

1955 (?)

*From the 1900s*

1982

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1. Peter - visible church - repeats

Paul - new generations - translates

John - no visible chain of tradition -- he was not even martyred, he was neither bishop nor missionary, just sat in Patmos. For the first 1900 years we needed the visible -- now the eternal John in all of us: to say at any moment.

Genius: the spirit which bloweth where it listeth.

(They tried to separate Paul and Jesus, which means that Jesus is without the Apostles,). This means that <sup>Jesus</sup> ~~Christ~~ is left without Paul or Peter. And so now John is left: just simple love: for the first time we have to rely on the simple love between people -- no longer see.

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The same John who says that Peter will be crucified.

The office of Paul and Peter and John are necessary: just as necessary as the Lord -- they all exist through all eternity. Today he isn't known for his office, nor is he paid: we only believe those to whose interest it is not to say it.

Ephesians

I - 3

Praise (bless in Greek means to speak well of) be to God - he who has spoken right of us through the Spirit in all celestial orders founded on Christ.

(Who speaks well of us whenever we speak in any department but keep it open to Christ) We are blessed by God as long as we move in the super-individual orders grounded in Christ.

Heavenly realms = various social~~y~~ and intellectual positions....

Cont'd

According to the fact that he has elected us in Christ before the order of the world was laid down to be saintly and without blemish unto his face in love, <sup>defining</sup> ~~defining~~ (? - can't read my writing) us to become his adopted children. With Jesus Christ leading us unto God, -- according to the decree of his good will -- for the praise of the glory of his grace, a Grace by which he has graced us through the medium of his beloved.

In him we have our ransom through his blood, the forgiveness of our trespasses (this is religious, not ethical -- hence not "sins") from the wealth of his grace, which he showered over us, in all wisdom and understanding, by signifying to us the mystery of his will. (It is the mystery of his decision in this one case; not God's will in general.) According to what had seemed to him good when he took counsel inside himself for the economy of the fulfillment of all times (i.e. of all conjunctures, opportunities). (We can only believe in God as long as he is FREE -- to bless or to curse -- if we know the qualities of God, God is limited. God is revealed, but not totally (immanent and immanent) -- as soon as God ~~xxx2~~ were fully known we would no longer believe in him. God ~~ix~~ like man is partly known and partly unknown. Anything which lives is so. Therefore Paul is always careful not to think that he knew all about God. We know more than we did know but we

don't know everything. To live means to be partly revealed, partly unknown. God likewise --. Therefore you can only know of God by regarding the world as one phase of his Spirit -- that which is unknown allows us to live together: as soon as we are known we become dead -- because we can live together only if there is something still to be said. So Paul said: God is still creating man now.)

For the proper order of the fullness of the times he has to bring everything together in this appearance of Christ ( he decided to bring the whole history of the world to a head in this Epiphany of Christ) which existed in the higher orders and in the sensuous order. And this Christ is the same person in whom we also have been enabled to hold a share of the (we all have a portion of God's spiritual life) because we have been pre-defined according to the movement of his will. (God wanted man to praise -- if we are united in the divine life of Christ through the Epiphany, then our differences can be looked through as man as God's son through Christ, -- all differences can be transformed into each other -- neither is ultimate.) In this Epiphany in which we have been made shareholders ~~xxxxxxxxxxxx~~ <sup>in as far as</sup> we have been predefined according to the plan of Him who permeates the whole, according to the meandering of his own Will. (The stream comes from God and Christ, but we receive it as our part. God: Creator/.Christ: Redeemer. Holy Spirit: Epiphany of divine not yet complete -- from Christ's Epiphany we know what we have to do; the Epiphany of the Holy Spirit is still in our own fellowship and is to be experienced. This unknown to come is the Holy Spirit. You can only have life if you add -- the Holy Spirit is not more in the Pope than in any layman: there is no Vicar of the Holy Spirit that is tomorrow.)

