is, the outer body from the Adamah itself. So man is a connection between heaven and the fallen earth, frozen in the distance from God. From this earth he is tempted by his body, which is made of earth, but from heaven he is at the same time reachable and responsive to God and his spirit. The battle between the two poles, below and above, is fought in the soul or ego-consciousness of man. A human being is therefore a living being that can be approached and seduced from above and below, or from within and without. It can develop into either a god or an anti-god or a devil. The earth, as the middle level, is the arena where the advancing rule of the heavens clashes with the rule of Satan, to whom the earth is no longer officially subject. The appearance of man is an advance of God from the heavens outside to destroy the works of the devil. For this purpose God himself became human. Since then, people have been able to become gods! (John 1, 12; Rom. 8, 17, 19.)

The Lord Jesus speaks of the outer darkness in three places in the Gospel of Matthew (Matt. 8:12; 22:13; 25:30). Outside is down, as we have seen several times. Above is inside. The expression for "external" exoteros, which only occurs three times in the New Testament, is contrasted with the word for internal or internal = esoteros, which only appears twice in the New Testament, including in Heb. 6:19: "to grasp the expected good that is before us lies that we have as an anchor of the soul, which is certain and confirmed and enters into the inner space of the curtain, where the forerunner, Jesus, entered for us, becoming priest-prince for the Aon according to the order of Meldlisedek. Since we know from other testimonies of

Scripture that the Lord ascended into the heavens above all heavens to sit at the Father's seat, we have confirmation in this passage from Hebrews that what is above is equal to what is within. But then the outside or the outer is also equal to the lower. According to written evidence and experience, it is clear to us that darkness reigns on the fallen earth. The light came into this darkness on earth. But there is still an outer darkness seen from the earth, especially in the millennium, when the wedding banquet takes place and those who are not wearing wedding clothes are thrown out into this outer darkness, which must then be outside or below the earth, because yes Meanwhile the kingdom of God has been established on earth. With the closure of Satan into the well of the abyss, the darkness was expelled from the outside; after the start of the millennium, a light broke through on the earth, which is also seven times brighter on the outside than the current sunlight (Isa. 30, 26).

Inside or outside we can only ever refer to the most perfect shape and appearance that we know, the sphere. Within is light, without there is lack of light or darkness. Anyone who lives outwardly directed will also come outward, into the outer darkness; anyone who lives inwardly will come inward, into the inner darkness.

In his letters and other statements, Alfred Wolfram in Kierspe vehemently represents the hollow world as the biblical universe. He writes, among other things, the following thoughts about Jesus' stay after his death on the cross until his resurrection:

“Dr. Simon Weber translates Genesis 1:6 in the Bible as follows: God further said: Let there be a stronghold in the midst of the waters, and divide the waters from the waters. **katholischen** Verse 7: And God made the fortresses. If he made them, you must also be able to see them, especially when he always speaks of the space "between heaven and earth". Let us **schense** the sapphire blue in the cloudless "air sky" as a barrier to the center of the earth and so that the heavenly fortress, in the hollow space of which our heavenly home is again, then this is the biblical view, which does not make God greater than he reveals himself in his word. Then we also see in Genesis 1:1 and 2 that Moses mentions the two sides of creation, the abyss and the water side.

The abyssal side represents the elimination from God's realm of creation. Even before God made the festivals, he separated out ungodly people on the first land of the earth (Tibet plateau?) (Job

38, 12 and 13), just as he later did with the group of Korah in Numbers 16, 31-33.

Furthermore, in Job 38, 8 and 9, God himself needs the image of a birth process from the inner cavity to the outside when the water comes out of the earth. The following Bible passages deal with these things: Deuteronomy 10:14; Psalm 24, 1 ; Luke. 4, 5; Acts 17, 24; Jes. 14, 9-15; 40, 22; Nahum 1, 5. The subsoil of the earth remains: Ecclesiastes 1, 4; Psalm 119:90; Jeremiah 31:37. But the inner surface of the earth will pass away and be renewed: Isa. 24, 18-20; Matt. 24, 35; 2 Peter 3, 13; Rev. 21, 1, 2. The view upwards (and within) blocked by the sapphire-blue sky fortress later continues to the middle heaven, which can be measured (perceived in extent), Jer. 31, 37. Christ Jesus then becomes the light and head of the area of creation, His church fills this entire space, Eph. 1, 21-23. The creed asserts that Christ was buried after his death on the cross and descended to hell, rose again from the dead on the third day, ascended into heaven, sitting at the throne of God, the Almighty Father, from whence he will come to judge the living and the dead. Wolfram, on the other hand, sees the process in space like this: crucified, died and buried. Excluded from the earth. On the same day the gates of hell escaped up to the Father's house with the many dwellings in the center of the earth or world (Heart of the Earth Sun, Matt. 12, 40) together with the believers of the old covenant and the first of the new covenant (the thief), paradise above then handed over to the spirits, the kingdom of heaven has begun. On the third (earth) day he interrupted the time in the Father's house above and the preparation of dwellings and places through his bodily resurrection on earth and during the various Easter revelations. After forty earthly days, during which he also stayed underground (1 Pet. 3, 19), he ascended to heaven, visible to the disciples, this time to the throne of God through all the heavens as a triumphant (Heb.

4, 14; 7, 26; 8, 1 ; Eph. 4:10), whereupon he sent the Comforter. Now we wait for his return."

Being a man is a tremendous advantage, an opportunity, but also a great obligation. Because being human means having a body, even if it is initially only from the fallen earth of darkness. But it can be the preliminary stage to the spirit and light body, but also to the darkness spirit body. Because from the Mensåenstadion you can become either a god or a devil. Man is God in the development

towards embodiment, man is a stage in the "growth of God" (Col. 2:19), which gives him his enormous, unique meaning. And with it also the earth a rank that goes beyond that of the stars and places the earth as a special divine revelation and creation next to the heavens, as happens in the first verse of the Bible. God created the heavens and the earth, and later also the stars. And these will no longer be necessary, so stop but the earth will remain as long as its opposite pole, the heavens, is present. The new heaven also corresponds to a new earth.-

When you look at the enormous masses of water in the sea, you involuntarily come to the question: What kind of major catastrophe are these the remains of? We already suspected that water was the result of the terrestrial and celestial catastrophe that occurred in 2 Peter. 3:5 is mentioned and which must lie between the first two verses of the Bible. The large amount of salt in these waters undoubtedly also has a special meaning. Acid and base are bound in salt, or to put it another way: a piece of good binds a piece of evil.

The oceans cover an area of 362,586,000 square kilometers, which is around 70 percent of the earth's surface. If you ~~sich~~now imagine that the irregularities of the earth's surface were leveled, the globe would be covered by more than 2000 meters of water. In some ways the sea offers a greater natural spectacle than the mainland. The largest sea fissure known to date in Mindanao reaches a depth of 10,380 meters, i.e. 2,000 meters more than Mount Everest. The nature of the atmosphere is closely linked to the sea, and weather forecasting in turn depends largely on oceanography.

The ocean depths are in motion, as are the layers of air. Oceanographers differentiate between: Hod plains, basins, trenches, elevations, reefs, cliffs, furåen, valleys. The sea depth decreases on the coast of the mainland into the so-called "Continental Plateau", which is less than 2000 meters deep and often has a considerable extent. In the English Channel and the North Sea there are depths of less than a hundred meters, which is of great importance because of the numerous species of fish and shellfish found here.

The seabed rarely consists of wet rock. It is covered with deposits from the mainland, with gravel, sand and mud. At great depths these deposits are of a different kind. Remains of microscopically small animals take a considerable amount of time to sink to the bottom of the sea, and the carbonic acid contained in the water has enough

time to dissolve them, so that only the siliceous shells of certain shellfish get to the bottom. The deposits therefore contain almost exclusively silicic acid. At the greatest depths, however, the seawater even dissolves these deposits before they reach the bottom. The ground there is only covered with fine red mud of volcanic origin.

There is undoubtedly a constant, grandiose process of decomposition or dissolution taking place here, until finally only fine red mud remains in the deepest depths of the sea. Mud is durdleuãltered dust. The flesh is dissolved into dust during its total duracleaning or through the process of decay and weathering. In the depths of the sea, powerful duradirectional processes take place on the bodies that get into it and sink down. Is this the total dissolution that appears in the Sãrift under the Greek word apolymi or under the German word "Verlorensein" and means the second, the aeonian death?

The sun's rays only penetrate to a depth of 200 meters, so there is no vegetation at greater depths. For a long time it was believed that the fish there were blind because organs that do not function atrophy; But the deep-sea fish still have eyes. Only with the discovery of luminous fish could this mystery be clarified. These fish offer an extraordinary display, they glow violet, purple, red, orange, blue, green and even bright white. Beebe, the first to reach great depths, gives an enthusiastic account of it: "...several times I encountered unknown beings who gave off such a strong beam of light that I was blinded for several moments. Often the abundance of luminous points was so numerous that the comparison with the stars of a moonless night was obvious."

Oceanography is still a young science, barely 65 years old. Today we know better about the conditions on the moon than about those on the ocean floor. The Mensdl has been extracting salt from the sea for centuries. It occurs in such quantities that a continent like Europe could be covered with a 1,800 meter high salt mine. Iodine, soda and algae are also obtained as fertilizers. Much of the magnesium used in wartime to make bombs, airplanes and other weapons was obtained from the sea. Sea water contains so many valuable salts and trace elements that it is now sent in bottles as spa and medicinal water, which is not surprising given its origins from the sea. This is why it is such a big deal when in Revelation 8:8 the

third part of the sea turns to blood and the third part of the fresh water becomes bitter. Due to the constant pollution of the waters, technology is already doing its part to bring about this prophecy of judgment.

