

Atonement-Real.com
By Karl Roebing

OLD ATONEMENT CONCEPTS KJV traditional is used	ATONEMENT- REAL KJV traditional is used
God is capable of killing as well as being nice.	God is all-good.
We are separated from God by physical and spiritual distance.	We each have a spiritual identity in Spirit's image, "hid" with Christ in God, which never separated from God, or fell. And God is ambient, omnipresent.
God created the flawed, mortal (sentenced to die sooner or later) material humans, then threw them out for imperfections.	Adamic humanity of dust is created by the carnal (material) mind (not divine Spirit - - Jn. 4:24 - - Jesus' God), but some divine shines through. We "fall" only in identifying ourselves as material, and in mischaracterizing God - - both easily corrected. Jesus knew this, used the divine Kingdom and higher man (both spiritual) to help, heal, supply. All this helps material mortals up and out.
There are separation theologies with a God to match.	Jesus gave us inclusion theology and his inclusive God (Jn. 17:20-23 and his entire ministry).
We are or were (theologies vary) separated from God by sins and our sinful nature.	Jesus went to a lot of trouble to show mortals that although sinful, our sins are healable, our sinful natures correctable.
God is a punishing God, and even if quiet now, is capable of terrible punishing.	Jesus' God is harmless (but omnipotent, not humanly weak), helpful, protective, delivering.
God eliminates all earthly evil in time	The omnipotent all-goodness of Jesus'

<p>by using more heavenly evil, murder and destruction than evil can match, and in this way crushing earthly evil out of existence.</p>	<p>God is what eliminates - - harmlessly to humankind - - all evil in time.</p>
<p>God kills or torments evil people forever.</p>	<p>Jesus' God heals, transforms all - - wants all to be "one" (Jn. 17:20-23).</p>
<p>The "Good-And-Evil" Deity In the serpent's depiction in Genesis 3:5, "gods" are "good and evil." And this is the most popular concept of Deity in Scripture.</p>	<p>The 100% Good Deity The divine Spirit is all-good (no evil there), yet omnipotent, whereas human good is sadly too often evil's doormat.</p>
<p>A material-minded God-concept accuses, excludes and continually threatens the material man and woman it created and booted out of the Garden of Eden. And "in Adam all die."</p>	<p>Jesus' God is Spirit (Jn. 4:24) including spiritual Creation - - the spiritual Kingdom and spiritual man in Spirit's image hid with Christ in God - - and this defends, heals, and lifts mortals out of the problem-ridden, dangerous, death-sentenced material realm.</p>
<p>The carnal (material) mind (Rom. 8:5-9) is centered on matter, limitation, and death. This false sense of God - - easy to describe because physical senses understand and support it - - is woven into Scripture along with also the many glimpses of Jesus' God.</p>	<p>The divine Spirit (God - - Jn. 4:24), is hard to describe in material terms, and our physical senses don't see, hear or understand either Spirit or its spiritual creation (I Cor. 2:14; Mat. 13:15; II Cor. 4:18; Rom. 1:20, others).</p>
<p>Reconnection Fees? Under old God-concepts, there are "reconnection fees" so to speak - - rituals (centered on bringing dead things to the God to meet its punishment and payment death-demands). These were first just for maintenance of a sort of half-reconnected status. But second, with Jesus as the supreme and final such sacrifice demanded by that type of God, the idea advanced to effecting a conditional full reconnection. The conditions were that humans accept this (or else, woe to those who didn't), and also getting through the end-time catastrophies, and then getting through the awesome final judgement.</p>	<p>Jesus Was Approachable Jesus showed that mortals connect by saying Hello, also by giving thanks (as David also taught), and repenting, being willing to change, and changing for the better as the divine touches us. Connection is helped by seeking him (and also the Kingdom where all things are), and by following him as Victor over the world's death, not Victim of God, and by learning and practicing the overcoming of evil. These and other things are elements of the uncomplicated divine Life system, which is ever-present and helpful. Separation exists only in our thought - - our system. Jesus' God wants us to change our system and ourselves.</p>

<p style="text-align: center;">Different Meanings Of "Atone"</p> <p>One meaning is that the God is adversarial. He holds grudges old and ongoing against the man he has kicked out and separated from Him. He has reconnection requirements involving death, blood and fire. Those wishing to reconnect have to "atone" in two ways, (1) satisfying the angry deity for offenses, and (2) experiencing losses including bleeding inflicted by God or by self, others or events, to "atone" for misdeeds. The two levels - - needs and satisfaction at God's end, and payments, repentance and getting excused at man's end - - of course overlap. In this system, everyone who won't "atone" in these ways can be tortured or killed, or tortured forever (death not allowed) in fires below. But in all of this, which is more evil - - the god-concepts or the screwed-up humans?</p>	<p style="text-align: center;">Jesus' Meaning Of Atonement - - At-One</p> <p>Jesus was at-one (Jn. 17:20-23), and presented our spiritual identity hid with his in the divine Spirit, his God. Although the mortal was and is definitely out of sync, Jesus taught harmless stages of connecting with the divine by transitional steps out of our sense of mortal identity into our divine identity (Jn. 3:8) in Spirit's image, which is always at-one with God, Spirit. He taught the use of the ever-present spiritual Kingdom including spiritual identity (Jn. 3:8) to harmlessly correct our vulnerable, sinful and suffering material condition, as in the Lord's Prayer and Matthew 10:7-8. He wanted a oneness (Jn. 17:20-23) resulting from progress up and out into the always-existent divine image (as Paul articulated in II Cor. 3:18).</p>
<p><i>A victimizing God</i> In old ideas, God is victimizing (even sadistic).</p>	<p><i>A victorious God</i> Jesus showed us how to be Victors - - and to throw off disease, lack, sin, even death - - working with his victorious God who doesn't victimize man but frees him. He tried to teach us how to do his works (Jn. 14:12), and expected us to do them (see list above).</p>
<p>In some religions, sinners "atone" by religious suicide. We see news pictures of people in fiery "self-immolation." This supposedly fulfills demands, also gets rid of sins and sinful natures, and leaves no flesh to be tempted again in case of a hereafter and not just oblivion.</p>	<p>Jesus healed sins and sinful natures. But since progress upward is by steps - - slowly with many healings or related benefits, and inspirations, and progressive ability to minister to others - - many sins and portions of sinful natures remained in people. However, for all people at any stages of height or depth, Jesus showed a path, a way, a Highway or program for getting out both here and hereafter.</p>
<p style="text-align: center;">Old Sacrifice For Sins - -</p>	<p style="text-align: center;">Personal Responsibility</p>

<p>"Anyone But Me"</p> <p>Deific nailing of sinners for sins in ancient times quickly morphed into sacrificing human (and animal) scapegoats in their places - - anyone or anything but the sinners. In this ingenious switcheroo, the guilty were spared.</p>	<p>For Sins</p> <p>The biblical Hebrews slowly moved from scapegoating humans and animals into personal responsibility in their relations with their sense of God. This personal responsibility showed up in "the law."</p>
<p>Sacrificing and scapegoating may have some different aspects (Finlan), but the two merge in the religious belief and practice that blood (including bleeding, injury, punishment, death) somehow cleanses.</p>	<p>The "law" code believed to have been set forth by God, assigned punishments that paid right here in the social system for crimes (not in religious rituals, and not involving other people). It was essentially "an eye for an eye," but that obviously didn't work in cases of sexual infractions (think about it); therefore usually death was the penalty in those instances.</p> <p>Under personal responsibility, sins of the people were squared by law-code earthly penalties, but collective guilt of the tribes was handled by the priests in animal sacrifices to their God.</p>
<p>Full reconnecting (becoming "at-one") didn't come along until Jesus. Sacrificing "atoned" but didn't "at-one." Atonement in the old sense meant God receiving payments, with payments being made by, and sufferings endured by, sinners at their end, seeking to atone for their sins. But full reconnecting isn't in that picture anywhere. Old sacrificing just maintained a sort of halfway house for sinner-criminals if they kept doing their rituals. Those who didn't sacrifice or atone in that sense of atonement were in big trouble. But the point is, that none of this made humans "at-one" with Deity - - none even offered reconnection.</p>	<p>The Hebrews didn't regard themselves as having been kicked out or excluded by God. They knew they weren't fully in phase with the divine, but felt covered by covenants (relationships, not distance), and being "chosen." They did not feel disconnected in the sense of distance imposed by a harsh God. This was despite some parts of the Torah that showed man as having been heaved out, condemned and so on. On these points there was some ambivalence. Thus, in light of the relationships not separations, sacrifices - - mainly of animals - - were made largely to be on the safe side, maintain a relationship, acknowledge, praise, show obedience. The deep sense of being "at-one" came only by Jesus' teachings.</p>
<p>After personal responsibility and the law code took over among Israelites (although bloody sacrifices even of humans continued in the cultures around them) <i>collective</i> sins of the</p>	<p>The death-sacrificing of humans was theoretically eliminated when personal responsibility took over. But did it really disappear? Mob "trials" and executions looked a lot like human</p>

<p>Hebrew tribes were still believed to be erased by sacrifices, but of animals. For example, priests waved haunches of meat to God - - called "wave offerings" - - from hilltops.</p>	<p>sacrifice by stoners who were not only executing but dumping their sins onto the stonees. In any event, we note that Jesus later rebuked one murderous part of the eye-for-an-eye "law" and mob trials and stonings, when saving the woman taken in adultery.</p>
<p><i>More about ingenious switcheroo scapegoating</i> In scapegoating, the sinners load the sins onto some animal or human who dies. This supposedly carries the sins into the Great Beyond and in this way cleanses the sinners who of course survive undamaged thanks to this ingenious switcheroo.</p> <p>In the full sense of this process, the death pays the deific demands. Too, it aligns humans with the deific death-system and is thus a form of praise or a sign of belonging. The blood demands of ancient deities were supposed to be paid by the blood of the (atoning) sinner, but this basic requirement is diverted onto another when the scapegoating system takes over.</p>	<p><i>Scapegoating - - shoving penalties onto others</i> Shoving blame and penalties off onto others is built into the human psyche. People feeling deific or other accusations, point to others, dump on others. This scapegoating supposedly gets rid of the sinner's load, and at some point down the line of dumping, a necessary death mystically eliminates the sin. Of course, doing this to others only adds to one's sins, and gets rid of none. Still, the basic concepts came forward into Christianity and even into the most modern of times. Theologies and rituals vary widely, but the fundamental idea remains the same and is at the center of Christianity.</p>
<p>In the old systems, God can be nice but only after his harsh demands are met - - and sometimes not even then. But it was important to fulfill requirements of his harsh side and also praise his nice side. The good-and-evil type God was patterned on nature forces, spirits, gods and goddesses - - and was changeable like nature.</p>	<p>Jesus' all-good God was nice all the time. He didn't require death sacrifice, or provision of a scapegoat by sinners for their sins. Connecting was invited, and full connection by stages (here and hereafter). Jesus' all-good God didn't require payment. Jesus' outreach proved by its very act that humanity was not kicked out, cursed, or excluded. Instead, Jesus overcame the whole negative-God system and all that it entailed.</p>
<p><i>Scapegoats accepted</i> The old deities and idols accepted scapegoats instead of the actual sinners - - accepted even innocents such as virgins, children and babies.</p>	<p><i>No scapegoats in Jesus' system</i> Jesus' system was full personal responsibility by each person for his or her sins, but responsibility worked out in his harmless (but often strenuous) ways of correction - - not murderous penalties.</p>