Eph- I 13-24. We have trusted in Christ, you later have trusted in him, and when you had trusted you were sealed by the promise which is Holy and who is the pawn of our position as Elect Shareholders.

(Protestantism doesn't feel the need of inspiration; Catholics think Clergy and Priesthood are the same thing; but if you have no respect for the inspired person.)

...the Spirit that accompanies us into the future (14) who is the Holy One and who is the down-payment of our participation in the eternal life for the gradual salvation.

(There is no escape for Paul: whole history of the world revealed through him: When is man divine? When he suffers from love of neighbor, when he suffers for his enemies -- that is NEW. The power of man to neglect his own interests is his divinity. God must make himself small so that man may become big -- Jesus had to suffer to the end: so that we might understand the power of man.)

God has entrusted the Church to us. 23.

The Church is the Complement of Him who makes everything complete.

Ephesians. I

Just as the crucifixion is part of the truth about Christ while he is alive, so Paul's "an Apostle by the will of God" . The Christian in saying this exposes himself to the wrath of the world, must live it out to the end.

Ephesians. I -21

Government, authority, power, and dominion = all.

"Pauls problem: to open all spheres which dominate man to that true voice) Paul could also have said angels and archangels. Christianity says: none of these things are in themselves good or bad -- they are good as long as they are under God's spirit. Paul's letter based on the fact that everybody is subject to these powers: it is right that we are dominated by state, family etc. etc. Our faith makes them relative. The Christian problem is to equip these powers with an antidote -- to hear the voice of its own limitation.

power -- local gov't

authority -- religious language

dominion -- boss, father

government -- stars speaking. in Egypt. the cosmological empire (Romans VIII - 31. If God is for us, Who can be against us? Then in verse 38 a list of all the powers of this world.

Verse 35. Distress, hunger, nakedness, economic ills, anguish, affliction. These are the inner man's various provinces from which we can be attacked.

powers = those in authority. (In ancient times: Authority: power, Church: State) (Christians introduced forever the distinction between church and state, legal power and the spirit) Christ Jesus - that divine life which has been set in motion by Jesus)

Paul clear that names give these things their authority over us.

Even the Church cannot be more powerful than the name of Christ since His name can create new parts of the Church. The Church is only His body.

world without end -- beyond all the ends of the various worldly order~~s~~.

Christianity is above the Roman Empire. The Church is the larva which exceeded the era.

To speak means to live -- he who can speak is alive -- to speak means to be able to compress into your speech all the rest of your life -- any promise is a transformation of your life: you risk your old ways of life -- life: that which can break routines. Speech is more alive than anything else we can do -- the life of life is the power to speak -- we must oppose to materialism not the spirit but the power of the word.

Ephesians II - 9 To an objective fact, which has nothing to do with~~o~~ our own achievements, we have been saved. Works are the consequence of our new situation because Christ lived.. Because He stepped outside these orders and principalities and powers.

Christianity is nothing if it doesn't create new life: Luther did create the Christian family. Pascal: Grace begot no new fruit.

Roman Church in last 300 years: mysticism of inner feelings. (The closing of Port Royal the end of Christianity in France.)

Jesus is our co-creator because he has given us the (blank)

Through the coming of Christ we only know who we are.

Verse 9: We are the product of collaboration between Father and Son. We are Jesus' poem. Only through Christ have we become what we are meant to be. John says: Jesus is God's poem. So Paul says we are God's poem. Only when we know the intent of the Father in Christ, do we know (blank)

If we are always under God's yoke we are not sons but only bondsmen. Jesus, Son and equal of God.

The wall sets the Jews aside as the (blank)

Out of the two one man, at the same time a worker in the world and contemplation of the Jews: he is neither abstemious from God nor abstemious from the world.

Ephesians II - 17

Paradox of Christianity: death is killed -- the powers that slay are slain.

19-22: What the Church is -- becomes visible as each person adds one more stone.

III - 7 God's power: something happens -- Paul is a new creature because he is called by God.