THE LOWER FLOOR

Under the earth

Just as the earth, the air and the heavens are God's revelations to be understood and experienced spatially, not just figuratively, the biblical statement: "under the earth" is to be understood spatially, really, and experienced. We have the reasons for this explained earlier. There is a large space beneath the Earth. With the Copernican spherical idea of the Earth, one could also imagine a cavity inside this globe or the so-called planet Earth, but this space would be very small in relation to the "endless universe" and should actually be called "in the earth". It would be inside, the heavens would be outside. But we recognized ~~schon~~the biblical principle several times: Above is inside, below is outside. The part of the universe that the Bible "under the earth", is therefore necessarily also outside, seen from the earth and from the sky. A cavity in a planet earth, on the other hand, would be down, but not outside, but inside, seen from the sky and from the earth. For the rest, science does not admit that the interior of its world-planet sphere is hollow; rather, it believes that it consists of extremely dense matter or of a fiery metal core.

The world "under the earth" is also the answer to the question: What is outside the biblical universe, the hollow world or earthly world? Outside, right below, is a world that we earthly people could only experience under certain conditions, a world of other dimensions, orders of size and relationships with God or orders of life as we know them on earth. We are protected from this world "under the earth" by the earth's shell, there must be a wise reason for this, otherwise it would not be arranged like this. But the Word of God speaks so often in such clear, massive expressions about this world "under the earth" that its existence and reality can no longer be a question for the Bible-believing person. This world "under the Earth" is the place of darkness, hell, judgment, the Sålund, into which those who are swallowed up by the mouth of the earth go.

The following passages of Holy Scripture speak of the world "under the earth";

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of heaven were opened.

Genesis 7:11

And when he had finished speaking all these words, the ground that was under them was divided, and the earth opened its mouth and swallowed them up, and their families, and all the people of Korah, and all their goods. And they went down alive into Sheol, they and all that belonged to them, and the earth covered them, Numbers 16:31-34

And he will bless you with blessings from heaven above, with blessings from the deep below. Genesis 49:25

For a fire is kindled in my anger, and it will burn even to the base of Sheol, and it will devour the earth and its produce, and it will set on fire the foundations of the mountains. .

Deuteronomy 32:22

Hell Reidl isn't on earth for that. Wisdom 1:14 Whatever pleases Jehovah he does, in the heavens and on the earth, in the seas and in all the deep places Psalm 135:6

Ask the Lord your God to show you, whether it be in hell below or on high. Jes. 7, 11

Hell below trembled before you as you approached it. She raises up for you the dead, all the rulers of the world, and causes all the kings of the Gentiles to rise from their thrones. Yes, you are going to hell, to the deepest pit Isaiah. 14, 9, 15

And you, Capernaum, who have been exalted to heaven, will be cast down to Hades. . .

Matt. 11, 23

And they begged him not to command them to go into this to drive into the abyss.

Luke. 8,
31

Who will descend into the abyss.. . . ROM. 10, 7

Then the king said to the servants: Bind his feet and hands and throw him out into the darkness outside (outside the earth!), there will be weeping and gnashing of teeth.

..

Matt. 22, 13

For if God did not spare angels who had sinned, but cast them down into the deepest abyss, and delivered them into chains of darkness, to be reserved for judgment. 2 Peter 2, 4

And angels, who did not keep their first principality, but forsook their own habitation, he hath kept in everlasting chains under darkness, for the judgment of the great day.

..

Jew. 6

So that at the name of Jesus every knee should bow, of those in heaven and on earth and under the earth. Phil. 2:10 And no one in heaven, nor on earth, nor under the earth, was able to open the Budi, nor to look at it. . . Rev. 5, 3

And every creature that is in heaven and on earth and under the earth and on the sea, and everything that is in them Rev. 5, 13

In addition to these statements of Scripture, we recognize from other passages revealing connections that were already mentioned in the first edition of the book "The Universe of the Bible". They will be dealt with again here because they are so important. According to Eph. 1, 4 (and other scriptures) we are chosen in Him before the foundation of the world. What Luther translated as "foundation" ^{S'}

means in the Greek language of inspiration of the New Testament: katabolä, in German actually: prostration, falling down. It belongs first of all to the medical Griedlis&l and means the excretion of seeds from the ovaries, as Knoäl emphasizes in his Stiåwortkonkordanz to the New Testament. We also find this expression used in this sense in Hebrews 11:11: "Durå Faith cm also gave Sarah strength, a seed "This casting down of the finished egg in the oviduct transferred to cosmic dimensions was probably what Genesis 1:2 is explained with the words: And the earth became desolate and empty. The bearer of this world egg that fell down is Christ, the new Rev. 1:8 and Colossians 1:18 are the beginning, not just the end. But in the beginning God consumed heaven and earth, that is, in Christ. Nadl Heb. 1, 3 Christ carries the universe; we can, indeed must, understand this spatially. Just as the egg is in the mother and is carried and carried to term by her, which is why the period of pregnancy is called au&l Inertia in German, so Christ carries the entire universe within himself. The Word of God answers the understandable, curious question: What would then be outside? with the one word: Christ, already in the first word of the Bible!

We know how Paul speaks so often about being in Christ, how he emphasizes that the entire universe was created and exists in Him. In God's creation everything goes on in one another, circling, birth-like, like the wheels of the throne chariot in Ezekiel 1:16. And the most perfect figurative representation of this law of one another and of being born is the hollow ball or the egg, in which always... Life matures until it can burst its shell. (Heaven is in the earth, but the earth is outside of heaven!) Peter indicates this breaking of the shell when he writes that the heavens will dissolve with great destruction and the earth will be burned up (2 Pet. 3:10).

But Christ is not just outside and carries it, but He also entered the all-egg as the life seed from God, fertilizing this egg. This fertilization occurred from Bethlehem to Calvary. "In Him was life, and life was the light of men. And the Liåt sdleint in the darkness (John 1:4, 5). One came before him who "testified" of the light. . . He was in the world, because the world was through him. (Just as the egg is through the mother.) He came into his own . . . So God loved them world by giving his Son, the Only Begotten, into this world (John 3:16). We know how the Scriptures, especially Paul's letters, tell us that Christ is the Beloved of God (Eph. 1, 6) God would be (to use the image of our fallen earthly life in all simplicity)

the man, Christ the woman (taken out of God), the one who receives from God (John 8:28). In relation to the church, Christ is then again the one Man is the giver, but she is the receiver. So the second Adam is again male-female, like the first Adam before the fall, only completely. In relation to the bridal community, the community of the body is then again the male giver, but this one the receiving one, the female principle. This then becomes the giving, male principle in relation to the world. So one thing goes out of the other and into the other, in terms of development, in terms of birth, in terms of life, not in an organized way, but organically. A ball surrounded by another ball over and over again!

The world beneath the earth, the Reidi of death and hell, consists of two parts separated by a bridgeless chasm (Luke 16:26). The one, better place is probably the outside of the earth, which according to Job 38 is covered with water and cloud darkness. The other, worse and deeper part is the opposite shell, so to speak the parallel structure of the earth. In this abysmal world the sun no longer shines. The lawless people, who according to Job 38:13 were shaken away from the edges of the earth into the dead (Elberfelder note), have their light withdrawn according to Job 38:15. There under the earth are also the "springs of the sea" and the "deeps" (Job 38:16), as well as the gates of death and the gates of the land of death.

When God (Job 38, 12, 13) himself reports that he shook ungodly people out of the earth from the first land on earth, this can only be understood in the hollow world view *ridlti#*, ie literally, because here the earth can be an opening to the hollow world underground, namely the "gates" of hell and death or the "wells of the bottomless pit" (Rev. 9, 1). Here is also the "outer darkness" or the "darkness without" that the Lord Jesus mentioned in Matt. 22, 13 and 25, 30. The word "outer" only has its original spatial meaning, referring to a center, in the hollow world.

Jes. 14 reports that due to the entry of the Antidirist into the hell world, the prehistoric people (giants) who were once shaken out of the earth and are buried in the earth's subsoil will be resurrected. Just as the "inside" of the earth is described as heaven in the first chapter of the Bible, so the "outside" in the last chapter of the Bible is described as hell. The penitent Southerner experienced *schien* the shortest stay in the realm of the dead underground because he was the last to witness the invisible triumph of the liberation of the pious

from the subterranean world of Abraham's womb into the paradise of the sky. When our eyes are directed towards the sapphire blue, outermost celestial sphere at every point on our earth, through which Stephen was given the view into the third heaven, into the center of the universe, to recognize the Savior, then the renewed earth's surface will be rolled up. The first wall of the sky probably allows us to see through to the earth opposite.

The resurrection of the Lord becomes incomprehensible in the heliocentric, knowledge-based worldview. Matt. 12:40 the Son of Man had to be in the heart of the earth three days and three nights. According to Jesus' word on the cross, the thief was to be with him in paradise that same day. This paradise was undoubtedly above? near the sun. Because paradise can no longer be found on the fallen earth. It's certainly not underground either. So today it can only be up in the sky. The heart of a thing is not always the geometric center, but the heart is the point from which life (or soul) flows out. Our sun is therefore the heart of the earth. And in that heart was the Lord from the death on the cross until his resurrection. That's why the sun lost its light when he died on the cross; that was probably homage to the new king who was coming. And when the Lord Jesus returns, he will announce this again through signs ~~then~~ on the sun and on the other bodies of light (Matt. 24, 29). (Quotes Wolfram-Kierspe.)

