

THE AGE OF IGNORANCE IS OVER

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Today we are not living the epochs of polyhistorians of earlier times, but we live in an age of particular differentiation of science – fragmentation might be another term to describe it when such an endeavour would certainly require huge responsibility.

In harmony with the common saying of “let the cobbler stick to his last”, allow me to testify here of a creative and omnipotent God who, by my faith and conviction, is the source of all knowledge and wisdom, the eternal Lord of existence, the God of values.

According to my creed, “God as a Creator has a plan for the whole world. His world plan extends to everything in the universe. The world plan considers the world order that is chosen, called, sent, and carried out in Jesus Christ through “trustees” from the beginning of the world to the end of the world. Everyone has a place in God's world plan, a specific task. This world plan looks to restore the rule of Jesus Christ. Next to the Creator, the people as an instrument and co-worker, take their share and perform the task of the personal part with greatest devotion. The rule of Christ means a restored world order. In this world order, we must work as new type and Christ-shaped people, fulfilling the mandate and faithfulness of the born again... in the restoration of Imago Dei”.¹

Today, in the company of many, I am joining the confession of Paul the Apostle that I do not wish to know or speak about anything else, but the Lord Jesus Christ, who is the beginning and the end; in Whom everything has a basis, meaning, and completeness.

A scripture story should serve today as a foundation and framework. Even more so, as we often hear and articulate that the foundations of our European culture and civilization must be sought and found in Greek-Roman antiquity and a religious mentality based on Jewish-Christian continuity. In the Acts, Luke – of vast medical and historic knowledge – wrote about “The disembarkation of Jesus in Europe”, paraphrasing the words of Endre Gyökössi). Consequently, one can read about how the teachings of our Christian faith first reached the centre of contemporary enlightenment, the absolute authority of the world of those times: Athens (17, 16-34). Jesus appeared in Europe via the soul, and in the image of Paul the Apostle on a cathedra on the Acropolis of Athens.

This world-historical scene, in which Paul preached in Athens, was also captured by Raffaello Sanzio in one of his high-impact paintings when Paul speaks to his Athenian audience at the Areopagos or the Agora, in the forum of the main market, all the while the mighty statue of the god of battle, Ares, rises high against him.

That speech might have been delivered in a hot summer, nearly 1970 years ago. During the national holiday festivities of 1950, the Greek State commemorated that moment when Jesus entered Greece and He gave new substance and a meaningful purpose to human existence; thus He began to permeate and reshape the contemporary decadent world with faith and hope. Paul's great speech is therefore still relevant today as it has lost nothing of its validity.

¹Pálfi, 2009, 277.

I have been focusing on this great, instructive and deeply erudite speech in every taste and detail for years, and I have returned to it several times. Its diplomatic and rhetoric characteristics are truly impressive, its message and relevance are still fresh 2,000 years later.

At first glance, it seems that the protagonists of the story and the speech are Paul and the Athenian philosophers or the God-fearing intellectuals around. But no doubt, the real protagonist is Jesus Christ. The one from whom Paul received a mandate to represent, manage, and distribute Jesus' eternal cause at the time. And Paul was carried by the Spirit of God, Who always acts in and through humans. Paul, though not a protagonist, is surely a key player. We know that he was a Jewish man who had been formerly known as Saul before he became an unconditional follower of Jesus, the most decisive representative of the cause of Jesus Christ.

The Christian Biblical Lexicon indicates that Paul was born in Tarsus, a large city in modern Turkey. Born in a prominent Jewish family, he was raised according to ancient Jewish traditions and mentality instead of the local Hellenist perspective. His brilliant usage of Greek and Latin as well as his substantial literacy however came from the cosmopolitan background of Tarsus.

Tarsus was part of the Roman Empire, in which the imperial attitude and aspect permeated and defined everything. It was an Empire embracing East and West, operating as a melting pot, in which peoples, cultures, religions, and ideas often intertwined and interacted with each other in an untraceable and absurd way. Imperial existence was completely permeated by the political and ideological intention to homogenize, which, in addition to its economic and civilizing advantages, became the focal point of various tensions, especially with the intention of rewriting the history of specific cultures and nations.