6 - terrible translation: Apostles and Paul have been allowed to reveal through the Holy Spirit that the Gentiles are as much the body of his promise ~~xxxxxx~~ through the Gospel.

Proportionate representation -- no true amalgamation where it makes no difference any more. (??)

9. The idea of infinity in nature is borrowed from this Christian idea. "Impervestigabilis" -- you can never fully find out all the vestiges. The Chinese and the Egyptian on the other hand are not inexhaustible. There is never an end to the preaching of the cross. Here is the power to look at things as if they had never been seen before.

Paul is the guarantor of modern science -- neither Plato nor Aristotle gives this. ~~xxxxxx~~

As long as there are new people they have a right to be talked to in their own tongue, out of their own experience.

All natural science tries to express the truth that is valid for all -- as does any natural law. Paul: although  $2 + 2 = 4$ , an Italian child has a right to due e due -- most truths must be formulated differently for the person and the hour.

The Son can renew the Father's creation.

All vessels of the Spirit opened to change.

You can't see new things without knowing the old.

The relation of the schools: Paul's gift. Paul's intervention between Greeks, Egyptians and Christ. Paul says it to the Gentiles in a different way from the way Peter says it to the Jews.

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Bonaventura: we think we know. Progress depends on an excess of the mind. God asks me to begin again, have new eyes -- if you cannot conquer your old mind (you're hopeless)

Science adds ignorance to knowledge, not knowledge to ignorance.

You have to quote everything said before, then to go beyond it by saying "all this may be wrong -- "

Planck's Quantum Theory -- for the first 50 years he represents what's known already and then as an old man he comes to believe in a creative nature.

Bonaventura: de Doctor Ignorantia

Cues

Your mind when you are most learned, has to go back on itself.

Gerson - 15th cent. Truly was a doctor ignorantia (he was also influenced by Thomas a Kempis)

Only that Christianity is real which sounds as if it had never been heard before.

III/9. I have to illuminate everybody which should be the participation in the community which has been hidden away... So that it may become known to all orders of life and of knowledge of our human consciousness. ((Heavenly realms: that which takes us in: then in our ways of thinking)) Through the Church the innumerable colors of the one wisdom of God. That there might become known today through the Church, the wealth of colors of the one wisdom of God, according to the plan of all the epochs. Which he conceived in the Christ whom we know as Jesus our Lord. In him we have the liberty of speech and the freedom of approach which both come to us if we rely confidently on the faith to which he has invited us. (( God's faith in us allows us to be faithful)) ((The ultimate faith -- of Christ -- is the faith in the enemies: what you are doing is part of God's plan -- nothing they could do would ruin his mission)) That Church allows us to speak freely in every realm of life. ((The Church always wanted to renew in politics and economics.



Christian speech and life -- all achievements of man must be given their place in the church.))

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III/14 For this reason, should be "to this effect"

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God is half known, half unknown: unlike Moslems who say God is the inscrutable, or scientists who think they can know everything....We shall never know why God created the world.

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It is neither true that we have have Body/Mind?Soul as individuals.

The process comes through people who in order to continue (blank) how their minds can be revamped to become of one Spirit.

Now I must think this with all my power: tomorrow I will think something different. Our mind is preliminary, yet has to be respected -- we must honor the phase we are in, yet give it up. There is one body and one spirit, but it is very hard to see it.

IV 6. There are many spirits, but one God. First you must admit that there are many spirits before you talk glibly of one God. Religion has given up the hope of penetrating all the departments of life. (??)

Acts XIX 9

At the beginning Christianity was only called "the Way." ("Asia" is Western Asia Minor.)

Obsession by evil spirits. To speak a language meant to worship the gods of that language: language a much more powerful force then than today: people had only one language -- so the obsession must have been like being called Jew or Negro today. Liberation from these spirits was being told there was a stronger Spirit to whom they could listen -- these obsessions all potent but can't be called omnipotent.

Language is a stream of power going through us. Every (blank) a type of obsession.