The resurrection from the grave has led people to believe that Christ came from the bowels of the earth, where he spent these three days. However, he came from above, from his father and our father, to whom he ~~nach~~ went, according to his own words, through the crucifixion. On the cross he also commissioned his spirit into his father's hands; these are above, not below the earth. According to John 14, the Lord Jesus went into his Father's house to prepare a place for his own. This place, the many dwellings in the house of God the Father, are of course up in the clear heights, not underground, in the darkness of God's distance. According to this, Jesus' resurrection would have been his first return. Since then he has always been present with us until the end of the world. He has been lifted up from the earth. He said (John 8:21): Wherever you go, you cannot get there! Because he went up to heaven after his death on the cross, his enemies could not get there, because they could enter the underground world through death. When the graves opened after his

death and many bodies of the believers emerged, this process was also connected with the transfer of the blessed department of the realm of the dead from the underworld to the air region. The sermon to the spirits of the rebellious from the days of Noah in the dungeon can occur both in the time from the cross to the resurrection and in the time on earth after the resurrection. In this abysmal underworld outside the earth's halls, Satan will be locked away in the millennium. This would then mean that Satan would be literally "under" people's feet (Rom. 16:20).

Exodus 20:4 says, "You shall not make for yourself any graven image, any likeness of what is in heaven above, and what is in the earth below, and what is in the waters under the earth." That's why it says Also, that the ground is founded on water. (The egg is surrounded by amniotic fluid before birth!) They are the waters of the deep that rose up at the flood. In this subterranean world, which therefore has to travel completely around our above-ground world, There is probably a specific place of residence for every people, which is why in the Old Covenant the phrase "and was gathered to his people" appears again and again when dying. Here it is the land of the shadows, the Rephaim, the powerless, in contrast to our earth's shell on which we live in the body, which in the South Rift is called "land of the living". The earth's world is also correct in purely spatial terms in this respect, as the worlds become "bigger" the further they are from the center, while the worlds get closer to the center

become "smaller". They also don't need that much space, because the masses live in the outer worlds, especially in the underground world and its dungeons.

Eleven dead rooms

Adolf Heller carried out a good, more detailed examination and compilation of the scriptural statements about the spaces under the earth. He found eleven mortuary rooms and prisons:

1. Hades (hebräiså Sæol),
2. Tartarus,
3. the Abyssus,
4. the pit,
5. the prison,
6. the dungeon,
7. death,
8. the lower parts of the earth,
9. that Sea,
10. the Gehenna,
11. the lake of fire.

The realm of the dead, rendered in Greek with Hades, in Hebrew with Sheol, has gates and seals. In Spridle 7, 87 there are "chambers of death". In Psalm 86, 13 there is talk of the "lowest Sâeol g. No human being can climb up from ^{the} Sâeol on their own (Job 7, 9). The heavens are in the height, Sheol belongs to the deep (Job 11:8). For God, Sheol is wet and without a cover (Psalm 139:8), for God can see through the earth. Sheol, like a mouth, consumes everything (Isaiah 5, 14). It would be visible if the earth were cut open and divided (Psalm 141, 7). It has varied depths that are insatiable (Prov. 9, 18; 27, 20).

In Isa. 14, 9-17 we have an account of what happens in the Sâeol. Then the shadows of the mighty of the earth are dissolved, and they rise from their thrones because the satan of Lucifer himself comes down: "You too have become powerless like us, you have become like us. Your prayer, the issuing of your harps, has fallen into Sheol. Maggots are bedded beneath you, worms are your dungeons. How art thou fallen from heaven to all, the shining star, son of the dawn, to the earth, mightier of the nations! And you said in your heart, I will ascend to heaven, I will exalt my throne high above the stars of God, I will sit on the mount of assembly in the far north. I want to ascend to the heights of the clouds, to make myself equal to the Höåsten. "The »King of Babel" is thrown into the deepest pit of the realm of the dead, so there are different depths and pits there. Existence is powerless because the body is missing; instead of the carnal præ of yore, maggots and worms are now the environment. The people see each other and talk to each other.

In Hez. 31, 15. . . Let us follow the arrival of the king of Egypt in Sheol: "They went down with him (the nations with the king of Egypt) into Sheol to those slain by the sword, who sat in his shadow among the nations as his helpers." In Hosea 13, 14 the Pi•ophet comforts: "I will deliver them from the power of Sheol, I will free them from death. Where are your plagues, O Death, where is your destruction, O Sheol?" Sheol is always below, it goes down into it, seen from earth and of course even more so from heaven. The Bible quite naturally assumes that Sheol is a space. Amos 9:2-4a says: "If they break into the Shol, from there my hand will take them. And when they ascend into heaven, I will bring them down from there. For Jonah (2:2-7), the whale's belly was Sheol and a pit, his living space in the fish's belly had a Sheol character because he was cut off from all surroundings

and from his own More strength could come out. The inhabitants of Sheol or Hades are once according to Rev. 6:8 leave their places under the earth and follow death on the pale horse to the earth.

Tartarus is, after all, even deeper than Sheol; it always appears in connection with the verb "to fall down". to be kept for the Ridlt . . . " (2 Peter 2:4). This "going down" is further reinforced in udas 6, where it is said that the angels who left their dwelling are kept under the darkness with chains of Hades. For example, Knoch found this "under" so extraordinary that he didn't translate it, but instead replaced the pale expression "in darkness", while the Elberfeld Bible translates exactly here: under the darkness. It reminds us of Jesus' words about outer darkness, whereby we find confirmation that outside is just below. So underground there is a special, delimited sphere of darkness, under which there are further spaces or spheres. What is beneath our feet and beneath the earth on which we live! In the horrifying darkness dungeons of Tartarus, the fallen angelic princes or sons of God of Genesis 6:2 must wait for the great day of judgment, when judgment will be exercised by us, by the congregation of the body of Christ, for we will judge angels and the cosmos! (1 Cor. 6, 2, 3.) The Greeks were therefore not wrong when they said that deep beneath Hades was the prison of the Titans, who once rebelled against God.

For the Greeks, the Abyssus was a bottomless, immeasurable abyss. This expression occurs nine times in the New Testament , besides Luke. 8:31 and Rom. 10:7 only in Revelation. The demons fear having to go into the Abyss. Christ also descended into this abyss. Because Roman. 10:7 says: Who will descend into the Abyss, that is, to bring Christ up from the dead? The Lord was undoubtedly in all the dead places under the earth, for he has the keys of death and the kingdom of the dead (Rev. 1:18). The king of the Abyss is named after Rev. 9, 1 1 in Hebrew Abaddon, in Greek Apollyon is also a destroyer or destroyer. Closely related to Apollyon is the verb apollumi, in German: perish, perish, completely dissolve. Luther translates this word as "to lose". The Son of Man has come to look for what is lost, that is, what has fallen into the abyss of human beings in the abyss to the total dissolution of the personality in terms of body, soul and spirit. This complete dissolution corresponds to the other death . It is more than the first death. That is why the father also says of the prodigal son: This son of mine was dead and is alive, he was lost and has been found again.

In the end times the beast will rise from the cistern or the mouth of the Abyssus (Rev. II, 7), and in the Abyssus will Satan will be closed during the millennium (Rev. 20:1, 3). According to Job 28:22, this abyss has only heard a rumor of the wisdom of God. The church has to present this wisdom of God so that these powers of darkness can read it from her (Eph. 3:10). Habakkuk 3:10 reports how much the depths long for the heights and thus for God: "The depths uttered their voice, and they lifted up their hands to the heights." Because the Antichrist rises from the Abyss, he is also called "Son of destruction" (2 Thessalonians 2:3). "I created the destroyer to destroy" (Isa. 54:16).

The pit is not just the grave, but another living space in the depths. There are pits of different depths on the earth, which is a picture of the different deep pits under the earth. "You have laid me in the deepest pit, in darkness, in depths. . . ." (Ps. 88:6). Here we have the deepest pit, so there are also deeper and deeper ones. Psalm 103:2-4 gives thanks that our lives are redeemed from the pit.

Ezekiel 32 shows us who all is and will be in the lowest places of the earth, in the pit: "Son of Mensåen, lament for the multitude of Egypt and bring them down, they and the daughters of glorious nations, to the lowest places of the earth to those who went down into the pit brought Egypt and all its multitude. The mighty speak of him from the midst of Sheol. . . There Is Assur. There Is Elam. They bear their reproach with those who went down into the pit. There is Meshechtubal and all his multitude. . . There is Edom. There are the princes of the north as a whole. Pharaoh will see them and be comforted (verses 18-31)."

A whole series of anti-God nations that oppressed Israel are in those death chambers. They are not unconscious, but they see and hear each other, talk and carry their simach. Entire peoples and their princes live there.

