

SUMMARY OF THIS BOOK WHILE STANDING ON ONE FOOT



God is Love

Love is the Key of Creation

Love is PERFECTION

## BOTTOM LINE UP FRONT<sup>1</sup>

There are two kinds of Perfection. There is perfection which abhors imperfection and will not stomach it. Then there is PERFECTION where the One loves the Other so much, that while imperfection causes infinite pain, One is willing to consume it and suffer imperfection for the sake of the Other. Creation could not exist without PERFECTION. Creation is not<sup>2</sup> perfect but it is PERFECT.

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<sup>1</sup> A term used by the military to denote a very short summary of the conclusion of the discussion that follows.

<sup>2</sup> and could not be

## PREFACE

The Key of Creation is a construct used to identify, locate, and frame the fundamental determinants for Creation. The Key structure is used to organize and express the principles that allow and support Creation by God. The Key identifies those principles that are the foundation for Creation. The understanding of the Key answers the most important questions concerning man's existence: What is man's relation to God? What is man's relation to the spirits? Why does God allow evil? Why do men suffer? Why do the innocent suffer? All of these questions are answered by the Key.

## CHAPTER 1: MY POWER IS MADE PERFECT IN WEAKNESS

Sign at the entrance to this first City:  
*To Serve or Not to Serve that is the Question*

"What is man...?"

The Psalmist sings the praises of God and asks:

*"What is man that You are mindful of Him, and the Son of Man that You care for Him? You have made Him a little lower than the angels and crowned Him with glory and honor. You have given Him dominion over the works of Your Hands." <sup>3</sup>*

Saint Paul<sup>4</sup> quotes this Psalm in his Letter to the Hebrews as one of the many proofs for the Primacy of Jesus. Saint Paul writes that when God brought the first born (the angels<sup>5</sup>) into the world, they were told "let all

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<sup>3</sup> Psalm 8:4

<sup>4</sup> Saints John Chrysostom, Clement of Alexandria, Augustine of Hippo, and Jerome all accepted Saint Paul as the author of this Letter to the Hebrews. Some modern scholars after noticing the difference in style between this letter and the other Pauline Letters hold that Saint Paul was not the author. Many of these concede that nevertheless the letter expresses the mind of Saint Paul. (See notes preceding the Letter of Hebrews in the Didache Bible.)

<sup>5</sup> Paragraph 329 in the Catechism of the Catholic Church discusses the distinction between the words angel and spirit. Angel means messenger and denotes the office, or one might say the 'job' of a spirit. Just as we use the word policeman to refer to someone whose 'job' is to do policing but the nature of the person that is called a policeman is either a man or a woman. The word denoting the nature of an angel is spirit. God gave all spirits the 'job' of serving as His messengers, His angels. Some refused to serve and these we call demons or devils, i.e. spirits that refuse to serve as God commanded.

God's angels worship Him."<sup>6</sup> For the angels "are ministering spirits sent to serve..."<sup>7</sup>

The Catechism of the Catholic Church tells us that angels are purely spiritual beings with intelligence and will, "surpassing in perfection all visible creatures." The angelic doctor, Saint Thomas Aquinas, writes that these pure spirits are superior to man in that they are able to bring their whole intellect to bear on a question instantly, understand the implications and ramifications, and then make decisions that they will never change.<sup>8</sup>

This is in contrast to man. Even before man's fall in the Garden man was lower than the angels. In the Garden, Adam and Eve had not understood all the implications of sinning and after eating the forbidden fruit, they were ashamed and regretted their decision. They tried to hide from God for their eyes were opened to their nakedness. When Eve was asked why she ate of the fruit, she blamed the serpent saying he had beguiled her. As a result of this Original Sin, weakness or concupiscence afflicted man. Our appetites grew larger and less controllable. Often these appetites get the best of us and we do things even though we know we shouldn't. It is easy to understand how it would be better if we could be in perfect control of our desires. If we had perfect control, for example, we could enjoy food but only eat what we needed and not be driven to eat excessively as a result of powerful appetites. Spirits, if they could eat,

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<sup>6</sup> Heb 1:6

<sup>7</sup> Heb 1:14

<sup>8</sup> See Appendix "the perfect choice"

would be in perfect control of what and how much they ate. They perfectly control everything they do and because of their great intellects and wills they know and choose to do everything perfectly.

So when God told the first born spirits to worship and serve man, these more perfect beings were being told to worship and serve a being lower than themselves, less perfect than they were. Many in Catholic tradition hold that this was the occasion for satan's rebellion. Though originally created good<sup>9</sup> when satan was told to worship and serve man, he responded saying "non serviam" i.e. "I will not serve." Tradition holds that a third of the first born echoed this rebellion by following satan and refusing to serve. They "radically and irrevocably rejected God and His reign."<sup>10</sup> We call these beings devils or demons.