<p style="text-align: center;">Old Interpretations</p> <p>Interpretations of the Cross and Resurrection made long after Jesus' time on earth pictured Jesus as a sacrifice to satisfy deific requirements for pain, bleeding and death punishments to be carried out upon humanity. In this, Jesus was accepted as a scapegoat in a Plan supposedly worked out by God and Jesus (not by the usually-desperately-scapegoating sinners). His compliance settled-up with God, and obtained forgiveness for all sins of humanity up to that point and forever in the future. By taking our sins upon himself and undergoing this ritual the sins disappeared. And also (the thing not seen in earlier stages of the development of this overall concept) a full reconnection was won for humans to the good and evil type Deity. Full reconnection? Well, there were conditions. One must accept this great offer and that type of God (and woe to those who didn't, don't or won't). Fear remained a factor. Original sin - - in a variety of theologies appearing after Bible times - - arose as a new sin concept apparently not knocked out by Jesus' sacrifice, to be held over heads and preached strongly as an everlasting control factor. (After all, if the flock had truly been released from all judgment for all sin for all time, would they come to church at all? That was the concern of the religions. But this assured deep attention to church.) Also, sinners had to hurdle end-time prophecies of titanic slaughters by God of anyone who was still annoying Him. And finally, sinners had to get through the terrifying last judgement. All of this and more sacrificial theology, with variations on themes, then became part of <i>Christianity</i>.</p>	<p style="text-align: center;">The Real Interpretation</p> <p>The real Cross and Resurrection interpretation is this in Hebrews 2:14-15: "Forasmuch then as the children are partakers of flesh and blood, he also ... took part of the same, that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15).</p> <p style="text-align: center;">He went to the bottom so that he - - at-one with his all-good God - - could overcome the entire carnal mind (death) system and thus free followers from prison (Isa. 42:7; 61:1; Lk. 4:18) and enable them to become overcomers as he instructed (Jn. 14:12; Mat. 10:7-8; Mk.16:17-18; Acts 1:8; Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 21:4, 7).</p>
<p><i>Overcoming evil? - - No way!</i> None of the interpretations in evil's ancient system (or variations of it) made any provision for overcoming</p>	<p><i>Overcoming evil is the main point</i> Jesus overcame evil, and opened the way for followers to also overcome evil as he instructed. (Followers were - - and</p>

<p>evil. And logically so, because that system and variations certainly didn't want any challengers or challenges built in. Any time the overcoming of evil is left out, that framework is tainted or influenced by the carnal mind, devil or evil, which doesn't want any overcoming built into it.</p>	<p>are - - supposed to do his works, except what he did "once for all.") If Jesus were the victim (however voluntary) of a God whose ultimate power was death, how could following Jesus produce the necessary Victors over death (and in time the end of all death and evil as in Revelation 21:4. 7)?</p> <p>We are popularly taught that simply accepting Jesus' victimization by God (with various explanations) is all that we have to do. We are taught that God Resurrected a passive Jesus. But instead, Jesus was actively at work in conjunction with - - in relationship with, at-one with - - his all-good God, using spiritual knowledge and divine power. He expected followers to have a full role in overcoming all evil on earth, following his first such overcoming, opening the way. To follow, and to do our part in overcoming all evil, we must know what Jesus knew and did (and we have to grow into the job).</p>
<p><i>Regarding forgiveness from God</i> The God in old concepts was unable to forgive, and even held a dark and murderous grudge against all humans for the mistake(s) of one man (and many include also one woman) thousands of years before. God soon accumulated from centuries of sinning humans, more needs to punish, therefore satisfied most of these requirements in a genocidal Flood, according to explanations. But later, by Jesus' time, God had again gathered more needs to punish, thus had to again unload his murder-force. After which, we are told, He could forgive and heal again. But fearsome things were still held over the heads of all despite explanations and rituals, and held especially over the heads of all not accepting God's torture and murder of Jesus.</p> <p>At the "end," all who haven't agreed to</p>	<p><i>Regarding God's forgiveness</i> Jesus knew his all-good God was always forgiving and helpful - - but sinners had to clean up their act both here and hereafter with God's assistance. In his own healing work, Jesus forgave the man sick of the palsy, lifting the carnal mind's system off of him. Then he equated that removal with healing him. The implication was that the man suffered from a concept of God as punishing - - that God was oppressing him for his sins (and even that God had put the sickness on him, or allowed it to remain) (Mat. 9:2, 5-7; Lk. 5:18, 20, 23-25). In Revelation, as victorious Christian awareness advances (and we use the all-good God to heal and help sinners and all), we read, "...the accuser of our brethren is cast down..." (Rev. 12:10). The Light indeed identifies our sins, but the sense of deific accusation followed by punishment (not by healing help) is</p>

<p>the above - - whether they ever heard of it or not - - will be tortured and slain horribly, or tortured forever in the fires below, by this God.</p> <p>To end evil - - in theological explanations - - Deity wipes out evil, but by using a much greater evil (although called righteous) which was apparently held in reserve until the loss of all patience by the Deity who offered us a deal but we didn't take it.</p>	<p>false, and is cast down.</p>
<p>"Scaring 'em into it" Religious organizing seems to work better with fear - - with presenting God and God's systems as downright frightening.</p> <p>Most religion is death-oriented, with death or torture the ultimate power.</p> <p>As mentioned, old systems do not make any provision for followers to become overcomers of evil. After all, evil's systems want no overcomers.</p>	<p><i>Jesus revealed God's blessings to the flesh</i> Jesus blessed humans, always left them better than he found them, gave even the most evil people hope and a ladder (so to speak) to climb.</p> <p>Jesus' entire ministry was life-oriented, with power to overcome death.</p> <p>Jesus established the new or life way. "He taketh away the first, that he may establish the second" - - the "new and living way" (Heb. 10:9, 20).</p>
<p><i>Forgiveness and pardon, yes - - cleansing, no</i> Under the old system, forgiveness and pardon are said to be obtained. That's fine, but those don't cleanse and change the human. And there's more sin today than ever.</p>	<p><i>Jesus' program offers transformative upward steps that totally clean sinful mortals, and result, eventually, in complete renewal</i> Jesus revealed that forgiveness and pardon were always available, never withheld, and that as we progressively open up to this, we get completely cleansed, by stages (here and hereafter) and renewed. This is the life-system, not a death-system, utilizing ever-available divine things, and producing great benefits. And it equips us with stature (Eph. 4:13), knowhow and power to effectively minister divine works of overcoming.</p>
<p><i>Old concepts say we're saved from death or harm that originates in and proceeds from God</i> Under the old systems, death came from God, and we have to be saved from God's exercise of this death.</p>	<p><i>In Jesus' ministry, we're saved from death or harm that originates in and proceeds from the carnal (material) mind and world</i> Jesus showed death didn't come from God.</p>

	<p>Jesus overcame death, raised the dead, told us to do the same (Mat. 10:7-8 for example).</p> <p>Jesus' willingness to undergo the imposition of the world's death was only to overcome it on our behalf. Today, 2,000 years later, we still don't see what Jesus did for us, or see that we are supposed to be overcomers.</p>
<p><i>The "wages of sin" are paid by God to sinners</i> In the old concepts, the "wages of sin" are extreme negatives from God now and hereafter - - death for our sinning, also disease, accident, fear, lack, unpredictability, uncertainty, torture, maybe torture forever....</p>	<p><i>The "wages of sin" are paid by the sin itself</i> God very kindly warns us protectively to follow His spiritual beam of Light or we might hit a mountain in the dark - - not be hit by an angry God. He kindly warns us to stay out of the swamps lest the alligators kill us (not God). And He helps us even when we disobey and get in trouble from our wrong course.</p> <p>So does this mean we can just sin and sin - - and not be punished by God? God never punishes, but helps. Sinners want to climb out of the mess they find themselves in, or the messes they get themselves in. But to go up, they have to mesh gears with that which would help them. They have to reshape to fit into the next area of progress Spiritward. They have to drop baggage. In all this, God helps, and provides higher identity. We won't escape the working-out of our sins and "old" life and identity. But the path or highway or ladder and help is always there.</p> <p>Growth-requirements can cause us to suffer, but that is beneficial-type, not harmful, suffering. And that suffering is in us, not from God, as we grow out of the old, and advance. There may be civil penalties to be rightfully paid, but no penalties paid to a punishing God.</p>
<p><i>God can send us to hell - - and forever</i> The wicked God in Scripture, along with any harmfulness from God, is the</p>	<p><i>Jesus revealed that God helps us - - even in hell</i> God never tortures, terrifies, abandons (or kills). He's available to help even in</p>

<p>carnal mind posing as God.</p>	<p>hell (Ps. 139:7-10; Rom. 8:38-39). Jesus expressed God's all-good nature.</p>
<p>Descriptions by people who have had visions of hell, or near-death experiences in which they went to hell or were shown hell and even told to report the details of hell back to earth - - these descriptions are "subjective" seeing and hearing. They contain images of a wide variety strongly suggesting different theological teachings impressed on their minds from childhood up.</p>	<p>Inspirational experiences of beauty, love, light, harmony, peace - - with non-physical bodies yet consciousness of all things restored and working, missing limbs replaced, sight renewed, and so on, and seeing some who have gone on before - - can be close to the divine real (but even then there's still plenty of subjectiveness).</p>
<p>Religions and theologies tend to shut off progress and say they have the Answers, and for people to fall in line with those conclusions, and not look for progress such as found in other disciplines. In the past, some of these have tortured or killed those who have had different opinions. Those are drastic actions backing up absolutistic conclusions and blocking the advance of thought.</p>	<p>Infinity has plenty of further exalted states of consciousness and awareness of Real Self and the Kingdom far beyond our present grasp. Jesus pointed to the open way. Even after we accept individual progress (not boxed-up opinions of others, which may have use, but we have the right to find our own inspirations and see if they match the old ones), we find that last week's inspiration that brought results may not bring results today. The spiritual demand is to move up (not stop). We are to constantly increase our spiritual knowledge, make room for the new by dropping some old. And we have to use the new in order to get new results. Even if we don't see results at once, every use of the divine on a problem has effect. Every prayer has effect on us or the problem or both (they usually being interlocked) even if results don't show up at once. No prayer is wasted.</p>
<p>The carnal mind or devil maintains hells on earth (as many from wars, slums, hunger, disease and lack will testify). And hells exist in the depths of human structure individual and collective - - but not necessarily of Dante's descriptions. Hellish conditions not of God's making cause people to close off their natures from God, even resent God.</p>	<p>As for hell, when we're examined here or hereafter by the Light, we are not harshly judged. Nonetheless, we might have to go to a lower rung to clean up unfinished work. There's rebuke, yes, but no punishment from God (although it may seem like it, Paul said, and Malachi referred to a beneficial cleaning in terms of smelting). Jesus went into the hell of evil's systems</p>