The prison becomes visible from a comparison of Ps. 68, 18 with Eph. 4, 8-10. The Lord has kept the prison or captivity captive in his descent and his ascension. There **Gefångnis** are departments for spirit powers and other departments for secluded human spirits. Wherever the word spirits appears alone in Scripture, what is meant is not mensåen spirits, but always angels and spiritual beings outside the human world. Wherever there are additives, such as: B. Heb. 12:23 (spirits of the righteous made perfect), they are spirits of men. In 1

Peter. 3, 19, however, where it is stated that the Lord preached to the spirits in prison (that is, proclaimed himself victorious), it is above all the spirits of the sons of God who descended from heaven before the flood and themselves mixed with the people. Also in kind. 9, II. 12 undoubtedly refers to the underground prison: "For the sake of the blood of your covenant I also release your prisoners from the pit in which there is no water. Return to the fortress, you prisoners of hope! Already today I announce that I will reimburse you twice as much." The pit without (life) water is either the grave of the dead or it is in the grave of the dead. The most terrible and longest imprisonment, of which the prisons on earth are only weak images is that in the chambers of the dead, where Death, that most terrible and strongest co-worker and subordinate of Satan, feeds the dead as a false, unborn shepherd until their form, that is, their beauty or their defiance, is consumed (Psalm 49:14) . If the prison of the dead must release the prisoners, then that would be, in other words, a revival and a resurrection. "To say to the prisoners, 'Come out!', and to those who are in darkness, 'Come into the light.' !" Jes. 49, 8.9.)

The prisoners do not remain permanently in their prisons, neither on earth nor underground. The last enemy to be eliminated is death, and that is where every prison ends! "God . . . leads prisoners out into the land" (Psalm 68:8).

The dungeon is a tightened prison. Isaiah shows us that there is a difference between the two, even underground. 42, 7/6/22: ". . . to lead prisoners out of the dungeon and out of the prison It is a people robbed and plundered, they are tied up in holes and all locked up in dungeons "Here, Israel is primarily meant. But the word does not only refer to Israel's earthly dungeons among the peoples in the time of dispersion, but also on those beings who are not imprisoned on the earth, but under the earth. For according to Isa. 24, 21, 22, not only "the kings of the earth will be on the earth", but also "the Lord ±he of the height in the height. afflicted with punishments" and not only as prisoners in the pit and in the prison, but also "locked in the dungeon". This

"Rulers on high" are not people, but angelic and spiritual beings. They do not allow themselves to be locked up in earthly dungeons; the dungeons in the depths of darkness under the earth are designed for them. Audi Psalm 107, 10-16 belongs here .

Death is separation from God in different stages. According to the S41rift, Death is, above all, a terrible personality, a mighty angel prince, Satan's strongest subordinate. Death belongs to the ranks of princes and mighty people,

Authorities and world rulers of this darkness (Eph. 6, 12). Consider, for example, Heb. 2, 14; Rev. 20, 14; 1. Cor. 15, 54. 55. In Gethsemane the Lord wrestled with death.

In addition, the scripture also speaks of spaces of darkness as death. Space belongs to the person! According to Rev. 20, 13 three different chambers of the dead reveal the dead in them so that they would be judged according to their works: the sea, death and Hades. The latter two, Death and Hades, will one day be thrown into the second death, the Lake of Fire. Ultimately, however, death will be dismissed as the last enemy, and there will no longer exist as a personality and as a space or number of dark living spaces, because these darkness spaces under the earth will be penetrated by the light of redemption, and "death will be more" (Rev. 21, 4). (Probably because the earth will have become transfigured or transparent and permeable to light!)

Into the lower parts of the earth is the Lord according to the testimony of Eph. 4, 9 descended. "He who descended is the same who also ascended above all the heavens, that he might bring the all into fullness" (others translate: "to fill the all with His presence") (Eph. 4, 10). The universe also includes the outer and outermost dark worlds under the earth. They too will one day shine in the light of the connection to God. The earth will come into this light first, but that which is beneath the earth.

There are interpreters who believe that the "lowest places on earth" are the depressions on it that lie below sea level, such as the Dead Sea and the Jordan Trench. But that probably means taking these places a little too harmlessly. But this much is true that these lowest places on earth do not belong to the earth, not to the spheres under the earth.

Hey. 26, 19-20a speaks of a mysterious "people of primeval times" in the lowest places of the earth "in the ruins of ancient times." These lowest places on earth are reminiscent of the lowest Sæol, into which the wrath of God burns (Deuteronomy 32:22). In the lowest places of the earth, souls are also formed according to the word Psalm 139, 16: "Your eyes saw my germ (unformed mass), in your bud they were embedded and formed in the days when no one had yet come into

reality ." Jeremiah 1, 5 says: "Before I formed you in your mother's womb, I recognized you, and before you came out of your mother's womb, I sanctified you. Darnaå the human body is formed in the mother's womb, the soul but, his ego, worked in secret in the lowest places of the earth! But the spirit comes from God! When the human personality is dissolved in death, this process goes backwards: the body becomes the earth again, from whose material it is taken, the soul goes to the graveyard, to the lowest places on earth, the spirit goes to God who gave it.

The sea is called a special mortuary container. But it will hardly be about the earth's ocean of water. ~~sich~~Because according to Rev. 20:11 the earth and the heavens are destroyed so thoroughly that no place can be found for them. They simply don't exist anymore. Two verses later, however, the sea, death and Hades release the dead that are within them. The sea is something other than the sum of the oceans on earth. It also cannot mean the sea of air, because the earth and sky are gone and with them the water and air. We also see that this sea is something special from Psalm 135:6: "Everything that pleases Jehovah he does in the heavens and on the earth, in the seas and in all the depths." In the 139th Psalm the singer says the inescapable Omnipresence of God: No

Wings of the dawn and let me settle at the uttermost part of the sea, there your hand would guide me and your arms would take hold of me." This outermost sea is reminiscent of the outermost darkness, of the lowest places on earth and of the deepest pit. Outside is the same below, just as above is on the inside!

Sea is also used in Scripture for the multitude of peoples. In Hebräisåen, sea and peoples is almost an expression. And since the dead were always gathered together as their people, we know that there are also large numbers of peoples underground. We don't know whether they mean the outermost sea. But in any case it is a huge burial container that is very useful, so that Rev. 20:13 emphasizes: The sea gives the dead who are in it. "And who closed the sea with gates when it burst forth from the womb? " (Job 38:8). Have you come to the fountains of the sea, and have you walked through the depths of the deep?" (Job 38:16) — "And God called the dry land the earth, and the gathering of the waters he called the seas. . . " (Genesis 1:10). The waters which you saw, where the harlot sits, are peoples and crowds and nations and languages" (Rev. 17:15). —

Darkness covers the earth and darkness the peoples — like water covers the sea! (Isa. 60, 2; 11, 9.)

The sea receives special treatment. Finally, as Death and Hades are thrown into the lake of fire, the sea is emphasized: "I saw a new heaven and a new earth, and the earth had passed away, and the sea was no more" (Rev. 21:1). You can hear it ringing through: Even the sea has its dead, not just death and Hades. Even the sea is nothing more!

Gehna is the valley in whose pits the rubbish and refuse of Jerusalem were burned. It is therefore a picture of the great Gehenna in which the abominations burn. The word Gehenna appears a dozen times in the New Covenant. It is translated as hell. The fire of Gehenna below - salts those who would not allow themselves to be salted with fire on earth, for "everyone will be salted with fire" (Mark 9:49). There is no salvation Without the fire of judgment, either self-judgment in the time of grace, or the fire of the Geridlte after death. Compare Mark 9, 43-48. Apparently the fire hell, Gehna, is both a state of existence and a space under the earth in which the Durå directions take place.

The same applies to the lake of fire, which burns with reproach and into which the beast and false prophet, Satan and his angels are thrown, along with those who have **Menschen**, accepted the mark. The result is: "and they will be tormented day and night from eon to eon" (Rev. 20:10). But fire is ultimately nothing other than burning love. God's love will also reach its goal in the lake of fire. Fire is the strongest Transformation and purification agent. For "love is as violent as death, as hard as **Totenreich**its zeal, its embers are embers of fire, the flame of the Lord" (Song of Songs 8:6). There is fire in the heavens, but there is also fire under the earth, only they are different types of fire. Above are fires of light, below are fires of darkness, whose flames smoke out of the earth's volcanoes.

THE LIGHT

Light is the means by which we can and should distinguish everything. Up in the all-center, God lives in a light where no one can come (t. Tim, 6, 16), and with God there is, according to Jak. 1, 17 "no change or shadowing through rotation!" (Knoch). But the further away we exist from the God center of the universe, the more there is a change of light and darkness through the rotation of the starry sky

and of the sun and moon. There is Undoubtedly light levels, different degrees of brightness or closeness to God. But there are also corresponding levels of darkness under the earth, different degrees of darkness. On the earth, the lowest level of light meets the highest level of darkness, they alternate regularly with each other. In the thousand-year kingdom the Earth's sun will shine seven times brighter than before, as will the moon. But it doesn't say anywhere that the night will be seven times darker.

So we have the following gradation in space: Above or inside: light that descends and travels again and again through darkness, from where no one can come, to the pale light in the fallen earth's sphere. Below the earth the light ceases, darkness reigns.

It is true that everything is naked and uncovered before God, even those who are dark are with him (Psalm 139:12). The darkness or the lack of light always refers to the creatures. Their inner ability to grasp the light creates the corresponding outer light existence. Since God is light, light means: closeness to God, knowledge of God. Darkness means: distance from God, lack of knowledge of God. Distance from God expresses itself in space or spatial distance from the God center (Eph. 4, 9, 10; 3, 18-20). Light is not just having, but primarily a state, a being. Darkness too! "If the light that is in you is darkness, how great will the darkness be!" (Matt. 6:23). We are the light of the world and children of the light in the midst of the darkness of this world.