Paul performed his studies in Jerusalem with Gamaliel, one of the most prominent scholars of the age. The Hungarian Jewish Lexicon refers to Gamaliel as a family member of one of the most respected teachers of all time, Hillel. Gamaliel the First was the president of the Great Sanhedrin in Jerusalem, next to the high priest of the Great Temple. Similarly to his grandfather, Hillel, Gamaliel created several laws being led by the desire to make the world a better place. He was known as a scholar of the law in the New Testament, the Acts of the Apostles he appears as a positive character. He strongly believed that what comes from God will stand its ground (Acts 5:34) and all other ideas will cease to exist. He therefore defended the Jesus' disciples and particularly their cause of spreading the teachings of Jesus. The Talmud and other Jewish traditions remember him as a scholar and public figure of extraordinary knowledge and authority. The obituary of the Talmud writes of him that after his death "*the honour of the Torah abated, purity and piety ceased to live*". He was counted as a Rabbi in the first century, a title which "*after priestly hierarchy was replaced with the hierarchy of scholars belonged only to the Superior Chief of the Beit Din in the first centuries*".

The president of Beit Din was actually the head of legislature, the chief rabbi, whose final word and judgment was unappealable. Thus, as Saul, Paul was formed in the spiritual circle of a scholar master (Acts 22: 3), whose knowledge was of the highest standard in his day. After becoming a servant to Christ, Paul only lived to spread Jesus' good news. His Damascus road turn was followed by three years of retreat and additional initiation.

His declared mission was to take Jesus' message of redemption everywhere, to everyone. As a *homo viator*, he established Christian bridgeheads, the embassies of Jesus Christ, one after

another throughout the Middle East and then Europe. He was not idle in Athens either, but he acted in mission according to the place and the circumstances. His mission in Athens generated life, not instantly however. But the sown seed, in its time, hatched there as well.

1. “What is the new science”?

In the first part of the story, we get a brief status report on what Paul sees and experiences when he arrives to Athens. The sight of the idols of dead gods stirred and upset him so much in his soul and spirit that when he came into holy excitement, he felt an unstoppable urge to reveal himself. He meticulously observed and analyzed the sights of the statues of the dead gods.

The Greek term of *theoreo* is not unknown to us either. According to the basic meaning of the word he could see beyond things, understanding them precisely and identifying theory, idea, contemplation is behind them. In accordance with his practice and custom, he first went to the synagogue and other communities of godly people, and then began to socialize, talk, rival, argue about the question of God among the most educated of the age and place, through the prism of Jesus Christ. Thus, with whom he met occasionally or possibly, he had a reasonable dialogue, he mingled with them. Although their thoughts were contradictory to each other, they deliberately compared them. Then, of course, the question arose on the part of the Athenians, what could be this brand-new doctrine or teaching (*didakhé*) that Paul speaks of? Although he was identified with the image of a chattering, word-propagating, intelligent, seed-picking, and chirping bird, it was still worthwhile to talk about his science, his philosophy, to learn, to get to know it better. That was freedom of opinion and not a dictatorship of opinion. Their words may have been shocking and strange, but there may have been something in them that got so “stuck” in their thoughts that his interesting, strange, and seemingly novel fresh thoughts called him to the forum chair.

Here, the Scripture mentions representatives of two significant ideological currents of the age, Epicurean and Stoic thinkers. They also tried to answer the most important questions of existence, of human life, but just as their former great predecessors could not give the full answer by grasping the whole reality, so they could provide only one alternative to the interpretation and explanation of existence. We now know that *"ancient philosophy could not defeat Fate: in vain was the heroic struggle of the Stoa and the self exclusion of Epicurus from the world."*²

In this context, József Halasy Nagy remarked that Plotinus (204-270) made the last great synthesizing attempt *"and then, Greek philosophy ends because he said about the world all he could say in his endowments. He sought the way to eternity from, but he could not get rid of the shackles of materiality completely. He formed the eternal Cosmos into the image and likeness of the transient Cosmos, and in doing so remained, in fact, faithful to the earthly world, though he liked to manifest it as an appearance. He formed the eternal Cosmos on the image and likeness of the transient Cosmos, and in doing so he remained in fact faithful to the earthly world, though he liked to manifest it as an appearance. In essence, then, it was a self-contradiction, he promise eternal and gave a fleeting one, it had to be ruined. Greek philosophy dug the gap between the sensual and the supersensual existence, that could not be bridged. After all, the problem of substance suffered a shipwreck, which, as a foreign body, faced the ideal form as a tragic denial."*

²Halasy-Nagy József, 22.