Acts ~~XX~~ 20-23 1 church, 1 bishop, 1 town

Ephesians:

I-5 God has created us before the foundation of the world in Christ. Now we have the power to say whose descendants we are -- we are created into the Christian era.

In Romans Christ is the man whom God had in mind. In Ephesians v.5 we are predestined because Christ is predestined -- we are predestined only insofar as we are Christians, and touched with the immediate spark of the spirit, ~~xx~~ so that we are no longer bound by locality. They discover in themselves the word of God calling them -- 99 out of 100 believe in determinism and not in predestination -- you can believe in both.

Everyone has his universal ~~xxxx~~ predestined and knowable order so that God can enter in (comes from the old temple idea where gods had their right seat in the temple)

I-24. Christ is the door. (blank) protestant because martyrs are historical -- and necessary. Christ is not enough. The Church must have suffered before she can be what she is expected to be.

1:25. She must fill up what Christ has begun. (Sufferings. It is necessary to fill out the sufferings of Christ. Hence the idea of the Vicar of Christ (vicarious) is vital to every generation. He who takes upon himself to preach must suffer -- if he doesn't, there can be no church. Hence Paul must find himself the next cornerstone of the church. Edifice: the word is the making (not clear) process.

1:25. I have become the steward of this Church in concordance with the economy (plan of salvation) of the divine life. ((God is the temple -- our souls and brains (? unclear) are parts of the temple -- therefore we know today more of God than we did 3000 years ago). The more you are conscious of God's plan the less you are conscious of self.

1:26. eons and generations = empires and clans

1:28. So that each can take his place in his final form in Christ as a process begun in Jesus.

2.2. To speak of man one must speak of God and to speak of God one must speak of man.

Insofar as we die in the Christ, we are redeemed in this world. Christ entered the world and the divine life entered the world. We die with Christ in anticipation of our own death. (Therefore we don't all have to be crucified). Albert Schweitzer calls his own work mysticism and therefore has no commitment for others. Hence he is popular with the humanists: the gospel truth is turned into a secret. He has a Christian heart and a Greek mind. Every act of the spirit is a burial of our first

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but they can't be avoided (our first notions, that is). The Jews had to kill God to know what God is. We have to learn from killing the spirit what it is. That is the idea of forgiveness of sins -- you have to misunderstand God before you can understand him -- that is the forgiveness of sins. Man kills the Holy Spirit but afterwards he can shrink from his deed and be converted.

To die with Christ -- if we follow the natural order of thinking we kill the spirit (body-mind-spirit)

Christianity distinguishes between voluntary and forced, but voluntary is not the same as "free-willing." The word "voluntary" doesn't exist in Plato -- he is only interested in distinguishing between our right to will (??) The 19th century made no distinction between free will and voluntariness. The "free" man of the 19th century invented all his own rules. Pauls says you can voluntarily follow the rules of the community -- but they have no value.

"Flesh" is not the body in the Bible -- it is the degradation of a higher act into its lower components -- it is a mental misjudgement -- the body is not evil in Christianity: but the way the mind sees the body is.

Out of the desert fathers comes the Gothic cathedral -- faith must pervade the visible, the flesh.

2:11. Here and now.

Chapter III. Christ is here and now, not after death -- a man must have been shocked that he could have deprived God of some of his life.

2.18. ~~fixm~~ angels -- partial powers (angel of music, art, health, etc. against the specialists)

2.20 again: you have to begin with the spirit, not the body.

3.10. If you say "self" you destroy the sense -- if it were "self" the living man can at any moment be recreated -- not so the self.

3.16. In Judaism the son can't be greater than the father (sic. Abraham) but God left his son utterly free -- we only know the Father through Christ. Father and Son are mutually dependent.

Coll. 3.22. "earthly" - "fleshly/masters" which means masters by social convention

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The greatest men of the early church were not bishops -- nor were they laymen.

(Mark) Peter preaches the new gospel which was written by Mark.

Luke writes for monotheists.

Matthew for simple man -- incarnation.