	<p>before overturning everything which comprises the opposite of God.</p> <p>Relief from hellish conditions begins when one turns to a Higher sense of God, although that can stir up temporary opposition to one's progress.</p>
<p>The old system has the heart-of-darkness type of God. Fear doesn't bring genuine compliance, but hardens people, makes them cynical, resentful, somewhere inside - - and sometimes on the surface. They can't "take to" such a God. Many accept, but in a compartment, while secretly they keep looking.</p>	<p>Jesus' God of a vast heart of Light, infinite benevolence and help, is what people want. And they want a higher venue or spiritual Kingdom and hope for their better identity always available (but new to mortals).</p>
<p>We're taught that God's or the Devil's Hell below lasts "forever."</p>	<p>Death and hell both go into the "lake of fire" (Holy Ghost fire) in Revelation 20:14.</p> <p>Hellish conditions anywhere are progressively dissolved by progressively reaching higher, and letting the divine come in.</p> <p>God helps us out of any hell.</p>
<p>Mischaracterization Of God Much theology mischaracterizes God as adversarial, cruel, sending us to hell, and so on.</p> <p>That God sends us to hell is a mischaracterization of God. The hell the carnal mind makes (God doesn't make or allow hell), lasts as long as we inadvertently cooperate in the maintenance of it, and fail to move against the adversarial system.</p>	<p>Right Characterization Of God David said God was nigh to those who called upon him in truth - - who've got Him right, so to speak (Ps. 145:18). If our venetian blinds are closed, and our minds set on misconceptions of Deity, the Light can't come in. The blockage is at our end. God is nicer than anything we can imagine, and includes His Creation in a loving relationship as part of his "one" being.</p>
<p>When Jesus encountered unbelievers, he did not many works there because of their "unbelief" (Mat. 13:58) - - or closed-off attitude towards God. Some of the hardness of people towards God is from not liking a terrible God, or from loss of faith due to adverse</p>	<p>In Malachi 3:2-3, there is fiery heat in the presence of the Divine. We can be "smelted" like ore, but that is from Holy Ghost fire, not Dante's Inferno, and is not punishment from God but a cleansing harmless upgrading blessing from God. Those undergoing it can</p>

<p>circumstances. On the other hand, though, some is in defense of sin they don't want to give up.</p>	<p>always pull out, go back, wait a while - - but most who experience it (not all do) want the cleansing, and want it deeply.</p> <p>Jesus came to humanity but wasn't generally accepted - - still, the outreach was and is there.</p> <p>He agonized, crying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gatherest her chickens under her wings, and ye would not!" (Mat. 23:37.)</p> <p>If we refuse Jesus, we will not be abandoned or killed or sent to hell. There still will be the ever-outreach, and opportunity for redemption. And some of today's harsh-God preachers may be the ministers in the next stage of Christian progress, rejoicing in the work of the all-good God.</p>
<p style="text-align: center;">SOME TYPES OF DEITIES IN SCRIPTURE</p> <p><i>"Good and evil" in deity</i> The serpent in Genesis 3:5 said those who ate of a certain fruit would be "as gods," knowing "good and evil." This serpent-concept of deity - - with these built-in opposites - - pervades popular concepts of God in the minds of people, in cultures, religions, Scripture, and even Christianity. Patterns include good on the surface much of the time, but evil as the ultimate and superior power underneath, if the Deity loses patience or if people don't behave.</p>	<p style="text-align: center;">JESUS' DEITY, KINGDOM, HIGHER MAN</p> <p><i>Jesus' God is all-good</i> Jesus' all-good (not "good and evil") God includes His spiritual creation and spiritual man (in Spirit's image - - Jn. 3:8), all in One (Jn. 17:20-23). Thus God is not separate from His Creation and pounding it. Realization of this wholeness or oneness harmlessly corrects the material creation of the carnal mind (or opposite of, "enmity against" God or Spirit) - - uplifting the good and dissolving the evil.</p> <p>The mortal or material creation is a very poor knockoff attempt to set up a separate God, kingdom and human, where everything is under the sentence of death, and humans are "of few days and full of trouble." Despite this, we manage to get glimmers of the real</p>

	divine and also some of the "bright side" of the carnal mess.
Good and evil - - opposites - - in the same package are bound to be unstable. Chaos in the end-time comes from that unbalanced death-centered package as it breaks up. It intensifies its exhibition of death power in its desperation to hold believers through increased fear. It falsely blames Jesus' God for end-time catastrophies.	Jesus said a kingdom divided against itself cannot stand. Thus the divided carnal realm or kingdom with its dichotomous opposites, cannot stand. But Jesus' ministry showed that His all-good God and spiritual creation stands - - and harmlessly corrects things and protects mortals as they progressively shift over to the stable system.
Scripture contains a variety of God-concepts and concepts of lesser gods, spirits, nature forces and inanimate idols. These range from 100% matter (as in idols) to 100% Spirit (as in Jesus' God - - Jn. 4:24). They range from 100% savage (nature forces like lightning and thunder) to 100% good (Jesus' God). However, most are in the "good and evil" range, with evil the ultimate power.	Jesus and his God revealed the 100% good Deity - - no variation (Jas. 1:17; I Jn. 1:5; Jas. 3:10-12) - - with divine good not only on the surface, but underneath and the ultimate power as well. But the limitations and inclinations of the human senses hide much of this goodness despite its presence (Mat. 13:44), and hide our spiritual identity in Spirit's image (Col. 3:3). Our help is "hidden in plain sight" - - but we have to increase our seeing, and our using.
<i>Some good-and-evil Bible Deities</i> Jehovah is a major male God-concept who is almost an outsized material man, with human-type emotions and changeabilities. In various and overlapping characterizations, Jehovah sometimes matches, sometimes doesn't entirely match Yahweh. The idea of God as an outsized human male is persistent, maintained at least in part by the world's most popular depiction of God - - Michaelangelo's big-man bearded near-naked figure on the Sistine Chapel ceiling, creating a naked Adam in his image with His finger, genitals showing.	<i>More about Jesus' all-good God</i> Jesus' all-good Creator-God - - glimpsed also in at least some of Genesis 1 where all was good, and in some of David's Psalms (see the 23 rd for a good example) and elsewhere - - is often called Elohim. The term Elohim isn't fixed. In its High sense, it identifies in part, the divine Spirit. But in overlaps in terminologies and descriptions in post-Scriptural analysis, it can be seen also applied to Yahweh in that particular God-concept's sometimes-attributed more spiritual aspects, but also even applied in the plural to some minor Canaanite "deities."
It's been said that man often creates God or gods in man's image. And attributes to deity punishing attitudes and impartation of death.	Jesus' God (Spirit) makes man in its image - - spiritual not material. But is benevolent, helpful and corrective to mortal, material humanity.

<p>The opposites of good and evil in the same deity relate to the similar opposites of Creator and Destroyer. (Many gods, spirits and forces of the era were not considered to be creators of the universe and humanity.)</p> <p>Jehovah was considered to be Creator, but His Destroyer side was revealed in the genocidal Flood, also in terrible threats such as in Leviticus 26:14-39, end-time threats, final judgement threats, also routine lesser threats and killings.</p>	<p>Jesus brought a Creator-God (Spirit) who had no element of destructiveness, and instead a deep fatherliness and caring even for the disobedient (even hostile "enmity against God") mortal, helping, correcting.</p>
<p>The major deific concepts in the Bible with one exception were considered to be Creators of the flawed material universe and death-sentenced, constantly-troubled material living things.</p>	<p>Jesus' God, Spirit, created the spiritual Kingdom and spiritual man "hid with Christ in God."</p> <p>The "rapture" (extrapolated from I Thes. 4:16-17) simply means we awaken to this. That awakening equips us to be right here with the Lord in greatly increased spiritual overcoming power. We're not leaving the battleground of divine good vs. carnal mind (devil) evil, but instead getting to work.</p>
<p>Yahweh generally seems to be less materially defined than Jehovah, although often seen to be the same. Yahweh-concepts can be more possessed of higher things, more open at the top to spiritualness, vastness and infinity, even overlapping in terminology with Elohim concepts. (The spiritual direction implies the existence of an even higher divinity, unseen and little-described.)</p>	<p>When we lay out side by side the types of deific forces shown in Scripture, we can see gradations from low to mid to higher - - and to concepts higher than one can describe in material terms.</p> <p>Jesus didn't try to describe himself to John the Baptist, but said for him to look at the healings. In other words, he directed attention to something going on that was higher than human concepts.</p>
<p>Lord God is a very overlapping term used essentially for Jehovah (for example, see the Adam story beginning in Genesis 2:4) but basically anywhere in the material spectrum. It is used widely for any sense of God, even occasionally Elohim.</p>	<p>The term "God" is used in the first chapter of Genesis and first three verses of the second chapter, where all is good and man is in the image of God. These passages are an attempt to describe Spirit's spiritual creation, and are considered by some to be Elohistic. However, they are limited by subjectivity and matter-oriented</p>