In the first century of Christian history, the signs of spiritual and moral decay were already quite visible in Greek intellectual circles, as the philosophy of the time could not reveal anything new. What's more, where were their great predecessors then? Where were the founders who lived 300 years earlier at the time: Epicurus or Zeno and Epictetus? In the time of Paul, they questioned everything, claimed everything, and if necessary, even the opposite of what they had said. Everything was relative, as it could be said today. The practitioners of the contemporary philosophy, living in spiritual syncretism of the melting-pot-like empire, more or less lived their lives as epigones of the ancients. No one could climb the innovative heights of Heraclitus, Pythagoras, Plato, Aristotle, Thales, Socrates, Diogenes and Xenophon. – who were geniuses willing to observe, to learn, to identify and to understand. They offered particular explanations and interpretations of the world according to their understanding, vision, knowledge and abilities. The former great ones of philosophy were not satisfied by the known facts of their time, they were looking for their preconditions, because the true philosopher *“desires to know the laws and truths. What he is looking for is pure, uninteresting knowledge: the theory, as the Greeks said.”*³ They formed theories, principles, ideas and made those into their convertible life theory, based on what they saw, understood, realized of “their behind-the-scenes”. Although – expressed in mythical language – they were all looking and researching the gods and the “*great science*” descended from heaven, the perfect and whole prehistoric knowledge, but always only partial insight remained. What they represented was a response to a resolution, a basic premise. What they saw and understood from the whole, they made it into the common treasure of mankind.

For that matter, Raffaello, the lord of the arts, was intensely preoccupied with the past of Greek culture. In addition to the picture that paints our topic, his work titled *The school of Athens* could and should be mentioned now, on which the earlier listed representatives, defining personalities and individuals of the Greek ancient past are all to be seen.

Today, we undoubtedly agree that the meaning of the Greek word philosophy is *“love of wisdom, full knowledge, a constant desire and research for the truth.”*⁴ However, in its basic of ancient meaning, it is also worth considering something that was well known of Paul the Apostle. According to Nándor Várkonyi, the “*great science*”, the primordial knowledge are amongst the oldest, timeless memories of humanity, cultivated by the divergent disciples and adepts of ancient times (regardless of large culture), researchers of primordial knowledge and wisdom. The Greek disciples, the adepts *“called the science, or rather the qualification, or even more correctly, the condition for which they aspired: philosophers; and whoever obtained it was called a philosopher. In Hungarian it is called “love of wisdom” or “lover of wisdom”, but a witty French reverses the interpretation and claims that the term originally actually means the wisdom and wisdom of love – love meaning Eros, who passes through things and drives them towards each other and by their union creates the world and all its shapes: The Cosmos. That is why the Greeks called Eros the oldest god. This interpretation may be wrong, but it comes in handy for us, because “eroticism” that pervades and directs the world is what the initiates wanted to get to know, not in a physical sense, of course. Moreover, not only to know, as a science, but also to be able to bring in to life in oneself, to turn it into action, to actively participate in the world’s ordering. That is what Pythagoras meant by philosopher, and modestly ruled out of this title, saying he was a scientist just yet. So, the Hungarian word for wisdom does not fully give back the esoteric meaning and content of the world philosopher; for it is true that wise is who understands all things, who understands also forgives, and who*

³Halasy-Nagy József, 14.

⁴Halasy-Nagy József, 10-11.

*forgives loves. But this understanding and love is not yet active, but the result of contemplation and a sign of inner balance. The initiated wise, the Chinese dragon-boy, the Hindu risi, the Egyptian Re-Horakti, is great in vision. However, the Greek philosophers wanted to be an active part of the universe, to strengthen and build the work of the creative spirit, consciously with love, "tenderly and with great meaning", as the Emerald Tablet says. And because "the lower is the same as the upper", the philosophy encompasses all knowledge, from natural sciences to the most abstract consciousness and non-verbal enlightenments."*⁵

So to Paul, the representatives of the spiritual ideal trends of the age formulated the question, "what is the new science that you are preaching"? Well, the answer to the question could be arranged with only one sentence, because of what, more precisely, of whom Paul was talking about *is the eternal, but brand new science, teaching and knowledge of the only paradigm possibility that is actually human (physical, mental, spiritual) in the contemporary crisis was: a name, the Savior Jesus Christ, in whom the eternal wisdom of God was revealed.*

It is eternal, because in fact it has been sought, longed for, desired since time immemorial. For the last time in the history of mankind, Jesus, in his own person, has given people such an answer to the right way, to true truth, from earth to eternal. The lost paradise, the opportunity of returning home and healing arrived in Him. This was new in that, it was then that Jesus, the Saviour of all times, came. However, this did not yet reach the Athenians of the time, nor the Gnostic and non-Gnostic world, though "there is no doubt that Jesus' action brought a more significant turn in the history than ever before..., he is the culmination of the mythical worldview, the solver of the world's mystery. Not only does the Old Testament prefigure its form, but the history of all humankind"⁶ speaks of it.