John for the educated Greeks.

Luke writes to the highly educated Jews throughout the empire. This gospel is written around:

1) Sonhood of Jesus -- he has hidden fact that he is Messiah until he knew himself -- balance between self-appointment and calling.

2) Why have the Jews rejected him?

...

Jesus is God's son as much as Adam.

Pontius Pilate makes Jesus into the Messiah.

The story of Paul ~~xxx~~ in Rome isn't written for Romans but for the Jews -- so they don't care.

The 19th century thought that Luke wrote for the Romans. The Jews won't accept or understand and therefore Luke is the 2nd offering of the Gospel to the Jews -- in this moment of XXVIII 29, Paul is no longer a Jew but turns fully Christian.

How the gospel emerges out of Judaism and then is brought to the Gentiles. Transition from Jews must be carefully tried for you can't leave the Jewish tradition too early.

Paul only becomes the Apostle to the Gentiles -- because the Jews didn't listen to him although he tried a whole lifetime. The next generation no longer had to preach to the Jews.

Christianity\* - conservatism in freedom. For only 2 years is he purely the missionary to the Gentiles.

Eugen to Dick, 22.III.55

.....Ich lese Eduard Meyers Einleitung in die Geschichte, den ersten Halbband seiner Universalgeschichte des Altertums. Eduard Meyer hat von 1879 bis 1930 publiziert. Er war mein Lehrer im Seminar an der Univ. Berlin. Er war klar, freundlich, kraftvoll und jedes Wort dieses Bandes ist wahr -- ich las ihn zuerst ungefaehr 1907. Das Buch ist mit Recht durch sechs Auflagen gegangen. Mein Zeitenband - II des Kreuzes der Wirklichkeit -- Philosophie 58 wird sich ja diesem Buche vergleichen muessen. Mir est nun so recht aufgegangen, wie eine kausale Geschichte und meine eschatologische sich unterscheiden. Wobei dann das Wort Eschatologie selber sich als noch von der Griechenseite her gepraegter und daher verfaelschender Ausdruck erweist. Ich sage: Mein Thema ist jener Teil der Zukunft, der bereits in ferner Vergangenheit angehoben hat und den wir nicht verhindern duerften, ans Ziel zu kommen. Geschichte legt also die Ereignisse frei, die noch Zukunft haben und verweist da fuer die bereits total vergangenen in limbo. Diese Haltung aus Zukunft in die noch unvollendete Vergangenheit durch das Gestruepp blosser Gegenwart des Augenblicks ist Meyer unbekannt. Er glaubt an die naturwissenschaftliche Ordnung: Aus der Gegenwart blicke ich in die Vergangenheit; fuer die Zukunft sind andere Leute verantwortlich. Die Gegenwart wird durch die unheimliche Macht der "Wissenschaft" verkoerpert, der Meyer dienen will.

Es lohnt nicht, sich mit den Pygmaeen a la Kaehler herumzuschlagen. Aber Ed. Meyer ist das beste des Monismus der Wissenschaft des 19. Jahrhunderts in Reinkultur. Ich fuerchte, ich muss mich irgendwo gegen ihn und was durch ihn als einzige "Geschichte" gilt, abgrenzen. Wenn es die Leute nur verstehen koennten, dann duerfte man die Formel gebrauchen: Alles, was er feststellt, ist herzerfrischend richtig. Er raeumt mit zahllosen Schwindeln auf. Er ist unbestechlich usw. usw. Aber nirgends koennte sich ein einziger seiner Helden, Laender, Personen in Eduard Meyer selber wiedererkennen. Meyers Wahrheit gilt fuer Meyers Kollegen im Hause Wissenschaft; sie umfasst nicht die Geschilderten Menschen und sie umfasst nicht die heut lebende geschichtsbildenden Nationen, Soldaten und Zivilisten. Alle werden ins Haus der Richtigkeiten, ins Haus der Geschichtsforschung, geladen; nirgends betreten die Historiker das Haus der Wahrheit....