	<p>vocabulary, also were written long after the presumed occurrences. The net is uneven.</p> <p>Nonetheless, these passages are considered to be a first account of Creation, with the Adamic account of Creation by the Lord God, a second, and material, one.</p>
<p>Throughout the Jehovah-Yahweh spectrum are themes of sin-imputation, punishment (see Leviticus 26:14-39 for just one example), rule by fear, death sacrificing mainly to temporarily appease deity and establish a sort of holding pattern, and other extreme attitudes and actions.</p>	<p>Jesus lifted the oppression of sin-imputation from the man sick of the palsy, then equated this with healing him. Jesus' God, and what he had to offer, is the right religious framework.</p> <p>Paul said God was in the world, "not imputing their trespasses unto them" (II Cor. 5:19). Jesus' system was entirely different, and it heals sin and other problems, doesn't crush sinners now or ever.</p>
<p><i>The Serpent - - Devil, devils</i> From the serpent in the Garden in Genesis, to Revelation's "great dragon ... that old serpent, called the Devil, and Satan, which deceiveth the whole world" (Rev. 12:9) (who gets tossed out of our sense of heaven and then wiped out in earth), this thing in any part of its full spectrum, is a false god deceiving us.</p> <p>The first thing any "con man" or operation does is to establish fake identity. So this is a fake god that "deceiveth."</p> <p>The deceiver, "liar" (Jn. 8:44) tries to present another Kingdom or man by knockoff (a poor one at best, an opposite one at worst), of the divine, with only a sugar-coating of pretended good on top above yet-unseen darkness and "enmity against God" below. It is by and large ratified by the human senses (I Cor. 2:14), which will do so until they awaken to the Higher, and until they realize fully that the lower intends to kill them.</p>	<p><i>The devil's a "liar" - - and presumably a lie</i> Jesus called the devil a "liar" (Jn. 8:44). The First Commandment - - the one "I AM" or identity, the "there is none else" (Isa. 45:5, 6) and other verses - - collapses our other concepts to the degree that we find and utilize our knowledge of this One divine, ambient entity.</p>

<p>The serpent, carnal mind, devil, etc., is comprised of our beliefs, and relies on our being "believers." The central belief is that it and evil are part of God's makeup, or else a separate force in heaven, or something God can't overcome at present, or something that God "allows" on occasion as in tormenting Job, or as in running Hell for Him.</p> <p>The serpent is tossed from our concept of "heaven" (Rev. 12:9-12).</p>	
<p>We tend to think of God as being material and on a throne (an excellent symbol for authority) - - and that things go up to a point, in a pyramidal way.</p>	<p>The infinite Realm doesn't rise to a point, but just the reverse - - it opens up and opens up. The divine, and infinite identity, is <i>ambient</i>, everywhere, always.</p> <p>Jesus in his spiritual state can be with a praying person or in a meeting in the US, and in Africa at the same time.</p>
<p>Note: The paragraphs below until the next Note, do not directly relate to the opposite column.</p> <p><i>The Creator-Goddess in cultures and Scripture</i></p> <p>There's a major Goddess-Creatrix concept in the various cultures of the Middle East and even in the Bible (see the life of Solomon), appearing under different names. "She" is Ashtoreth (several spellings), who, in nearby cultures is basically Magna Mater, Ishtar, Inanna, Mother Earth, Mother Nature, Isis, Astarte, the later Greek Gaia and other names for essentially the same original Creatrix-concept. There are many more names if one goes into Eastern religions and their variants.</p> <p>It was logical that humans - - seeing</p>	<p>Note: The paragraphs below until the next Note, do not directly relate to the opposite column.</p> <p><i>Elohim and the Goddess</i></p> <p>Jesus' God is Spirit, and its creation is spiritual man and the spiritual Kingdom. These are infinite and eternal. Sexuality is not a factor. Paul said there were no males or females in heaven. Reproduction is not a factor - - there's no death and thus no replacement need. Jesus' God is kind - - is Love. Where the Elohist range of perceptions is soft - - and, one might say, feminine - - this at once tilts thought somewhat into a Goddess zone. But Goddess-concepts no matter how high, hold us in a sort of holiness idea of material (not spiritual) creation. I sort out this and related topics on Goddess-real. com.</p>

<p>animal and human birth - - believed all creation had to come from a mother.</p> <p>The <i>Creator-level</i> Goddess in historic cultures (and in strong revival today), created the male (usually initially the first Son, higher than ordinary males who came later), who became her consort. This wasn't considered incestuous. Their union resulted in the creation of plants, animals, humans male and female, and so on - - even in some cases the inanimate universe.</p> <p>Having created the male, she is superior to him.</p> <p>(Some schools have the Goddess as androgynous, some as just parthenogenic, but in any event, in most scenarios, she made the first male, and, by extension then, all lower ordinary males.)</p> <p>Below the Goddess Creatrix or Originator level are many second-tier goddesses (and gods), and third tier demigoddesses (and demigods) - - all above ordinary humans. But there was mixing of the concepts, activities and levels depending on the culture, religion, leader and so forth.</p> <p>In any event, the two major Originator concepts of the Middle East are very different - - the Originator-Goddess is female but the Originator-God in the Jehovah/Yahweh/Lord God spectrum is male.</p> <p>The Goddess had major purity-impurity problems because she mixed the total opposites of purity (holiness) with low-down fertility orgies (in which she participated fully to kick off the annual cycle of reproduction). Accounts vary, but the central dichotomy remains.</p> <p>To restore her to taboo-guarded holiness and the authority (necessary</p>	<p>Sticking with the material not only stops us, but pulls us down. In the Goddess' material or dust-creation, all die, whereas in Christ - - that is, in the real all-inclusive spiritual creation (which was there before the world, and is there but mostly "unseen" today) - - all live.</p> <p>Descriptions by human Bible writers used the only vocabularies available - - material ones. Thus, accounts of God creating the messy, dangerous, limited material scene can start from seeing into divine creation (as in Paul seeing "clearly" on occasion - - Rom. 1:20; II Cor. 4:18) but become written in material terms. Also, seeing of anything spiritual is filtered through layers of human subjectivity. But even mostly-material descriptions give us at least a foothold into views of the higher but ever-present divine Realm. In any event, wherever we start, we are expected to make progress, climb, help others.</p> <p>There are no real solutions to our problems within material creation's parameters or "prison."</p> <p>Genesis was written at least 2,750 years (say many scholars) after the events described. Material terms and symbols are used throughout Scripture. Jesus used parables. We accept that there are spiritual teachings and steps behind many important Bible passages.</p> <p>Encountering spiritual realities produces beneficial changes in humans in the "Bible pattern" (my term) seen throughout all Scripture.</p> <p>How do divine encounters change matter throughout Scripture? The mind that was "in Christ Jesus" changes the carnal or material mind, which objectifies itself as matter. In the great Bible phenomenon, lo - - matter changes for the better, because matter is</p>
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<p>to her reign, that comes with holiness), legends restore her virginity each year. (Some later legends have the problem of holiness and the profane handled by different goddesses.)</p> <p>The Middle East was largely Goddess-based, or the Goddess was slightly in shadow but wielding influence. Egypt was mixed, with Ra (male - - but he may have been the Son as well as the Sun), and even with animal gods, but Isis was the supreme power much of the time. Cleo said that she was Isis, showing how divinity concepts could range from the top to lower levels, and how rulers could "become" gods (as in Rome) or goddesses as with Cleo and others.</p> <p>The Goddess' sexual secrets are guarded by the most mind-blotting taboos in human history. Mystique, hypnosis, the mists of material creation mentioned in Genesis, and other sorts of hallucinatory factors plus mother-inviolability are involved in the guardings of feminine sex secrets. The dichotomy of holiness-inviolability on the one hand and come-on fascinations on the other hand, splits minds. The magic seen in the seven veils of Salome's dance, and elsewhere in all history, and in today's clubs with rotating females, and porn sites, hide supposed desiderata - - but all magic and hypnosis vanishes on clinical examination. Yet the hypnotic lock is hard to crack.</p> <p>The feminine no-no but yes-yes has thus far remained largely secret, in part because the male mind becomes unhinged, drives to sexual climax, then goes to sleep, leaving the secrets safe.</p> <p>Religions and theologies remain confused even to this day. They regard the reproductive/sensual drive in a range from, at one end, God's holy</p>	<p>carnal thought.</p> <p>(Although only partly relevant here, study what physicists say about matter - - that it converts to physical energy, and that it is mainly space, with an almost negligible amount of "particles.")</p> <p>Jesus said "faith" could toss a mountain into the sea. (Expand that word "faith" to the spiritual grasp of his full message of Spirit and Spirit's Creation, and it all makes sense.)</p> <p>But the approach to matter in Jesus' ministry was harmless, not destructive, helpful and transformative upward.</p> <p>The great figures of the Bible were spiritualized - - upgraded, reborn or transformed upward by encounters with the spiritual higher things. Some were so advanced that they were hardly material. Enoch and Elijah ascended, leaving no material remains. Jacob was changed, and even renamed "Israel," significant of all upward changes everywhere and to any climbers and overcomers here and in hereafters - - even to of course the nation of Israel.</p> <p><i>Jesus' healing message</i></p> <p>Jesus indicated that his message healed (see Mat. 13:15, in which we had to see, hear and understand so that he could heal us). So let's say there's a healing message.</p> <p>He himself was and is the message - - spiritual identity. His revelation and use of the spiritual Kingdom or genuine creation, and spiritual identity therein - - his and ours "hid with Christ in God," "heirs of God, and joint heirs with Christ" (Rom. 8:17) - - produce healing, supplying and upward transformation out of the material mess. We get to heaven only by Jesus - - by spiritual identity and everything else he represented, revealed and proved.</p>
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<p>creation, activity and love if within religion-sanctioned marriage, to, at the other end, the devil's sinful creation and lust. Sexual sensuality is mainly considered sin in many religions of earth, but in others is part of divine experience as in temple prostitutes of some Eastern religions and books such as the Kama Sutra.</p> <p>Exposed in the end, the carnal (material, death) mind is the Goddess-Creatrix - - Revelation's Woman of Babylon, in whom is found the blood of all who were slain upon the earth, and of the saints and martyrs (Rev. 17:6; 18:2, 24). The good aspects (such as good humans) have transformed upward at least out of its grasp by the time of this end depiction, and only evil things remain.</p> <p><i>Nature forces and entities are often seen as gods and goddesses in Scripture</i></p> <p>Nature forces (like thunder, lightning, volcanos, floods and so on) and nature entities (such as the sun, moon and stars) were and are worshiped. These are non-creators. Forces, then spirits, were once considered just 100% savage (threatening, killing, destroying, unpredictable). However, they later morphed into nature deities with good and evil characteristics in each one (for example, beautiful springtime promoting crops and herds, then harsh winters). A whole range of religions and theologies developed around the sun, moon and so on - - and all of these things interrelated and changed constantly depending on the culture, priests, religions and powerful leaders.</p> <p><i>Inanimate "gods" and "goddesses"</i></p> <p>And of course in worldly cultures and Scripture we have vast numbers of <i>inanimate</i> "gods" and "goddesses" - - idols of wood, metal, earth, stone and art - - popular but spoken against in the</p>	<p>His message in all aspects affects us not only as beneficiaries, but involves us in its use in overcoming - - which is an integral part of the overall message.</p> <p>Jesus' message was not as much in words (he had to use parables) as in deeds. He answered the question of John the Baptist by speaking of his deeds (Lk. 7:19, 22).</p> <p>Also part of his message was his leadership.</p> <p>His overcoming of all evil one time in the Cross and Resurrection, was his main use of his message and main illustration of it to us. <i>That he expected followers to do his works</i> (except what he did "once for all") he laid out <i>specifically</i> (Jn. 14:12; Mat. 10:7-8; Mk. 16:17-18; Acts 1:8; Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 21:4, 7). We do last on earth what he did first (I Cor. 15:26), as we work towards the end of all evil on earth (Rev. 21:4, 7).</p> <p>His message was "secret" at first (Mat. 13:35b).</p> <p>He taught by parables, because people couldn't understand (Mat. 13:13-15). He said, though, that the disciples saw (Mat. 13:16). He expounded to them "all things" (Mk. 4:34). However, before he left, he told the disciples that he still had many things to tell them, but that they couldn't "bear" them yet (Jn. 16:12). Then he promised that the Holy Ghost "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jn. 14:26).</p> <p>The message is today available to anyone - - "on all flesh" (Joel 2:28; Acts 2:16-17, this in a forerunner of the "last days"), <i>direct</i> to all individuals. (This</p>
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<p>Bible. They stood for and "did" whatever the people, religions and societies attributed to them.</p> <p><i>Other batches of screwed-up thoughts which we create, invest with power, and bow down to</i> Opposites of the divine abound in history, Scripture and the present. Since we create these, anything can appear, disappear or endure, and their variety is wide.</p> <p>The awesome, fire-breathing monster grabbed the lady in its claw and held her high. "What...", she sputtered, "...what are you going to do with me?" And he replied, "I don't know, lady, it's your dream."</p>	<p>won't eliminate churches - - people like to gather, share, learn from others - - but it will end indirect worship in the realization of direct contact.)</p> <p>The full message when used by enough followers produces the "last days (of evil)" - - because it is the full challenge to all evil. It arouses the darkest "thunders" of evil when the "book" shown there (Rev. 10:1-3) (the spiritual book or full message) is presented. After that, followers, in conjunction with the divine, on earth and in the armies in heaven, progressively (it began some time ago) work to put an end to all evil (Rev. 21:4, 7).</p>
<p>Note: The paragraphs below again relate directly to the opposite column</p> <p><i>The carnal mind is death itself - - and everything it creates in its realm of physical senses, is under sentence of death, accident, decay, with only a light topping pretending to be good</i> The carnal mind is comprised of wrong thoughts, and misperceptions of the divine, which objectify themselves as the material realm and people.</p>	<p>Note: The paragraphs below again relate directly to the opposite column</p> <p><i>Jesus' God is Life itself - - and everything it creates in its Realm or Kingdom is eternal and cannot be impinged by opposite thoughts. This God (Spirit) is all-good</i> The mind that was in Christ Jesus (Phil. 2:5) presents right thoughts and right perceptions of the divine, which are established and have always been so in the spiritual system. The application of these things to the human scene is benevolent, producing uplifting results for the useful human state while progressively dissolving blatant evil assemblages of thought as they pop up in prayer on a given day or occasion or with reference to a protracted condition.</p>
<p>The carnal mind's main mechanism to oppress humans is the "law of sin [followed by death from a harsh God]."</p>	<p>Jesus did not hold with the "law of sin."</p>
<p>Much of Christianity imposes this</p>	<p>On one occasion, Jesus lifted from the</p>