Paul also began to talk about this educated science, which was nurtured since time immemorial. To quote Várkonyi, man has always "been aware of the mystery of salvation that it is necessary, and that is inherent in the universal order of things. He knew, so he "remembered" him from the metaphysical moment when "one of us was there", and he repeated the drama continuously until his last act really spun off. By its immanent, active power, the rite thus ensured the proper flow of the order of thing, brought to life and kept alive the law. And when the fullness of time came, and the Good Shepherd, in his divine person, came down to earth and gave his life for his sheep, they also tore the ministries of waiting." The name of this gnosis, cognitive and non-cognitive knowledge, science or absolute and eternal wisdom beyond all meaning, is Jesus.

2. Paul's preaching

In answering the basic question of "what is the new science you are preaching?", I am not thinking of the disciplines of knowledge, contemporary or even in the modern sense, fragmented or differentiated, I believe Paul either, but of that clear system and in response to what he said in his preaching, which he uttered in crystal clear terms. Therefore, now, when I speak of science, I am not referring to the differentiated categories of science in today's sense (natural, human, technical, linguistic, not even theological), but of the eternal science and wisdom that bounds us to God, of which Paul also confessed. For what we know and are able to see, to understand, is only a fraction of that, because all knowledge is in us only in part (1 Cor. 13:11) and not in its eternity.

⁵ Várkonyi Nándor, 619.

⁶ Várkonyi Nándor, 647.

It is a straight, clean and clear speech at its best. I do not feel any diplomatic dexterity, rhetorical tactics, and I do not even think of it as an offensive speech against contemporary philosophy or wisdom, but simply and unequivocally that in Whom he himself believed and Whom he served, of Whom he professed with authentic erudition. What is more, he called the Athenians “god-fearing” (desidaimonestros), very religious, pious, admirers of demon or some other spiritualities and deities above some human being. There is no mockery, cynicism, no irony in this, not even a roar from some high belief, but he speaks according to their age, because in their own way they were truly godly. Once, their ancestors too, sought the Absolute, the Idea, the eternal Truth, the above and beyond, in their own way. But their followers gradually lost themselves in the lifeless, barren, useless multitude of gods, the higher spirit world, and the ideas and ideologies attached to them. But there is a gripping point in his speech that he pointed out openly and clearly: and that is “*the unknown god*”.

This idea, by the way, was not surprising to highly educated people like the Greeks of the time. It was logical to maintain the place and opportunity of respect for a god that they might not had known. Their great-philosopher ancestors, who had been researching and sought for centuries, knew that there was so much unknown even about the things of the world that it could even occur in relation to the gods. Thus, avoiding their possible punishment, *a pedestal without a statue* was rather reserved for them as well. To this the apostle said that it is the unknown god, the unrecognized one, *eternal and true God*, whom he preaches among them. Him, Who is the beginning, the origin, and the finisher, the fulfiller of all things, the Lord of life, Who can be questioned or denied, but He is independent of everything. Everything originated from this One. The science or knowledge of this, has been torn into pieces, which, in the unrecognized, partially known fragment, did not represent a real solution for man. From these useless, dead and materialized, visible and manmade images of God, he directs their gaze, thoughts, vision towards the Invisible but Existent, so that they have a theory, an idea, a seen and understood approach.

Of this God he says that He “*created the world and all that is in it*”, that the Lord of heaven and earth dwells not in hand-made temples. He who is not “*honoured from the hands of men*”, because he was not created by man. Therefore, he does not even need to be nurtured and maintained by human beings, “*as if I am lacking something*”, in need of something, or in the absence of something. What’s more, “*He gives everything life, breath and all.*” The Creator “*created the whole human race from one blood to dwell on all the face of the earth, defining their predetermined times and the boundaries of their dwelling*”. He set a specific time and adobe to seek the Lord in the meantime, to see if they could figuratively touch, grope, search, sense and possibly be found this way. “*It may not be far from any of us. For in Him we live, move, and are; as some of your poets have said: for we are His generation. Since we are kin of God, we do not have to think that divinity is like gold or silver or stone, the carving of human craft and fiction (the creation of an idea of human thoughts).*”