The light is divided into visible and invisible rays. The rays that are available to us are probably the smaller part of the light substance and radiance present in space. Light is what we see from God. The invisible levels of light must first be achieved internally (sanctification) before they can be experienced externally (glory). Perhaps darkness is less a state of lack of light than an existence in light, which is inviolable to the creature because it is still unconscious. We must put together the two Bible words: "God is light, and in him there is no darkness" (1 John 1:5) and: "To God all his works are conscious from the world" (Acts 15:18). Light and consciousness are inseparable, and in this way light is life. "Life was the light of men" (John 1:4).

To the extent that the consciousness of light or the ability to absorb light disappears, there is darkness and the shadow of death. That is why the light of knowledge is so crucially important to life, and lack of knowledge ruins the people.

God separated the Light from the darkness. Separation means divorce or court. Light is therefore something that always has the judgment, the separation from the darkness, behind it, otherwise it would not be light, but the darkness would have seized it. The decision is irrevocable, the light can no longer be seized by the darkness, no matter how much it continues to shine in the darkness. Light is therefore a visible result of darkness or a luminous device result. Where a person turns away from the darkness, which presupposes that he has previously recognized it, he has gone through a trial and thereby become light, at some level.

Light is a spiritual effect or spiritual revelation and therefore a divine revelation, which is personified in Jesus. The light not only has the divorce or the judgment behind it, but it also has the character trait of revealing and judging everything it encounters. "He who does evil hates the light and does not come to the light, so that his deeds are not punished. But whoever does the truth comes to the light, and his works are revealed, for they were done in God" (John 3:20, 21).

God is spirit. This rested on the waters of creation. And God said, 'werde Licht! He did not speak'. Let there be love! Although God is also love, not just spirit and light. Love comes last. Light is a revelation from God on the path of development from spirit to love or from spirit to spirit body. Thus the soul, which stands between spirit and body, would correspond to light. In fact, souls are moved by light or darkness just as bodies are moved by shock or blow, by hunger or thirst. Light is a product of conception or a birth of the spirit, which has the task of judging or growing until love or the body is born out.

Light has a striking relationship with water. We have previously expressed the view that light could be the "upper waters" that were separated from the lower waters during creation. We therefore also speak of light streams, light sources, light waves and light floods. Like water its currents has, so does light. When we talk about light, we call this its diffraction or curvature. This curvature of the light ray, both visible and invisible, is crucial for the image of the world that we see and recognize around us. Just a small change in diffraction of light has the strongest effect on us and our environment. That is why the path of light is so crucially important.

We read in the book of Job, in which many natural secrets are touched on and partly revealed, that the paths of light wander.

But what do straight and curved mean? Where is the absolute possibility of comparison here, the benchmark? Was everything that was previously straight perhaps bent or bent as a result of the Fall? After the flood, didn't God set his bow in the clouds, his arc of light?

In any case, Job 38:19 tells us: "Welâes is the way to the dwelling place of light, and darkness, where is its place?" and in Job 38:24 we find: "Welâes is the way by which the light is distributed?" You can make this path visible using iron filings using a magnet. They are strongly curved rays. On the basis of this curvature, the scientific defenders of the earth's world declare that the Copernican idea of the universe is wrong because it assumes rectilinear vision based on an infinitely rectilinear continuation of the light ray.

Undoubtedly, light is something most powerful and mysterious. It's commonplace and yet, as with all everyday things, the puzzles come when you think about it. Not everyone

"has biblical knowledge of light in order to be able to recognize this in this Lidlt.

In recent years, science has been particularly interested in the mystery of light. She doesn't know that she is dealing with God and his garment. Because "God is light". This sentence can also be reversed: As much light there is, as much knowledge and experience of God. And "light is your garment" (Ps. 104, 2).

The speed of light is considered the greatest speed because it is where time and space somehow collide. Especially in the latest developments in physics, there has been a dramatic struggle to penetrate the nature of light. Because it was with light that it was first discovered that there must be a solution, which always presupposes an observing subject. Professor D. Heim, a devout theologian, describes this battle over the relationship between light very clearly and grippingly in one of his books (The Changes in the Present-day Scientific Worldview). We take the following lines from this representation:

"The struggle of the human spirit with the riddle of light is an exciting drama in which our original view of reality has been fundamentally changed and philosophy has also been confronted with a new situation. The course of light research from Hergens and

Newton to the present is reminiscent of the exploration of a cave, in which the researchers always believed that they were at the end of the cave and that they could see the entire hall with the wonderful world of its stalactite formations. But every time they thought they were at the end, they noticed, as if by chance, a small gap somewhere on the side of the cave where one could just crawl between two boulders. And when they had felt their way through, a new, even larger space opened up before their eyes, and it was so splendid and vast that, when viewed from it, the space they had previously traveled through only appeared like a vestibule to this even more enormous underground temple. We must first imagine the dramatic course of light research in very brief terms, as far as we as laypeople can follow it from a distance. We can follow the account given by Louis de Broglie, who himself played a significant role in this drama, in his book "The Elementary Particles", although de Broglie has his special ideas about light, some of which are now outdated. "some of them are not recognized at all."

From the beginning, the battle was over the question: Is light made of waves? Is light radiation the propagation of the periodic vibrations of an invisible ether, the so-called ether, through space, just as sound is the propagation of air vibrations? Or does the light consist of corpuscles or grains that are ejected from the light source like moss or pellets from a hailstorm? While Newton still clung to the corpuscle idea, under the influence of Huygens, Young, Fresnel at the beginning of the nineteenth century and later Maxwell, the wave idea achieved victory. The phenomenon of diffraction (the light beam is deflected during the abrupt transition from one medium to another, something from air to water), but above all the interference phenomena in which waves that hit each other can reinforce or cancel each other out (light with light combined often creates darkness), which clearly leads to the wave image. The idea of corpuscles seemed to belong to a more primitive stage. The wave theory had won the first round in the great battle,

But now came the first dramatic moment in optical science, which quite unexpectedly, to everyone's astonishment, seemingly threw research back into the old track, despite all the preliminary evidence for the new interpretation. At first glance it was a completely inconsequential phenomenon that had hardly been noticed until now, comparable to a small crack in the cave wall that

the speleologists had not seen, but which called into question all previous results. That was the so-called photoelectric effect. What does it mean? Every Quantum matter contains the so-called electrons, electrically charged particles that *gewöhnlicher* cannot escape from it at temperature. But there is a possibility of blasting the electrons out of the piece of matter and throwing them out by supplying the matter with a certain amount of energy through exposure. The experiment has now shown that even if the piece of matter is removed very far from the light source, electrons will still be thrown out if only the frequency of the light waves (i.e. the number of wave crests that pass a certain point within a second) is large enough is. Of course, fewer and fewer electrons will be ejected per second, the greater the distance between the exposed piece of matter and the light source. But no matter how far the two are separated from each other, some ejections still occur.

The light can still trigger the photoelectric effect, no matter how low the intensity, as long as one frequency does not fall below a certain level.

From this fact we can determine whether the Liät consists of waves or has a granular structure. Let us imagine that a screen is placed at a certain distance from a light source and is illuminated by the light source. Whether the light consists of waves or grains, in both cases the light energy absorbed by the screen when it is at a certain distance from the light source will be the same. But the light energy emitted will be distributed very differently on the screen in both cases. If the light is wave-shaped, i.e. when it is emitted it forms a spherical wave that radiates evenly in all directions, then all particles receive light energy for the entire duration of the exposure. All points on the screen always absorbed the same, albeit small, amount of light. But if the light consists of grains, the light radiation is similar to the continuous fire of a machine gun, in which lots of small projectiles are ejected, then only certain points on the screen that are hit receive a relatively strong amount of light during the exposure, while other points do Those who do not receive a shot receive no light at all. Now let's assume: There is a small mechanism in the area of the light rays, which only comes into operation when a certain amount of energy is supplied to it, which must have a certain minimum amount. Let's think about a clock that is wound, but whose pendulum needs a certain push to get the mechanism to move. This mechanism is a metaphor for an electron that needs a certain push so

that it is thrown out of the piece of matter and thus the photoelectric effect occurs. If the light is a wave that spreads evenly through space, the force gradually becomes weaker the further the beam moves away from its source. So if the mechanism requires an impulse of a certain strength to get started, this process can no longer be triggered at all if the piece of matter is so far away from the light source that the wave can already reach it has become too weak to be able to trigger the process. Things are completely different when the light is not a wave, but consists of physical projectiles of light. Then the danger of being hit by one of the projectiles is no longer as great for the mechanism, which is figuratively located very far away from the machine gun. The hail of bullets is no longer as dense at a distance from the machine gun as it was a few meters from its muzzle. Nevertheless, even at a great distance from the machine gun, you are never completely out of danger. After all, if the bombardment lasts long enough, speaking without an image, if the exposure lasts long enough, there is still the possibility that a buttock will hit and the mechanism will be hit by a stray bullet and thus start moving. So we see: If it turns out that at a very large distance from the light source there is still the possibility of the effect being triggered, which requires a certain amount of energy, then it is proven: the light is not a spherical wave, but a spherical wave projectile sheaf. Despite all arguments to the contrary, it does not have a wave-like character, but rather a corpuscular character.

That was the second act of the exciting drama in which man wrestled with the light to fathom its secret. The corpuscle idea won the second round. This victory was expressed in the fact that Max Planck first calculated the elementary quantum h and then Einstein expanded on this discovery: Every light that has the frequency ν consists of energy corpuscles $h \times \nu$. These energy corpuscles, which from then on were used in light theory calculations, were initially called light quanta, or more generally photons.