<p>"law," thus inadvertently siding with the carnal mind or evil, mischaracterizing God, and missing the healing and transforming touch of Jesus' ministry - - activity and works which he said we should also be doing.</p>	<p>man sick of the palsy the idea that God was oppressing him for his sins - - then equated that with healing him (see above) (Mat. 9:2, 5-7; Lk. 5:18, 20, 23-25).</p>
<p>A major change of approach from old patterns - - a "paradigm shift" - - is coming up.</p>	<p>Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).</p> <p>Neither Jesus nor his all-good God imputed sin. See II Corinthians 5:19.</p> <p>Jesus healed sin, just as he healed sickness. He healed the woman taken in adultery. He cast out unclean spirits in actions that certainly got rid of a lot of sin without pinning down the humans, but instead lifting and freeing them. His approach to sin was healing it - - see for example Matthew 9:10-13 where, chided for eating among sinners, he said the "sick" needed a physician.</p>
<p>The "accuser" is a false sense of God, and its accusations depress humanity.</p>	<p>The "accuser" gets cast down in Revelation 12:9-12, and Jesus showed us the right sense of God.</p>
<p style="text-align: center;">Pyramidal Structure</p> <p>The carnal mind's second greatest control mechanism, and its basic structure, is the pyramidal system. It is inequality itself in every way. It is bitterly competitive, pitting levels against levels, individuals against individuals. It glorifies the gladiatorial idea of one left standing. It incorporates superiority and inferiority, winning and losing. Glory comes from defeating others. It relentlessly amalgamates and controls (leading in time to "666" the one central pyramidal control of everything - - everything, that is, except that which knows its place in the divine - - under one man). Chance reigns in the pyramid. Devouring is intrinsic. It's a scapegoat temple ideal for shoving off blame onto others, usually below in a</p>	<p style="text-align: center;">City Foursquare Structure</p> <p>The structure in Jesus' program was equalitarian and peaceful. The foursquare city of Revelation (21:2-5; 10-16 ff) is a symbol of always-existent divine reality. To Jesus, "glory" related to God's benevolent presence and spiritual activity of benefit to all. Jesus ministered to the bottom. He was very careful not to harm the flesh. When he separated tares from wheat, he protected the still-fleshly wheat and material field.</p>

<p>several-steps-removed anonymous and untraceable manner. It creates and maintains the bottom - - an integral part of the structure - - to absorb the downward negatives both cosmic and internal. The bottom provides the necessary amount of bleeding and dying to pass the sins of those above into the Great Beyond. It is Egypt's symbol for mammon.</p>	
<p>In history, some religions supposedly representing the divine, slashed and burned anything and anyone they perceived as being opposite to their ideas - - calling different or opposing views "evil," and justifying murder as "righteous."</p>	<p>Jesus and his religious concepts didn't pit people against people. He destroyed evil only when ripened (that is, when exposed and revealed to be nothing more than false thoughts, and devoid of any identity). The good and useful, even though still comprised of much that was false, but not harmful, he improved.</p>
<p>Some of the best people in Scripture mixed good and evil in their behavior (and thought their acts were based in deific concepts). For example, Elijah - - who was so inspired that he ascended, and was later seen with Moses by Jesus on the Mount of Transfiguration - - nonetheless brought down fire from "heaven" to burn up two sets of 50 soldiers each.</p>	<p>Jesus rebuked the calling down of fire from heaven, saying to the disciples who asked if they should do it, "Ye know not what manner of spirit ye are of" (Lk. 9:54-55).</p>
<p>Continuing with the pyramid, its top is the material realm's goal. The top is often considered to be above the law, thus avoiding most penalties. It easily dumps, hence is seen as clean and shining - - when the top in history has often been the most corrupt. The "gods" occupy the top (as in Roman emperors who were made "gods," and as in today's celebrity culture where the US has more gods and goddesses, or demigods and demigoddesses, than the sum total in all cultures in all history).</p>	<p>The city "foursquare" doesn't go to a peak like the pyramid, but instead opens up into infinity. It is absolutely equalitarian in a super-high not a "leveling" or mediocre sense, above anything we imagine (although we may get a small glimpse or tiny taste on occasion). To become more aware of our spiritual identity in the spiritual Kingdom - - and how everything works there - - is the real goal. Progress in that direction ultimately replaces the pyramid, which at present is both greatly intensifying and amalgamating towards its objective of ruling the mortal world. Those who know their names in heaven are not affected, Revelation tells us. The power of 666 is cited in 13:16-18, but this power is limited to that of the beast before him,</p>

	see 13:12. The beast before had no power over those whose names were written in the book of life (13:8).
<p><i>Adversarial sin-imputation in Deity</i> The adversarial God apparently couldn't forgive, but had to kill to relieve his grudges. Prior to Jesus on the Cross, the adversarial God is said to have killed all humans except Noah's group, in a genocidal Flood. Forgiveness wasn't a factor there, because all were dead. But in the popular interpretation of the Cross, we obtain forgiveness (albeit conditional). The conditions held over our heads by control-seeking religions are that we accept this interpretation and its type of God, or else. Also we have to dodge the church-delivered post-biblical theological development of several themes of Original Sin, a concept which seems to have escaped the Cross, to have everlasting legs. And we are threatened by devastations in the end-time supposedly sent by God in such a non-selective and widespread way that could kill good as well as evil. And then there's the awesome and unpredictable final judgement.</p>	<p><i>Jesus' non-adversarial healing of sin and evil</i> Jesus didn't threaten or destroy the material world or sinners but left those things in better shape than he found them, and with hope. In order for the great things Jesus brought to be useful to people, they had to allow the high things into their consciousness. However, most didn't do this. Most didn't even see what he was doing. And, long after his time on earth, his message of healing and help (and the necessity of our doing his works - - Jn. 14:12) became distorted, and his all-good, helpful God, and his great ministry, was twisted around into an overall framework of adversarialness (easy to be understood by humans) instead of just the opposite (difficult to understand by humans - - I Cor. 2:14). This rearranged position all but eliminated our work of overcoming death and other evils, after which death was reinstalled at the center of Christian religions.</p>
The means of settling-up with man was death, blood, torture and fire. This was a punishing type God, and the settlement method was punishment.	Jesus dealt with evil by overcoming it. He never said a punishing-type of evil - - or any evil - - came from God, but the reverse, overcoming evil.
Punishing-and-rewarding is another pattern based on the evil-and-good type of changeable God.	The all-good God is all light, no darkness, without shadow of turning, without variableness (Jas. 1:17; I Jn. 1).
The good-and-evil God-concept was and is adversarial, (but the Bible says the devil is the adversary - - I Peter 5:8).	Jesus entered the mortal realm not in adversarialness but in helpful outreach to us. He didn't represent punishment or a changeable deity but helpfulness and constant good.
<p style="text-align: center;">Tribulation</p> <p>Tribulation has two meanings in religion. One is being beaten up by</p>	<p style="text-align: center;">Threshing - - Not Thrashing</p> <p>In human life, mortal things are mixed with the deific, evil things with good,</p>