He spoke of the world having a Creator, so they should not remain only in the bondage of matter, of the body, because God does not dwell in these idols, realizations of human mind, talent and hand. Humans cannot create God. It is this unknown, unrecognized or misunderstood God, whom their ancestors and all men sought, and still seek, even today. He is the One whom their ancestors also sought, searched and Who also offered some answers for them. The Almighty God is Invisible but talking, who manifests in faith in an inner and spiritual way. One must pay attention, look, listen to the search of knowledge, science and wisdom of God. It is worth making a theory about Him because we are in this One Lord, living and moving, whether we believe it or not, whether we acknowledge it or not. Moreover, we are all creatures of this

Lord, or as it is put here, His children. This brings us to a concept for what we need to slow down a bit. Even so, since the key concept of our topic is *gnosis* (knowledge) is deeply related to the *genos* (origin, seed, fruit, crop, child, species, variety, genus). Knowledge and cognition, also means entering into an inner community, the result, fruit of which can be the origin, which provides the basis for our creation for the image and likeness of God and for all the consciousness and science that follows from it. In knowledge we recognize and find out who we really are. And the root of the *genus*, "*the gene, the nucleus*", is none other than the Word of God, the Word that spiritually begotten us. The determination of the nation, origin, birth, childhood, consciousness that came from above. But not only according to the Paul's way of thinking ("*I was nation unto you in Christ Jesus by the gospel*" 1. Cor. 4.15), but also according to John ("*he that loved God, and understood God*" 1 John 4: 7-8).

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2.1 "*The time for ignorance is over - you may repent...*"

Paul, after he had made his doctrine clear, also told us what we need to know about the creator and omnipotent eternal God, who is thought unknown, unrecognized or misunderstood by those who are ignorant. And in the final sentence, the prophetic imperative of his message, which is still relevant today, was resurrected: "*God therefore, having overlooked the time of this ignorance, now commands men everywhere to repent.*"

I have said that I still consider Paul's thoughts and discourse to be very relevant today. I think it is because today, just as in the early days of the formation of Christianity, we are living in a time of a complete paradigm shift. In our present era of a worldwide hybrid, spiritual, ideological, cultural war and unprecedented struggle, the so-called Western part of the world has become the flag-bearer of a *world-shaping and transforming "project"*. The intellectual hubris called cancel-culture, like '*the lunatic who broke his chains, gallops*' with its own irrationality and corrupting contagion. The Main Street ideology of the age is crushing everything it can and ensnaring us in a captivity of non-human ideologies, that do not prioritise the dignity, respect and freedom of life. In our upside-down world, we live in an age of confused ideas and the influence of human and society has reached unprecedented and aggressive proportions, in which the language and thought police have taken control in a totally authoritarian manner.

In the attempt to erase the past, all the *basic values* of life have become relational and relative and humans are exposed to total existential threat and degradation. Along with the dismantling, disintegration and fragmentation of society as a communal form of existence, the dismantling and disintegration of the individual human being has also speeded up. In a consciously planned and organized way, the natural, original, trichotomic (body-spirit-soul) harmony and structure of humans is being deprived, in which normal and *healthy* spiritual and mental aspects are less important, and have been degraded and degenerated into exclusively material and substantial matters. Those who want to wipe out the past today want to wipe out the very basis on which human life was created and still standing. Athens once had the unknown, the unrecognised God, the unformulated element, in the form of a statue base without a statue itself. Today, in the world we call Western civilisation, this base, and, as the word implies, *the foundation*, the basis of human existence, is being destroyed and smashed. However, the base of the past, the root, the very depth of the origin, is the divine base, which is the absolute eternal point of reference and origo and at the same time a fixed point of orientation. In today's terms, it can

be said to be an eternal, precise GPS which is the most perfect engineering work and it never has to re-plan the route.

Today's work forces of ignorance, are attempting a radical transformation of the still somewhat restored God-centred life, to eliminate and erase God from human life, to re-think, re-write, re-cut and re-shape human nature, while shaping the normal order of life into chaos. Behind ignorance there are always ignorant, unknowing or in better cases, mis-knowing adherents, who in the blinkered darkness of their minds are incapable of real seeing beyond, through, beyond matters and theories. They do not look at and see life itself in its wholeness, but their selfish, omnipotent mighty wills and purposes. Yet life is the greatest and most sacred value that every man of every age receives as a gift from his descendants, just like the earth, the living space entrusted to us: for *cultivation and preservation* (Genesis....).