If the research into light had come to rest with this result, then it would not have led to a revolution in the entire worldview. One would have returned to the old idea of light particles, as Newton had it. The classical view, according to which light, like the entire material world, consists of small grains that fly through space on their path, would in fact have triumphed over the wave image across the board. But this simple return to the stage before the advent of

wave theory was no longer possible. This return route was blocked. Against him, the irrefutable fact that could not be removed from the world was the process of interference, which, as we saw above, could only be explained by the wave character of light. An attempt has been made to explain the interference phenomena by saying that a mass of corpuscles appear together at the same time and interact with one another. But this corpuscular interpretation of interference failed. Because the interference fringes still appeared on the photographic plate if you exposed them long enough, even if not a mass of photons but only a single photon could be present in the interference apparatus at a time. Then interaction within a mass of corpuscles was ruled out from the outset. The photons could no longer reach the apparatus at the same time, but only next to each other.

The exciting drama in which the human spirit wrestled with the riddle of light had thus reached its climax. A tragic conflict had occurred. Nature seemed to contradict itself. Two irrefutable facts presented to us by nature should be incompatible with each other. On the one hand, there was interference, in which the waves reinforced each other and canceled each other out again. These were only understandable if the Liät was a wave, i.e. a homogeneous structure extending through space; on the other hand, there were certain effects that could not be denied, especially the photoelectric effect. These could not have been caused by a wave, but only by a particle, i.e. a point-like structure that was bound to a narrow space. Is there a solution to this dramatic high tension, this tragic conflict?

A solution is only possible if we are prepared to give up the entire basic premise with which man has approached reality since the beginnings of natural research and which he has taken for granted throughout the centuries, namely the premise that the world, its The secret we want to unravel through our experiments is an objective world of things. If we are dealing with a world of things in which things beyond us describe their paths through space, then an object that moves here before our eyes can at any moment only be either a moving corpuscle, which is a certain one occupies a spot in space and moves at a certain speed, or it is a wave that extends through the entire space.

Things only become different if we are not dealing with an “absolute object” that stands beyond us from the outset, but rather if

an observing subject is involved in the entire process. If that is the case, then we must give up the idea that the corpuscle is somewhere in space at any moment and runs through a certain path at a certain speed. The corpuscle is only there somewhere when it makes itself known to an observing or experimenting subject at a certain place through a certain effect. Now suddenly the two concepts of the light wave and the Lidl body take on a new meaning in which they are compatible with one another. The light wave is no longer a wave that we can think of as an objective process, such as the sound wave, which arises from the dilution and rarefaction of air, or the sea wave, which comes about through the propagation of vibrations in the water, but there is now only one wave, in the description of which we have to include an observing subject from the outset. This is the wave in which there is not an absolutely objective process that takes place independently of every observing subject, but it is the wave that expresses the fluctuations in the truth with which a corpuscle sits next to an observing subject at a point in space can be expressed through a certain effect.

Let's illustrate this so-called "probability wave" with a picture: On a warm summer evening, the windows in a lit dance hall are wide open: the moths keep coming through the windows. They fly into the hall and dance especially around the chandelier that is in the middle hangs. The moths flutter all over the hall. You can never know for sure where a moth is at any given moment, but around the crown lamp the probability that the moth in question is there is greatest. Now let's imagine If the chandelier is set in motion and floats quietly back and forth in periodic oscillations, then the probability with which a particular moth can appear at any point would also move back and forth. And now let's think for a moment the chandelier with its light pools, which make the whole process explainable mechanically because the flames attract the moths, are completely gone. Let us only consider the possibility with which the appearance of the moth can be expected now in this place and then again in another place, we have a certain picture of a probability wave. It is clear to us from the outset that we must include some subject to whom Sidi the moth can announce itself through its appearance, and for whom this event can or will become probable *unwahrscheinlich*.

Now we can say with de Broglie: "The photon has one

assigned to light wave." This light wave determines the probability with which I, the observer standing at this point, will notice the photon in such and such point in space through an observable effect, for example through a photoelectric effect. The wave has a large one Intensity, there is a high probability that the photon will make its presence known through an observable effect. Where the associated wave has a low amplitude, there is little chance of this happening. We see this particularly clearly when we photograph in very weak light. Even if the light is so hazy that the photons only arrive individually and one after the other in the interference apparatus, one can achieve the detection of bright stripes that arise from interference and are therefore predicted or predicted by the wave theory as probable, even though each one is individual Photon still caused a local effect on the plate. So you can say: "The photon is potentially present in the wave." We can also use the expression for this potential presence that we used in the last chapter and say: "The photon is not yet objectified, so not yet materially appeared in a certain place." This makes it understandable that de Broglie can say (*ibid.* p. 40):

»As soon as the local effect of the photon appears, the potential presence of the photon and the wave disappears and the wave goes out. The wave aspect of the photon disappears when it reveals its corpuscular aspect through its localization." The two aspects therefore necessarily belong together, and yet they depend on each other. All of these expressions that our physicists use today obviously only make sense if When describing the natural phenomenon, we should think of the observing subject and include it in the process itself. Because an absolute object that exists beyond all consciousness cannot "extinguish", an objective existence could not sink from moment to moment into nothing except from God forbid (Boscovich).

This is the exciting drama in which the human being with the... The riddle of light struggles to reach its final act. In this final act, a synthesis (union) has arisen between the two contradictory images in which the essence of light has been presented alternately in the experiments that we do with them. The either-or between corpuscle and wave, particle and field, discontinuous given or continuum, is seen together and suspended in a higher unity. The two images had expelled each other and presented us with an insoluble contradiction

as long as we approached reality with the assumption of classical epistemology that we are dealing with a reality that transcends consciousness. But as soon as this presupposition was abolished, the contradiction was transformed into a relationship of "complementarity" between two different sides, of which reality shows, depending on the viewing subject, without which reality cannot be fully described, with his or her observations measuring instruments approaches them.

The fact that in today's physics, especially in popular representations in which the mathematical apparatus is left aside, "there is always talk of a "dualism" between two "sides or two "aspects" leads us sadly to believe that the secret of complementarity is Contradictory images can be explained by illustrating them using the daily fact, which we are all completely familiar with in three-dimensional space, that a body, for example a marble statue, is viewed from different sides, from the front, in profile or from behind Or can be photographed.

These different aspects that every body has are also compatible with each other without any contradiction within the old realistic world view. The fact that one can look at a house or a human body from *verschiedenen*sides at the same time has never shaken the old concept of objectivity , and all physical structures can easily be viewed from different sides within the three-dimensional body. The images that result from Sidi can always be viewed together. But here is the incomprehensible thing that unhinges the entire world of classical objectivity, that one and the same reality appears in two images which, if at the same time, exclude each other within the inherent physical space and can never be said together . As soon as this is possible in even a single place in the world of experience, the entire edifice of objectivity, in which the human mind had ensconced itself for centuries, collapses.

The dualism of corpuscles and wave images, if one wants to grasp it intellectually, results in a complete revolution in the classical concept of reality. It leads to a reconstruction of the last foundationc. This is what Sidi SdlOn shows within physical research in that the new knowledge to which the Lidlt research had been led could not remain limited to this narrower area, but that this discovery immediately spread beyond the boundaries of optics. The thought suggested *sich*: What is true of the light quanta could also be true of

the other elementary particles that make up matter. Sidl sdlon had previously shown that one had to introduce Pland's quantum of action into the mechanics of the elementary particles within the atom in order to understand the movement of the electrons. The movement of the electrons had to be assigned to a traveling wave. Even the elementary parts of matter, to which the Bohrsdle atom model leads, only manifest themselves from time to time through local effects . In the meantime, it is impossible to assign them a place in space at every moment. The intensity of the wave assigned to a particle represents at each point, both for the electron and the photon, the probability that the particle will manifest itself through an observable effect at that point.

In this context, we no longer want to pursue the philosophical consequences that arise from this. At first we are only concerned with the worldview significance of the complementarity of corpuscles and waves. In order to grasp this, it is sufficient if we have followed the results of today's physics up to the point where quantum-meaning thinking transcends the field of optics and extends from photons to the elementary particles of matter, so that the bold thought appears that would have been incomprehensible to classical physics, and the electron could just as well be understood as a wave as well as a grain, which is soon confirmed experimentally."

In simple words, this means: When examining Liâte, the scholars discovered that it contains another dimension that is unknown to us in earthly things, that is, it comes from another world. God is Liât. Divine power works in the light, and Sidi can reveal or hide it to curious human eyes at any time. It was in the light that the scholars first discovered that their previous wisdom was useless. This is very significant, because the Lid-It reveals. It reveals the truth that the Spirit wants to introduce so that love of truth may arise.

ROLLED BOOK SCROLL

Three passages in the Bible testify that one day the heavens will be rolled up, two passages say: like a scroll: Heb. 1, 12; Jes. 34, 4 and Rev. 6, 14. This will be at the time of the tremendous cosmic shaking of the sixth seal. The people will then suddenly see the

throne of God above them and will be frightened by the wrath of God.

This rolling up of the sky could be achieved by just a small change in the diffraction of the light beam. The optical horizon of men is suddenly enormously expanded; they see into the invisibility that is still hidden from them, that is, into the center of the universe, where the throne of God is. It has already been pointed out how strange it is that the ungodly people of the end times know immediately: this is the throne of God and now begins the wrath of the little lamb and the great day of His wrath. Belief in sight is here a prelude to judgment.