<p>God (or God allowing us to be beaten up). The other is threshing - - or separating good from evil, wheat from chaff. A "tribulum" is a threshing tool. Adversarial-God concepts stress the former - - straighten up or God will kill or torture you (not heal you).</p>	<p>requiring threshing. This is usually accomplished in a progressive manner over a lifetime and into hereafters. Sometimes people go in the other direction, loading up on bad things, ignoring the good.- - at least for a while. In any event, the separating or threshing has to be done at some point here or hereafter, and it has to be done carefully, tolerantly, without harm to human identity.</p> <p>Jesus pointed out in his parable of the wheat and tares, that there was a mix of fake and real that had to be carefully separated without harming the wheat or the field.</p>
<p>Theologians have tried to compress <i>opposites</i> into One God. And so we have much separating to do, which may not turn out to be fun, as evil hangs onto its encroachment of - - and even homogenization with - - humanity.</p>	<p>Instead of accepting amalgamations of good and evil in Creator or Creation, we must engage in sorting out. We thresh with God's benevolent help, and thresh ourselves. (There's no thrashing from God - - but there can be very strenuous climbing, rebuke but not rejection, chastisement of a father that can seem grievous, as Paul said, but those things improve instead of harm.)</p>
<p style="text-align: center;">Condemnation For Sex?</p> <p>Is sex condemned in the OT? Yes and no. Humans were expelled from the Garden - - and the dichotomy of Yes-Yes but No-No regarding sex is still unresolved today. God's apparent negative attitude towards sex and other things culminated in the genocidal Flood. But after the Flood, Noah's small group wasn't thrown out for sex, but instead was assigned the task of repopulating the entire globe by breeding. The animals were to "breed" "and be fruitful and multiply," and the humans to "be fruitful and multiply," the implication clearly being to also "breed" (Gen. 8:15, 9:1). Suddenly, "doing it" was sanctioned by God, with no ambiguities or sudden expulsions for humans to life at hard labor.</p>	<p style="text-align: center;">No Condemnation For Sex</p> <p>Is sex condemned in the NT? As in the OT, the answer is yes and no. The NT greatly tightens up the rules, and may even in some places recommend abstinence. It's against lust, and against "unclean spirits." Virginity based on the qualities of the Virgin blocked much sex in Christianity, and at the least put frost on attitudes. The fear of Garden of Eden things that resulted in expulsion and being on the wrong side of God hung more tightly over heads and beds in Christianity than in Judaism.</p>

<p>In addition to Noah's story, there are many other OT accounts in which sex is not condemned and contrariwise, even promoted. But there are rules - - and then again, no rules. Jacob's 12 tribes, so significant that they are mentioned in the symbol of the City Foursquare, and represented in the 144,000 in heaven, were headed by the 12 sons of Jacob by two wives and two womenservants of those wives, with the wives' permission.</p>	
<p>In agricultural communities governed by a single patriarch, multiple wombs in animals or humans were prized for getting more animals and people. But as larger communities appeared, rules about land, property, contracts for marriage, legitimacy with regard to inheritances, and on and on, came into place. Still, there was no condemnation of sex per se, as long as rules weren't broken, boundaries not crossed, contracts not invaded.</p>	<p>Condemnation of humanity for sex per se, is a handy tool for control of populations because it gets to the center of things. Control sex, and you control people. Thus theologies and doctrines even expanded antisex theories, helped by the elevation after Jesus' time of virginity over sex.</p> <p>Jesus didn't condemn sex per se, and where he rebuked practices or got rid of "unclean spirits," the human was left better off, not harmed, punished, threatened, drowned, sent to hell forever, or otherwise tortured, damaged or killed.</p>
<p>God's approval of sex to Noah's group after the Flood called into question what the fuss in the Garden was all about.</p>	<p>Evil, for its fake identity as God or Devil or anything in between, cons us (deceives us - - Rev. 12:9) into giving it and its material creation credence above Spirit and the spiritual creation.</p> <p>And it's sadistic - - creating material humanity to be reproductive via sex, then torturing it for that.</p>
<p>Evil as an opposite power to God can't stand unless we break the First Commandment. Evil is a bunch of parasitical beliefs tied in with our confirming senses which can even believe it is God - - or a separate power the Devil, or devils - - until we awaken to the oneness of Higher things, closing out other positions.</p>	<p>In many places in the Bible, we see that the people were not separated and excluded due to sex or for any other reason, but were under covenants, and in easy and fruitful contact with God even without death sacrifices.</p>

<p>The ancient Israelites had some spectacular examples of their <i>relationship</i> with the Deity they perceived at various times.</p>	<p>Jesus wanted us to be "one" with him and the Father (Jn. 17:20-23). That's a relationship, not exclusion.</p>
<p>So where was the exclusion?</p>	<p>Where, then, except in theology, is the exclusion?</p>
<p>Was Daniel separated from God? Were the three Children of Israel separated? Was Elijah? Elisha? Samuel? David? How about Enoch, who ascended. And Elijah who also ascended.</p>	<p>I question the entire "separated" theology - - and believe that the "God" who would do such things is only the carnal mind speaking as if it were God, and gathering guilt-centered believers.</p> <p>The all-good God of Jesus fills all space, is ambient. How can we be separated? Where shall I go from thy presence? - - Psalms 139:7-10. And this divine Presence helps the worried. See too Romans 8:38-39.</p>
<p>In any event, sinning has never diminished despite severe warnings and lessons supposedly delivered by the expulsion from the Garden, the Flood, and other disasters in theologies and nature.</p>	<p>Has the punishing, fearsome God and sin-imputation diminished sinfulness on earth? No - -sinning has steadily increased in the world since the Flood and even since the old-system interpretation of the Cross.</p> <p>But did sin diminish in the woman taken in adultery? Yes, Jesus healed her. It seems to me this is the far-better approach.</p>
<p style="text-align: center;">Higher Flesh</p> <p>Enoch, Elijah and many others in the Bible were not separated, excluded or thrown out. In fact, instead of that old pattern, they were very much in the pattern Jesus revealed. They weren't necessarily perfect, but were in stages of being transformed upward as the result of encounters with the divine (not expelled as the result of those encounters). Their progress upward gave them power, but they were still in the flesh. Enoch and Elijah later ascended, leaving no material remains, but before that they - - as many other Bible figures, and many since, and</p>	<p style="text-align: center;">Higher Flesh</p> <p>Jesus showed us a way out through higher flesh. He showed us progressively better mid-forms of flesh (stages of healing and transformation on the way up). He himself was much higher flesh from the start - - coming into the mortal thought-realm without human copulation. As a very high human identity, he knew also his spiritual permanent divine identity. He could walk on the water, disappear to human view to pass through an angry crowd, then reappear, live on the edge of ascension, shine with the radiance of his spiritual nature on the Mount of</p>

<p>today - - were higher flesh. Some people come up from dismal depths, others from more spiritualized circumstances - - but the point is, the flesh improves. Spiritually-advancing Bible standouts simply related directly to God, said Hello. These very biblical things indicate we might take a hard look at theologies, and see whether they - - not God - - are separating us from God's great benefits by imposing obstacles that are not there, and mischaracterizing God.</p>	<p>Transfiguration, and in time undergo and overcome death.</p> <p>"Flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50). That's true, because the Kingdom including Higher man is all spiritual.</p> <p>However, Job said, "...in my flesh shall I see God" (19:26). Wasn't he talking about flesh higher than his abysmal state - - higher flesh that communes daily with God, and is led upward by God? Yes.</p>
<p style="text-align: center;">Backlashes</p> <p>Spiritual climbing brings backlashes. The ancient Israelites began to suffer defeats after their many great examples of God's direct care.</p>	<p style="text-align: center;">Backlashes</p> <p>In the upward process, spiritual climbers encounter backlashes.</p>
<p>They decided the reversals were either direct punishments from God, or that God was ignoring them and "allowing" evil to strike. In either case, they accepted that their punishment was deserved.</p>	<p>The antidote to backlashes is to not accept attacks either from evil or from an adversarial God-concept (or both or mixtures) in any form, then heal one's condition, then climb to new heights. At that point, new backlashes might strike. The repetition of this means constant rising, constant destruction of evil - - and it eventuates someday in total victory.</p>
<p>The Israelites didn't as a group look higher in time of trouble - - didn't look upward for a higher view and the power that comes from that higher view. They stopped progressing Spiritward, and instead gradually became more material in their thinking, acting, and worship. They have yet to overcome their series of terrible backlashes in deep history, and more since - - but they will do so, and rise to new heights.</p>	<p>At some point, here or hereafter, each mortal based in dust reaches - - by struggle, climbing and backlashes, followed by climbing again to new heights each time - - a shiftover at least in some degree to the divine Reality. This is part of the meaning of what is being called the Rapture. In the progressive process that resulted in this major awakening and shifting of the basis from matter to Spirit, the mortal neither vanishes nor dies, but continues to change upward in relationship with Jesus' all-good God (instead of being bashed downward by encounters with the adversarial God-concept). This changing then continues upward in recognition and use of spiritual power</p>

	<p>to help others.</p> <p>To say there is no relationship between Spirit and the flesh, especially the states of higher flesh, would negate Jesus, his ministry, divine healing, and all spiritually-progressing people in all time.</p>
<p>The Israelites lost their spiritual "vision" - - their perception of and relationship with the spiritual reality - - and hence were in a position to "perish" (Pr. 29:18a).</p>	<p>When we perceive the spiritual Kingdom and our higher identity - - even if in just a glimpse, and even if just for moments - - this "vision" of the genuine Creation changes us upward in a degree. Upward means up out of the dust or death-creation and system into better realizations of the divine or life-creation and system.</p>
<p style="text-align: center;">ANSELM'S PASSIVE, VICTIMIZED "CHRISTIANITY"</p> <p>Over many hundreds of years after the Cross and Resurrection, interpretations gradually developed into what became Anselm's c. 1100 victimization interpretation of the Cross and Resurrection - - the most popular interpretation today, which renders us passive, and has no provision for our becoming overcomers of any or all evil.</p>	<p style="text-align: center;">JESUS' ACTIVE, EVIL-OVERCOMING REAL CHRISTIANITY</p> <p>Jesus voluntarily took on the world's evil, went to the bottom in death, then overcame all evil the first time, through applied knowledge of the divine Kingdom and spiritual identity in God's image - - the genuine Creation vs. the carnal or material knockoff - - harmlessly. This broke our prison - - which we could not have done - - hence was work done "once for all" (Heb. 10:10). He expects us to follow in doing all his works of overcoming evil - - thus doing "last" what he did "first" and helping produce, in conjunction with the divine, the end of all evil as in Revelation 21:4, 7. We find, express, and prove our at-onement with Jesus and the Father, as in John 17:20-23.</p>
<p>In Anselm's interpretation, death - - not the overcoming of death - - became central to Christianity.</p>	<p>Which is more Christian, to overcome the world's death, or to let the carnal mind or devil "get away with murder," with the increasing of death, and the blaming of it on God?</p>