I believe and confess that life is the greatest value given to us by the Lord of life, the Creator God, for wise usage. Not knowing it, not acknowledging it, is an absolute loss of value for the wrong purpose. The time of this ignorance has passed, God has overlooked it. And in this there is no point, there is no option, to be neutral, to vacillate between the stages of verb-yes, of either-or. In life there are only things of value and things of no value. That is why value neutrality does not exist. In fact, it is completely absurd, because neutrality does not really exist, or if it does, as it comes to the surface, *neither* carries negation in itself, and thus directs towards Nothingness in its basic attitude and basic behaviour. And it is when Nothingness, Nihil, dominates one's life that is most dreadful. Then only new religious substitutes, new pathological ideas appear, but not from the side of religion. Even in an age as confused and blurred as ours today, we have to align ourselves with the *compass of God* and to relate to it, to hold on to it. Knowing this, acknowledging it, points us to eternal values and worth while protecting human freedom and dignity, for only where the Lord has a Spirit is there true freedom. Something out of Nothing can only be possible with Jesus, God, because He is the one who creates something by himself out of nothing with His light. Nothingness cannot, is not able to create, it only swallows, devours, consumes, and this has no power except for those who know and love the Father God (end of Jesus' farewell speech). And this is what we must pay great attention to today, when, in this age of the darkening of the soul, man and humanity are showing countless signs of weariness of life.

God has given a moratorium by overlooking, by tolerating ignorance, but He is strongly calling everyone today *to repent*, to change the direction of our lives, mentalities, and thinking. We must return to the basics, to the origin, we must preserve and serve normality, eternal values at all levels and in all contexts. There is an absolute order, arrangement in the created world. We must serve it, cultivate it with faith and a healthy science.

Only faith and science will unify and unite life and culture in the service of civilization. To overcome ignorance, we need, alongside our science and knowledge, faith, because faith is not credulity, but faith is trust, even a relation and identification. Further, the impatient and unscrupulous arrogance of egoism, presumption and conceit, which is the cause of the overwhelming egoism, and humility and sobriety.

Today, at a time when our cultural heritage, which is considered normal, is being under the attempt of elimination, the values of normality require clear and unambiguous frameworks, spaces and boundaries of playing rules, because "*without clear boundaries, we risk losing our freedom if we let others control us, if we make decisions not on the basis of our values but on the basis of our guilt or sense of lack, or if we give up our identity in order to maintain a*

relationship. When we know where our boundaries lie, we become clear about what we are responsible for and what we are not, so we can use our resources more effectively and be able to create well-functioning and healthy relationships" (Henry Cluod and John Townsen).

The speech of the man of God ends with a firm conversion of mind, or rather a wake up call, in stark contrast to the blinding blindness of our age. Repent, wake up, for God *"hath appointed a day, in the which he will judge the world in righteousness by a man whom he hath appointed, bearing witness unto all men, by raising him from the dead. And when they heard of the resurrection of the dead, some mocked, and others said: We will hear thee yet concerning this matter. And so Paul went out from among them. But some men joined him, and believed, among these was Dienes the Areopagite, and a woman named Damaris, and others with them."*

He awakened them to a sober conscience and faith. Human history, moving towards the end of life, will one day come to an end. The One Eternal God's purpose, according to the testimony of Scripture, is that all may be saved, because He wills the good of all in this history. He will judge man in His own righteousness, one by one, on the appointed day, through *a man whom He raised from the dead*. On hearing of the resurrection, no wonder that many mocked and doubted his words. Yet neither before, nor then, nor since, can man with his rationality do anything about His resurrection. No wonder, since we are slowly taking possession of one or another planet of the universe, creating living spaces on it, but we have nothing to do with the great mysteries of life, with *birth*, with entering this world and *death*, with going to or entering other worlds. Perhaps he wanted to give logical knowledge, insight and a definite hope, a guide for seekers on this question, when he prepared a firm foundation of faith for another Greek community on this question: *'I do not want you, sons of my Father, to be ignorant of the resurrection of the dead...'* (Thess).

It is extraordinary that Paul does not name this man, does not raise another unknown statue of a god on the pedestal. Besides, there were innumerable of this at the time and no way out of the abyss of the age, no renewal, no hope, no life. He leaves it to them, in their philosophizing, to look not to the visible but to the Invisible, one, eternal I am, who I am, who was sought in their own way, but has not yet been found. Let it now be according to their faith and wise choice. So be it!