For believers and saints, however, the scroll of God's Word has already been rolled up, so that with the eyes of faith they have long since seen the throne of God and know that Christ Jesus is enthroned at the right hand of the Father. Shortly before his death, Stephanus saw this with his own eyes. But the believers are not frightened and do not hide in caves, but rather rejoice, although always on the basis of trembling and fear (Psalm 2:11; Phil. 2:12). For many Christians, however, the scroll of the Bible has only been rolled up a little, at least halfway, and thus opened. They don't believe literally everything God's Word says. Above all, they do not believe what God's Word says about things beyond the curtain of heaven. They follow the interpretation of the wise men of this world and therefore cannot break through and expand the narrow optical horizon of the fallen creatures. But to those to whom the scroll has been fully opened, biblical astronomy is also divine wisdom (1 Cor. 2:6).

We have seen on an earlier occasion that waters are above half or above the extent of the sky, whether these waters are the finest gases or floods of light or both at the same time, in the earthly world they are also earthly waters because the earth encloses the heavens with its waters. We have also seen that the hitherto never-repeated attempt in America to place a tangent on the globe ended in such a way that the tangent became a secant because the ends went into the water. This is not a biblical proof, but an earthly and human one. But since we are dealing with the middle level of the earth, we can also draw on nature to support biblical truths, as Paul did, for example. B. in 1 Corinthians II, where he asks: Doesn't nature also teach you that if a man has long hair, it is a dishonor for him?

And finally, we have already found the biblical answer to the question that always arises: What would then be outside? The All is in Christ and has its existence in Him. He wears it. Whoever is inside is also outside. Anyone who wants to know more about what is outside or outside, let them get to know Christ and grow in Him, then they will increasingly know what is outside, their curiosity will be relieved, and the calm knowledge of faith will increasingly take its place. But it presupposes a change in the person, which Paul describes as follows: So it is not I who live, but Christ lives in me! (Gal. 2:20.) The “I in Christ” precedes the Christ in ^{me}!

THE RELIGION SCIENCE

Besides money, i.e. the god Mammon, the fallen world knows nothing higher than science. Everything that the human mind has diligently accumulated for thousands of years is wealth that can be realized in money and self-assertion of the ego. The rich with money and the rich with brains therefore belong together. They depend on each other and support each other. Money gives honor and knowledge gives honor or prestige. Both promote the so-called progress of humanity. The money is used to build and maintain temples for science and learning. In these temples or colleges the youth are raised to become priests of the religion and science in the spirit of fear and reverence for the human mind and its ingenuity. Those who rise to high priests or professors are allowed to put on gowns and berets, hold titles and receive honors, because they serve a very great God. And everyone stands around and is amazed as soon as the magic formula sounds: Science has found! The scholars say! There is no longer any contradiction, because the priests of every religion must know that the stupid people depend on them. Intellect and knowledge are part of “diligence”, great intellect and a lot of knowledge are just a lot of industriousness; and flesh always lusts against the spirit.

It is part of the essence of every Christ experience that salvation stands in sharp contrast to all previous authorities and must be fought through. In the book “The World View of the Bible,” the editor wrote years ago about the topic of knowledge drafting, among other things:

“People are so fond of telling people, even in otherwise very religious circles, that the Bible contains many “pictures” that were a

popular means of expression for oriental writers. This “pictorial writing” now has to be interpreted, like how one explains a picture book to children. And then, of course, one ensures that this interpretation of the prevailing scientific knowledge is not **widerspricht**, ignored by colleagues in the other faculties, but rather recognized. Conversely, it is true: Our existence in time is an “image”, a shadow, the Bible words are without exception beings. So it is always a question of one's attitude to the Scripture. I have one that is completely broken, one that is half broken, one that is slightly cracked Or a completely unbroken position towards the Scripture, that is, towards the Word of God, then my position towards the world will be the corresponding counterpart. And my position towards the %rift will always be revealed by the amount of shame and ridicule that I am prepared to accept because of it. In The extent to which the world is crucified to me, the truth becomes truth for me and vice versa! Anyone who has once recognized this breaks radically with the entire worship of science, which is still common even in believing circles. The learned Paul was Here it is completely clear: The wisdom of this world (all faculties without exception!) is foolishness with God! (1 Cor. 3:19.) Or Romans 1:22: Those who thought they were wise have become fools.

The wise man of this world seeks to find the truth not through the religious acceptance of supernatural, divine revelation, whereby conscience cannot be eliminated, but rather without relying on conscience through the exclusive exercise of his five senses and his understanding. What he finds in this way, he then summarizes into systems and tenets, which he proclaims as knowledge of nature and truth, based on knowledge and proven by reason. Anyone who examines these results with reason, recognizes them and continues to work on their expansion using this method will be scientifically **lich** recognized and honored accordingly. For this purpose the Mensåheit (under the influence of Satan, who controls them in the air) has created a carefully developed honor distribution system in universities and schools of all kinds, which gives all kinds of titles and dignities and thereby binds the Mensåen ever more closely to their errors of understanding. They are so happy to take honor from one another and give themselves to the ability to believe in John 5:44: "How can you believe, who take honor from one another and

do not accept the honor that comes from God alone?" Does this saying of Jesus not fit well? on our knowledge and scholarship?

What I understand with my mind doesn't need to be believed. What someone else believes honors them. But whatever **ich** I understand with my understanding honors me. The Word of God expressly states (Proverbs 3:5) that man should not rely on his understanding. (Because the human mind has been darkened since the Fall and is dependent on the light of revelation if it is to see anything!) But that is what science does. Therefore, everything she finds with her mind is deception unless it agrees with the Bible. That's why it's **auch** completely wrong to say that the Bible doesn't want to teach any natural knowledge. Damn, she does, even if only in passing. What she says is complete truth, and what the Mensã finds he has to check against the Bible. Whatever does not agree with the Bible as the wording of truth is the wording of lies."

THE DANGEROUS TESTIMONY

Knowledge today describes the Copernican view of the universe and the structure of our solar system as a working hypothesis, that is, as an assumption that does not have to be true in order to be able to proceed with it. But the Copernican "assumption" has penetrated deeply into the faith of the people as a scientifically based and proven knowledge, so that anyone who does not believe that the earth is a ball that revolves around the sun is immediately considered a fool becomes.

That is why the testimony is so dangerous that it says that the Bible's statements about natural processes and about the earth, sky, sun, moon and stars are absolute truth. Try this once and you will quickly notice how the devil and his girls use every means possible to combat this testimony. Nothing can make you a "fool in Christ" more quickly than if you don't believe the generally admired and always popularly believed results and conflicting results of scientific research and say it openly. Because who wants to be a fool, everyone would rather die be an honored and respected follower of world opinion and its science.

how the confession of the Bible's astronomical statements alarms the satanic powers.

Pastor Knak in Berlin was an extremely blessed witness of Jesus Christ in a dark, fed-up, liberal and progressive world. He is the poet of the well-known songs: "Let me go, let me go, that I may see Jesus"; "When the winds of God blow from the throne of glory"; "May God the Father crown Didl with the richest blessing" and many others.

Gustav Knak showed his greatest courage as a witness when in 1868, when the worship of the upwardly mobile natural sciences and the magnificent human spirit had gripped and enchanted almost all of Christendom and no world war or atomic bomb had yet shaken this cult of Baal, he dared to speak at the district synod, So in front of many pastors, he openly confessed that he believed in the whole Bible. A tremendous storm of protest and ridicule arose over this. It is extremely important to bring out the testimony of this man of God today. It is written in detail in the biography of Gustav Knak by Dr. Wangemann.

A liberal pastor asked Knak in the synod that, to mention just one thing, he would hardly believe the Bible that the earth is stationary and the sun moves around it. Knak had no hesitation in answering him immediately: Yes, I believe that, I don't know any other worldview than that of the Holy Scriptures."

In the biography given, the detailed report about this experience is under the heading "The Copernicus Diaper". This refers to the great excitement caused by Knak's simple confessional words: "Yes, I believe it!" has been caused. The book then goes on to report:

It had not yet been twenty-four hours since Knak's statement when his name spread like wildfire through all the public papers. The simple confession of a simple pastor to the biblical worldview was seen as the ne plus ultra of narrow-mindedness, provocation, priestly arrogance, the highest danger for popular education proclaimed. Knak was described as the "inverted Luther," as the "drumman who alarmed the entire scientific world." He really could have been proud that he was able to stir up so much dust with just four words. When discussing the four words in question, a Hamburg district assembly exclaimed: "Better a Turk than a priest."

The fact that Berlin, this city of the highest intelligence, had to experience something like this from one of its fellow citizens - indeed, who was also a born Berliner who had been informed by the

highest authorities of science - seemed to other well-educated world cities to be such an event that it was for Berlin even used the nickname Knakopolis. In the feature sections of respected newspapers you could hear the word "Ach, Knak!" instead of "Oh, nonsense!" read. The joke papers found welcome material for weeks and months. Knak figured in them as a sun-pusher, frater Solis, as a "new idol," and they outdid each other in attempts to ridicule him.

The public ridicule was accompanied by private correspondence, some letters, some telegrams. The letters, often delivered by express messengers, were entitled: "To the practical sun-shifter and chief sun-shifter master, pastor and soul brother Knak." They contained greetings from Galileo and Copernicus, requests for the sun's obliging stay, because... would like to be together for a few hours longer at a wedding. Ask for weather changes to get a passe-partout ticket for the wedding

Observation of Venus transiting through the sun's disk, or thanksgiving for the successful step into the solar mechanism -, as the weather suddenly changed. Several letters were so dirty in their content that they could not be reproduced. Some of them weren't signed at all, a New Year's greeting with the name Mephistopheles.