	When we see Jesus, should we tell him his life work consisted of ratifying death instead of overcoming it? And ratifying a death-dealing God who demands death sacrifices in order to change His mind and be able to forgive and heal?
Under Anselm, awesomely, the horrible torture and bloody murder of Jesus by a God who would demand such a thing, became ... <i>Christianity</i> .	In his overcoming work, Jesus didn't deliver persecution to sinful mortals but healing, transformation, and the way up and out.
And people are supposed to simply admit to this in order to become ... a <i>Christian</i> .	Jesus assigned followers their part of the overcoming work on earth - - an integral part of the real Christianity.
Theologians tell us this was God's Plan. They tell us that some means of reconciliation had to be effected or else God might have to again kill everyone - - as in the Flood. So Jesus stepped forward, we're told, and said, "Don't again kill everyone - - kill me instead."	The Bible tells us what Jesus did on the Cross and in the Resurrection: "Forasmuch then as the children are partakers of flesh and blood, he also ... took part of the same, that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15).
Some say this - - blood, torture, death, fire, victimizing, in order to release His need to kill before he could allow his children to be blessed - - was God's Plan <i>from the beginning</i> .	Jesus overcame as active Victor, using the divine realities. (That is, God didn't just raise his passive victim. Instead, the Resurrection was an active feat, and we will have to know how this was done, as shown in Revelation's two witnesses as explained elsewhere in my websites.)
Anselm's popular interpretation leaves no way for followers to eradicate evil per Jesus' instructions.	Jesus' whole program was overcoming evil - - and getting us to also overcome. The overcoming of death results from spiritual knowledge and its exercise. It's an active thing.
Many feel that followers have no work to do but simply accept Jesus' victimization by God.	Jesus' followers were instructed to be overcomers (Jn. 14:12; Mat. 10:7-8; Mk. 16:17-18; Acts 1:8; Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 21:4, 7).
Many believe Jesus' first coming was passive, but that in his second coming he will be a Conqueror - - a Conqueror	Jesus was a Conqueror in his many healings, supplyings and other beneficial acts, and in his Resurrection.

<p>in their sense of conquering, that is, killing.</p>	<p>Only in voluntarily undergoing the Cross in order to overcome the sacrificial system and illustrate this overcoming, was he passive.</p> <p>That Jesus had an active role in working out the Resurrection is not grasped by many. Many think God - - His anger spent - - just raised him up, and he remained passive.</p> <p>The Cross is the greatest sacrifice (not to a God, but of a person, suffering, bleeding and dying to accomplish a greater purpose for all) in history. And the Resurrection is the greatest example of Conquering in all history.</p> <p>Now we have to do our part of the work.</p>
<p>Theologies for centuries taught that God was going to end the world - - kill all you terrible sinners. But to make such statements, evil had to have a basis in God in our belief, or we would just dismiss such a threat as not founded in genuine authority. Evil is tossed from our sense of heaven (Rev. 12:9, 12).</p> <p>Evil - - comprised of parasitical thoughts - - when detached from anything divine, and fallen, is wrathful because it knows it "hath but a short time." It erupts in end-time wars and other disasters as it fights to restore its credence as God-based (blaming God for the eruptions) and also as a separate power-entity Satan or Devil. But any credence at best is only that of "liar" (Jn. 8:44) and lies - - exposed at that point. There is only One God (First Commandment and "thou shalt love the Lord thy God with all thy heart, soul, mind and strength" - - Mat. 22:36-38. See too, Jas. 4:7 - - the devil will "flee"). The battle is prolonged because many believers believe devilish thought-structures instead of being the kind of believer Jesus wants</p>	<p>If we are to "Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Mat. 10:8), and carry out his other similar instructions (see above for long list), we will have to know what Jesus did in his active conquering, and how we are to conquer.</p>

<p>(Jn. 14:12). Evil's end-time production is so intense, frantic and diverse that it comes close to deceiving the "very elect" (Mat. 24:24). But it fails.</p>	
<p>There's awesome destruction in the end-time (the end-time of evil, not of humanity or even the good sense of the world), but the destruction is from evil as the divine appears, and arouses evil to fury.</p> <p>This is called God's wrath, but it's evil's wrath - - which it tries to say is from God.</p>	<p>Jesus indeed returns as Conqueror, but unlike his first appearance when he was solo in his Great Victory opening the way, this time it's with his followers on earth and in heaven. His activity is always harmless and bloodless. His warfare is always spiritual, without carnal weapons (II Cor. 10:4). His second coming is our becoming progressively aware of him as always present (Mat. 28:20b) in his spiritual state - - something that has been going on for some time now.</p>
<p><i>The sword in Jesus' mouth</i> On the other hand, Revelation (19:11 ff) appears to confirm that Jesus comes and kills. It depicts Jesus with a sword in his mouth, killing - - apparently overcoming evil on earth by out-evilling it, using a divine ultimate and superior evil to defeat the merely devilish and earthly evil.</p>	<p><i>The sword in Jesus' mouth</i> That "sword" in Jesus' mouth is the Word - - his benevolent, harmless message in all its aspects (see above for some) that overcomes all evil. It's the sword of truth that divides (Heb. 4:12) evil from our sense of God. It's the sword of truth that divides good from evil no matter how homogenized, or hiding in plain sight. Exposure is precedent to finishing-off evil as having no basis, authority, or claim to credence. It's the "(s)word."</p> <p>Does Jesus change character from benevolent Conqueror in his earthly ministry and Resurrection, to slaughterer in his second appearance? If so, he's not the same "yesterday, and to day and for ever" (Heb. 13:8), and the fountain can, after all, give forth both "sweet water and bitter" (Jas. 3:11).</p> <p>Overcoming requires the knowledge in the message (discussed earlier) that Jesus has been trying to get to us - - the message that involves us, heals, and overcomes evil.</p> <p>And his message in all aspects not only affects us as beneficiaries, but involves us in its use in overcoming - - which is</p>

	an integral part of the overall message, and an integral part of overcoming all evil.
The text in Revelation 19:11 ff speaks of much dead flesh and birds eating it.	Can anyone imagine Jesus as a world terrorist and mass murderer - - or his overcoming methods as mass murdering and terrorism instead of harmless and healing? Or that when he told followers to do his works, he meant they should become terrorists and murderers?
Theologians had wrestled with the explanation of power. It was decided that at some point Jesus had to exhibit what they called power.	The Victory is achieved with spiritual knowledge not "carnal" "weapons" (II Cor. 10:4). The method is outlined in the Lord's Prayer.
The only type of conquering that seemed to fit the thinking of theologians was the smashing and killing type - - the final punishment of all punishments, the exhibiting of a super-evil held in reserve until the divine at last loses patience and then utterly and finally crushes, and so on.	The carnal mind and its entire world or realm undergoes not destruction but (as shown throughout Jesus' ministry) a transformational change upward for the better (Rev. 21:1).
Any or all of that would make Jesus a mass-murderer and terrorist.	But ... but ... but ... the text speaks of much dead flesh and birds eating it. Yes; however, remember that the "devil" - - or carnal mind, the lying opposite of God - - loves to blame God for its deadly acts. The bloody actions in the end-time are not caused by God. God is not in one corner of the ring and evil in the other, duking it out. God is all, and evil is a lie about it.
Non-Progressive Bible Concepts Many believe that the Bible doesn't move forward as spiritual awareness progressively permeates human thought. Thus, evil and even some savage concepts of Deity are retained.	The Bible Is Progressive The Bible takes us from ancient concepts through to the end of all evil. We often miss that last point - - the end of all evil.
Old concepts Not chronologically or chapter by chapter but as a totality, the Bible	Jesus' genuine methods Not chronologically or chapter by chapter but as a totality, the Bible

<p>shows us spectrums.</p> <p><i>Examples of the biblical spectrum</i> No God at all.</p> <p>God as material.</p> <p>God in man's image.</p> <p>An adversarial God.</p> <p>Imputing sin, and punishing even inhumanely.</p> <p>Destroying evil by drastic methods.</p> <p>Changeable Deities.</p> <p>Often inhumane.</p> <p>Loses patience (as in Flood, end-time).</p> <p>A poor knockoff attempt.</p> <p>Seen.</p> <p>Confirmed by the material senses.</p> <p>God at one spot (like Temple Holy of Holies).</p>	<p>shows us spectrums.</p> <p><i>Examples of the biblical spectrum</i> God as All.</p> <p>God as Spirit (Jn. 4:24).</p> <p>Man in Spirit's image (Jn. 3:8, others).</p> <p>Jesus' all-good helpful God.</p> <p>Not imputing sin, but identifying and healing sin.</p> <p>Harmless methods of spiritual warfare.</p> <p>Deity without changeableness (Jas. 1:17, others).</p> <p>Humane, helping pseudo-creation out of its mess.</p> <p>Eternally, uniformly loving, helpful.</p> <p>The genuine article.</p> <p>Not seen.</p> <p>Not confirmed by "natural" senses (I Cor. 2:14).</p> <p>God ambient.</p>
<p>A deity that kills is either a pre-biblical 100% savage force or any of the "good and evil" (Gen. 3:5) god-concepts, where evil is the ultimate power or any power.</p>	<p>By inspirations or illuminated glimpses, our old concepts morph, change, connect up, and function in larger frameworks, while some drop out entirely. We progressively get better concepts of Deity and divine application to the earth.</p> <p>Jesus' God reveals a higher venue and identity, in addition to being all-good, yet omnipotent, not weak - - healing sin and ending evil.</p>
<p>Old ideas were and still are useful for connecting at our instinct-and-belief levels, but a non-progressive sense of the Bible leaves us there.</p>	<p>Even though we may connect to a sense of God at lower rungs of the ladder shown in Scripture, the progressive Bible leads us upward from there.</p>

<p>In the progressive Bible, human sacrifice (see for example Isaac) changed to animal sacrifice (the ram). The smearing of blood on the doorposts took us a step farther - - in the direction of a protective God-concept.</p>	<p>We can respect previous prayerful steps and people, but as connectors to things Higher. After Jesus honored the Passover at the Last Supper, he then went out and overcame the entire sacrifice/scapegoat carnal mind enmity-against-God antiChrist (harming Jesus) system.</p> <p>Divine overcoming is harmless light vs. darkness. It is divine knowledge vs. tangled death and "enmity against God" knowledge and also ignorance. And it is spiritual formations vs. earthly - - still harmless. Strenuous, often, but harmless.</p> <p>Undoing chunks of evil thoughts can be work, but when the tangled thoughts that make up evil are undone, it dissolves in the manner of $2 + 2 = 5$ in the face of $2 + 2 = 4$. The right answers are in Jesus' full message (see above under message and other paragraphs).</p> <p>Evil can be dismantled. It is false structures. We start with mastery over a few things, as in any field, and work up when God-directed.</p> <p>Clean spiritual harmless warfare is the only thing that really disposes of evil. But it also shows the end of all evil, a renewed earth, and resurrection of the dead.</p>
<p>End-time prophecies speak of many human wars (some representing human good vs. evil, some just evil for evil's sake) - - all with the usual abundance of "collateral damage."</p>	<p>Some human physical wars can represent the divine in a degree, and use a lot of prayer (as in WWII), but are not spiritual warfare per se, and can have enormous "collateral damage."</p> <p>But it's time to quit mischaracterizing God as sending or allowing harm. Instead, we might pray to learn how to use the harmless divine to clean up earth.</p>
<p>"I ... create evil" (Isa. 45:7) In the Bible, God says, "I create evil,"</p>	<p><i>We have to defrock evil</i> The so-called creating of evil by God is</p>

<p>but that means God's pure presence <i>arouses evil to fury</i>. That pattern is repeated and intensified in the end-time of evil.</p>	<p>only the reaction of evil to the divine goodness - - the stirring up of existing evil, often from unseen depths and of previously unseen magnitudes (this being particularly the case in the end-time of evil). That Jesus' God could originate evil is only the carnal mind or devil lying about God or its position in or relation to God, and blaming God.</p> <p>We have to defrock evil.</p>
<p><i>The vials of plagues</i> In Revelation, it appears that vials of plagues from God are poured onto earth.</p>	<p><i>The vials of divine Light ending evil</i> In Revelation, vials of angelic perfection that eliminate evil instead of increase it, are poured onto earth.</p> <p>But evil reacts so violently that even to John it appears that the vials instead hold plagues from God's wrath.</p>
<p>Evil likes to blame God, say God sends plagues, wrath, and all manner of punishment destructions to humanity.</p>	<p>God heals plagues, and is never inhumane.</p>
<p>The "wrath" is from the carnal mind, the devil cast from heaven "having great wrath" (Rev. 12:12), and from archaic misconceptions of God as punishing, and settling scores by murdering.</p>	<p>The "wrath" is from the carnal mind, the devil cast from heaven "having great wrath" (Rev. 12:12), and from archaic misconceptions of God as punishing, and settling scores by murdering.</p>
<p>Only evil sends woes.</p>	<p>"Woe to the inhabitants of the earth ... for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). We as "labourers" in conjunction with the completely clean God, do our required part in ending this "woe" and all evil by Revelation 21:4, 7.</p>
<p>The Lamb of God But doesn't the "lamb of God" refer to Jesus as a super-Lamb offered in a sacrificial blood-and-death connection to God? (See much more on the entire subject</p>	<p>The Lamb of God There's an old sense of that expression, and people connect there even today. But there's a higher sense of it. The Bible progresses in the higher direction, and we're expected to see that and move higher. The "natural" mind (I Cor. 2:14)</p>

of sacrifice on www.sacrifice-real.com.)

doesn't at once grasp higher meanings, but they exist, and—importantly — enable us to enter the paths of *overcoming*. The lower sense of the symbol doesn't offer any path or even the concept of overcoming, but the higher enables followers to become the overcomers Jesus expected.

The Lamb that Jesus presented overcomes by perfect purity from above—by the Light that clears out darkness in the bloodless "warfare" of the Spirit.

Jesus' taking on of the whole death-system is the deepest personal sacrifice in all time (but is not a sacrifice to a God). His Resurrection in conjunction with - - at-one with - - his God, is the greatest overcoming in all time, and is intended to lead us out.

We still have our sins - - they haven't been scapegoated onto Jesus as many are taught and believe. But we need not fear, because Jesus gave us a kindly overcoming-way out both here and in hereafters in which to work our way up and out with plenty of help.

Jesus bore our sins in the sense that he had to do the breakout victory which we could not do because our material origins and status, and sinful natures weren't able to grasp the Higher (where we have spiritual identity) or do the job. It was our job but we couldn't handle evil at the level necessary to break our prison. He suffered because of our sins. He bled because of our sins. He died because of our sins, but only in the sense of having to do - - in conjunction with his all-good God - - the major job on our behalf of overcoming the world's evil, and thus opening the door in our "prison" (Isa. 42:7; 61:1; Lk. 4:18).

And now, the ball has long been in our court to be overcoming-type followers, but we need a pattern shift into

	<p>overcoming gear. Upcoming is our entry into the Age of Overcoming.</p> <p>Jesus in his spiritual status plus all aspects of the divine, are now in place on earth to help us do our assigned part in being Jesus' followers and ending all evil. The Victory March can never be defeated again in any major way. It was defeated in Hebrew Bible times and in Early Christianity's eventual defeat. However, Resurrection forces have separated these and other defeats and reversals from the ground (for just one example, the dry bones of Ezekiel's prophecy reassembled in the state of Israel, with the deserts blooming, with more to come; and there are many other evidences around us and to come, as discussed above and in other of my texts). We can now accomplish all the tasks Jesus assigned to us. There will be setbacks to overcome, but no macro defeats as in the past. We press towards Revelation 21:4, 7.</p>
<p><i>Better to avoid dangerous God</i> The carnal mind doesn't want its death-sentenced humans to encounter the Real God. It warns of horrible things that await the sinner if God finds him or her here, and/or when God judges the human hereafter.</p>	<p><i>A helpful operating system</i> As we go up, we find not negatives from God but helpers, angels, and an operating system. We find things that assist, inform, even handle some of our problems for us. We are kept from harm or catastrophic mistakes. We learn and grow.</p> <p>The 100% helpful system is God's Real Plan.</p>
<p>THE WEAK NOT-REALY EFFECTIVE NICE RELIGIOUS PERSON</p> <p>The carnal mind tells us that the passive, weak, socket-type person absorbing evil for others, and an all-around nice, sweet doormat, is what God wants representing his religions on earth. Indeed, the carnal mind (or</p>	<p>THE ACTIVE HARMLESS VICTORIOUS DIVINE WARRIOR ON EARTH</p> <p>God wants those who can overcome in the active, effective, but harmless spiritual warfare manner, under the direction of the Holy Spirit - - followers who don't overreach, and don't on the other hand fail to reach, or underreach.</p>

<p>evil or devil) does not want any humans thinking about or capable of challenging evil, or fighting it, or knocking it off.</p>	
<p>Too, evil wants to maintain the idea that it comes from God, so what's the use of battling it in any depth. Terrible evil perceived as being in God or coming from God is acceptable in this system and called righteous, while dirty old evil in you sinners is punishable by - - yes - - that righteous death to you.</p> <p>Obedience to this mental gymnastic is required - - or else.</p> <p>Evil wants to maintain the idea that it speaks as if it were God.</p> <p>It definitely doesn't want exposure.</p>	<p>Followers who become divine overcomers are effective workers in the activity of eventually ending all evil on earth (Rev. 21:4, 7).</p>
<p>Evil presents itself throughout the Bible - - presents itself so cleverly that readers think it is woven in with God and even as God, or that it is in other arrangements as part of a mystical power structure one moment, and in a power struggle the next. But evil has no place, and proof of this is coming up in its eradication.</p>	<p>Followers who overcome make steady progress in stature (Eph. 4:13), and in ability to see through evil's shields, scams, pretended connections, and dichotomies which would split our minds between opposite poles.</p>
<p>Whereas it may be nice to once in a while take up evil for others, or be a bit of a doormat, those things as a practice, as a basic shape for a religious "worker," just conform to scapegoat and sacrifice theories and the psychology of those theories. Those concepts don't destroy evil, or even bar evils from entry but invite them into one's being, loading one down - - and present a false type of "religious person."</p>	<p>Jesus revealed in himself and in his ministry on earth, the overcoming of evil - - and he taught this to followers. He still does these things today, from his spiritual status.</p> <p>There are occasions today when taking up evil for others can be worthy on an incident basis (not a pattern basis) - - occasions that can possibly be necessary at times - - but we then must eliminate the portion of evil that we took on (and not by passing it on to someone else), and again restore our citadel and effective forward motion.</p> <p>Jesus took upon himself the world's woes which were sitting on us.</p>

	However, he then overcame the system. We still have our sins, but we have his Higher System for healing them and making our spiritual progress.
	Jesus wants followers who can overcome even as he overcame (Rev. 3:21).

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Some atonement books that may be of interest to the reader:

Roebbling, Karl *Not Jesus' Death, His Overcoming Of Death* - - fifth edn. 2005 of essentially his same 1980 book, *Not His Death - - His Overcoming Of Death*, first published in 1980. (See above for details.) (I agree with some points in the books below, but the Bible and the Spirit show me a different start, procedure and end, explained above.)

Finlan, Stephen *Problems With Atonement - - The Origins Of, And Controversy About, The Atonement Doctrine*. Liturgical Press, Collegeville, MN, 2005. (ISBN 13 978-0-8146-5220-6.) (Scholarly, difficult, but he sorts through old positions in detail, and multiple variations thereof; however, near the end he gives his own opinions, which are not Anselmian.) (I first saw Finlan in 2007.)

Weaver, Denny J. *The Nonviolent Atonement*. William B. Eerdmans, Grand Rapids MI, 2001. (Weaver differs from Anselm, the popular interpretation, which was also opposed by Abelard in Anselm's time.)

Aulen, Gustav *Christus Victor*. Many publishers and edns. since 1931. (Three interpretations of the Cross and Resurrection, none Anselmian.) (I didn't see Aulen's book until 2000 - - 20 years after my book in 1980. Along with his non-Anselmian interpretations, his discussions of the duality of good and evil are interesting, but I show from the Bible that these are the divine power and the *separate and opposite carnal mind or evil* - - and that this dividing is the key to the divine overcoming that Jesus instructed us to do, leading to the end of all evil as in Rev. 21:4,7.)

Eddy, Mary Baker *Science and Health - With Key To The Scriptures*. The Christian Science Publishing Society, Boston, 1934 edn. (In this and other of her writings, she explains Jesus' overcoming of death, and also the empowerment of every Christian to do works of overcoming, using his methods.)

Olson, Roger E. *The Story Of Christian Theology*. InterVarsity Press, Downer's Grove, IL, 1999. (His pp. 316-330 describe the origin and development of various atonement theories—and how Anselm's theory [c. 1100] got accepted and was much later moved into Protestantism by Calvin.)

There are other books contesting or modifying Anselm's theory and presenting different views.

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