The public movement was not inhibited by the fact that some of Knak's like-minded people publicly broke away from the community with his astronomical views. At all E&es Knak's account sprouted statements, speeches, meanness and jokes against the Orthodox. Even the remark in the Protestant church newspaper that Knak's astronomical views were just an irrelevant side issue in the fight did not stop the car, the movement continued. It also affected young academics. Knak received a letter that read: "Some students have thought of some great cat music for you. It will probably take place on Tuesday evening. Be on your guard. You may have your windows smashed. Hopefully you will receive police help." Whether this was just a joke from a joker remains to be seen. The fact is that the excitement among the students was so great that a professor felt he had to fight it publicly with the words: "You can be a believing theologian without being narrow-minded."

Do the movement rolled on and encompassed more serious circles. The head of the city council, Kochhann, called a meeting of notables from the local council and from science to discuss what steps

should be taken to combat the horrific danger of general stupidity that had become so obvious due to Knak's statements in the Friedrich Werner Synod. The flower of the Berlin intelligentsia came together.

The oral speeches in the Kochhannsdle meeting, of course, varied widely. While one advised simply laughing at Knak, the other explained that there was nothing to laugh about, there were hundreds of thousands behind Knak who were zealously pushing orthodox propaganda, and that today they seemed to want to surpass the days of the papacy. Finally, 119 outstanding names, including privy councilors, professors and city councilors, came together to adopt a resolution, the top paragraph of which read: "The Holy Spirit, the book of religious life, has no authority over the laws of natural science. The earth moves around the sun!" - Well, anyone who didn't want to believe that the earth revolves around the sun now that 119 representatives of the Berlin intelligentsia had established it through a joint resolution was really doubly ignorant !

But Berlin was too narrow to contain the fermenting must. A movement spread across all cities in Germany and even industry benefited from it.

In this way, the Lid-It spread from the capital of the intelligentsia to the whole of Germany, even through all the countries of Europe, even beyond the borders of the ocean, and the name Knaks was carried to the distant parts of the world. — Recently Lidlt even reached Neu-Trebbin! The local community board asked Sidi to ask the Royal Consistory to protect education from darkness!

But it didn't just stay with words. Audi actions were not missing. In Berlin, the strollers called every clergyman by name Knak and the words: "She's moving!" probably au&: "Verbande fluchte!" at; a boy danced around the real boy with a funny movement of his feet and said: She moves like that! . . .

And where does all this excitement of high and low, old and young, shoemaker boy and professor come from? — Because a pastor, whom they considered to be an absurd dark and ignorant person, when asked a private question about his private opinion regarding the standing still earth, said the only words: "Yes, I believe it! 'I know of no other world view than that of the Holy Scriptures!' For the sake of this simple private statement, which was not forced upon anyone, was not expected of anyone to share it, but was simply an answer to a simple question, all of Berlin and half were World is

in a dizzying state of excitement! Well, anyone who doesn't see that forces other than just human beings are involved here and interests other than scientific interests prevail must be not just blind, but doubly or triple blind.

The liberal priest had proudly and self-confidently challenged the giant who could overturn his point of view, not knowing that the science he represented was itself the Goliath that mocked the witness Israel and against which the "boy with the Sålœuder " made the fatal throw with the simple confession: I believe it! I know of no other worldview than that of the Holy One." This was not just the expression of a private opinion about an astronomical problem, but in this context was a confession, an open, free, unambiguous confession of the Holy Scripture as the revelation of the living God, and thus of upholding the old Bible faith, a confession , which said: "All the results of your vaunted science are wavering and utterly powerless to overturn even a single word of revealed Scripture. Here I stand as a servant of God, who does not give up an inch of the soil of the Scripture!"

In the eyes of those who made science their idol, this confession was an outrageous audacity, an outrage that deservedly had to be exposed to contempt, ridicule, and even persecution, because: "Great is Diana of the Ephesians ", the infallible science that has long since overcome belief in the Bible. That's why Professor Vir could chown't just say the proud words: "The old heaven is no more, the sciences have eliminated it forever, and they will never restore it, they like do what they want!" , but the same Virchow, for whom the pulpit is a point of view that has long been overcome, could also declare a man of Knak's impudence and ignorance and sacrilege unworthy to "ever mount the pulpit again". Deny the living God and be allowed to mock the incarnation of his Son , is the demand of free science; but to offend against "Diana of the Ephesians" is high treason and blasphemy.

"And how did the believing party in the church take advantage of this opportunity to confess the Bible?" When answering this question, I would like to cover my head and remain silent. We have already reported that the first word from the mouth of my own party member and colleagues said: "Knak, you're stupid!" Another said: "Knak has embarrassed us all"; another said: "Knak spoke very carelessly , " and one said: "Knak has done us infinite harm." A well-known theologian

wrote in Pharisaical terms: He who does not miss a single word is a perfect man. The "Evangelisdle Kirchenzeitung" hastened to provide proof that the well-known passage in Joshua 10 was not a written report, but rather a mere quotation from a heroic poem, i.e. should be understood as a speech. The Royal Consistory issued a decree in which it The criticism of the events at the Synod was fairly evenly distributed between Knak and the liberals, supported this view of Joshua 10, as well as the declaration that "the Holy Scripture should not be viewed and treated as the source and norm of scientific knowledge and beliefs, while but the same, in accordance with the generally recognized principles of the Protestant Church, is and should be merely the source and norm of the Christian truth of salvation. The Protestant Church will be the "mature and indubitable results" of science Forsålungen should always be given due recognition. . ."

In Detmold, where 'Knak was invited that year to a missionary sermon (people flocked from far away when they could hear this blessed preacher), the consistory felt it had to deny the pulpit to such a disreputable personality, which Knak did, without any notice Suspecting something about this ban, he still held his sermon because Pastor Vorberg in Lemgo couldn't bring himself to cause the invitee this pain and therefore preferred to pay a fine of 10 thalers. But that's the sad thing even with the church conservatives that when they see that opponents are attacking, they may strike twice in order to just give up the appearance that they are capable of the same stupidity. The ensign was clearer and more independent, whose answer was in all the newspapers at the time: "Until my exams, Sidi will rotate the earth around the sun, after which she can do as she pleases for my sake."

Unfortunately, Knak remained almost completely unprotected from his opponents' attacks . Only now and then did a timid voice arise in Christian and other public papers demanding justice for Knak. A very large number of epistolary letters now and then provided some balm against the abusive letters. Above all, the "Kreuzzeltung" also gave space to a letter in which Pastor Knak's unvarnished testimony was affirmed and it was emphasized that a rich blessing would follow him. Knak had close ties to the Gentile mission, especially in China. One day he received this from a blind

foundling in Hong Kong, from the Chinese girl Mädden, the following letter:

Dear father Knak!

I heard from our dear pastor that you are wearing Schmadl. must be separated from the unbelieving people in the name of the Lord Jesus, as the Scripture says: "We are killed all day long and are counted as sheep for the slaughter", and as the holy Psalm says: "If only you have me, I ask nothing of heaven and earth, even if my body and soul languish, you, God, are the consolation of my heart and my portion." How are you doing? I hope the Lord blesses you and helps you! I greet you very warmly. Your girl.

Here Knak received a small thank you for the love he showed to the poor heathen, a refreshment drink in hot times. He gives the title to the letter that he shared with friends: "Simplicity ndishes a song in a higher choir. "

And how did Knak himself endure this difficult time, when he was often abandoned by his friends and overwhelmed with reproaches, given up to his enemies as a purification sacrifice and blasphemed and mocked and mocked by them? . I admired him as he carried his heavy cross as a Christian who did not scold when he was scolded, who did not threaten when he suffered, who prayed for his enemies and did not even hold grudges against his friends. The harshest thing he replied to his enemies was a telegram. which he gave to a scoffer and which contained only the words: Gal. 6, 7-8. He wrote to his best friend during that time of persecution: How glad I am that we fight together and consider the enemies of Christ to be greater wealth than the treasures of Egypt. The joy in the Lord is my strength. Our cause must annoy Satan astonishingly, so that he keeps barking and gnashing his teeth. You can clearly see the enormous influence that the goddess Science has when you come together with brothers who are literally afraid to get too close to this Diana. Oh, that David's slingstone would soon cast this boastful giant to the ground. That's why Satan raged so much, because Knak had testified to the truth: the earth stands still, immobile, the sun rotates, it runs. Whoever can grasp es, grasp it! Even after a year, insulting cards and letters arrive to the "sun pusher", a sign that the sting cannot be gotten rid of. "My master secretly hides me in his tent," Knak once wrote.

Eventually, based on these experiences, Gustav Knak wrote the song that is widely sung today, the first verse of which reads:

No one will be put to shame who waits for God;
Should I be the first to be put to shame?
No, that's impossible, you faithful saint!
The sky will fall before your word deceives me.

The songs of Gustav Knak are sung gratefully throughout Christendom today, while the bones and names of Knak's mockers and enemies have long since crumbled into the dust. However, a Silesian countess sent the following song to the editor of Knak's biography:

The Sun Knak

The Sun Knak, I often hear him called here,
The dark one, the head-hanger, the pietist,
They thought that ridicule and disgrace and disgrace
must separate The Sun-Knak from his sun. But he
endured her taunts so quietly and gently
And think: If they knew about my sun, they would
all become Christians like me - And preach to
them the reconciliation of his Lord.

He went home to his sun,
And it stands still, will never perish - He will shine
in its splendor forever!
And all the ridicule in the world, their threats, their
insults Hang on his beautiful crown of heaven Now
as jewels, precious to behold.