Why did satan and his angels refuse to serve? The key to answering this question may just be in the Psalmist's words that man is a "little lower than the angels." It is challenging for us to understand the implications of higher beings having to serve lower beings. If a superior being, who is more perfect, serves an inferior being, who is less perfect, then this superior being could be forced to do something that is imperfect rather than doing what is perfect. It would lower the spirit's dignity and perfection. Consider this example: suppose a man told an angel to get him so much food that the man would commit the sin of gluttony. Gluttony is a sin against the commandment of God. It is an affront to

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<sup>9</sup> Paragraph 391

<sup>10</sup> Paragraph 392

perfection that harms both man's spirit and body. Should the angel serve man and enable the man's gluttony? Or should the angel, knowing better, get only what is an appropriate amount of food for the man? If the angel does what he knows is right, he would not comply with the man's desire. If the angel doesn't comply then he is not serving man. It is a conundrum.

One reason Christians don't appreciate the conundrum because as a result of further revelation we understand that the first born were being told to serve The Man, the Son of God. This is one of the main points of the first two chapters in the Letter to the Hebrews. Jesus was the Son of God and only for a short time was made a little lower than the angels. Then after His Life, Passion, and Resurrection He took His place back where He is higher than all. The Son of God proceeded Creation and everything, including the angels, were made through Him and for Him. It is unlikely that this was known to the first born when they were told to serve man. All they knew is that they were being told to serve man who was little lower and less perfect than themselves. They knew nothing of salvation history because those choices that set salvation history into motion had yet to be made. It is almost illogical to think that God revealed The Man as Redeemer when He told the spirits to serve, because at that time no Redemption was required. No rebellion had yet occurred. So the first born knew only that they were being told to serve man, who was lower than themselves.<sup>11</sup>

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<sup>11</sup> *Why didn't God show the first born that it was the Son of God whom they were being told to serve? Maybe the response would have been different? Yet God is God. He created everything and*

So maybe the reason for satan's objection was that he, who was first born and superior to man, was being told to serve a lower being, someone inferior to himself. For satan the more perfect should not serve the less perfect, the imperfect should serve the perfect. This would raise up the imperfect rather than lowering the perfect. So satan, faced with following a choice between perfection or following God's Word, refused to serve. perfection does not serve the imperfect.

This explanation of the reason for satan's rebellion resonated with the Touch and seemed a promising direction to pursue. This was the road I would travel.

In further research I found in John L. McKenzie's, S.J. "Dictionary of the Bible" a brief mention of the "Life of Adam and Eve" that described satan and his rebellion. The "Life of Adam and Eve" is one of many ancient texts referred to as pseudepigrapha.<sup>12</sup> There are two sources for the "Life of Adam and Eve", a Greek and a Latin text. The Greek text is called the "Apocalypse of Moses" while the Latin is called "Vita". Both texts tell basically the same story - describing the lives of Adam and Eve after the Fall. The Vita text has an important addition that is not present in the Greek text. In chapters 12-17 there is a discussion between satan and Adam. In this discussion satan describes the reason for his 'non serviam.'

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*knows all things. When His Word seems a conundrum our only response should be to follow His Word. He is greater than any conundrum. His Word always makes PERFECT sense even though we do not see it.*

<sup>12</sup> *Old Testament Pseudepigrapha are ancient Jewish or early Christian religious writings that are not included in the Hebrew or Christian canons. They are not considered authoritative and may contain errors.*

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When satan was told to worship Adam, who was made in the image and likeness of God, satan refused because Adam “was inferior and subsequent to him.”

From the angelic doctor’s description we have some understanding of the meaning of ‘inferior’ but I doubt that few have thought about the problem of being ‘subsequent’. After all, we are so far down the ‘subsequent list,’ just in terms of human genealogy, that we probably have given little-to-no-thought to the concept of being subsequent to the first born angels.<sup>13</sup> Regardless it suffices for our purposes to say that these passages from the “Life of Adam and Eve” ‘support’<sup>14</sup> the statement that satan would not suffer the more perfect to serve the less perfect.<sup>15</sup>

*Be PERFECT as Your Heavenly Father is PERFECT.*<sup>16</sup>

So what is perfection? When we carefully observe and study the universe we come to recognize that there are orderly interactions within the universe. There is intelligibility to the universe. As we came to

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<sup>13</sup> *Though we can see a hint of this in children when one claims a prize before another. The justification for resolving the competing claims is “I saw it first.”*

<sup>14</sup> *This is not to say that pseudepigrapha should be treated as canon. They should not! But it is interesting that this is not the first time that the thought occurred that satan rebelled because it meant the more perfect would have to serve the imperfect.*

<sup>15</sup> *So where does that leave us regarding the position or ‘theory’ that the reason for satan’s refusal to serve was because he refused to accept his perfection being lowered by serving a lower being. This ‘theory’ seems logical but is hardly a proof. The other ‘support’ for the position the first of which uses the non-canonical, even questionable, “Life of Adam and Eve” and secondly the resonance with the “Touch” again is hardly compelling proof. The following chapters describing the Key of Creation will add support to this theory, especially when the Book of Job is discussed in Chapter 8. However after all is said it should still be considered theoretical until such time as the authority of the Church makes a definitive judgment.*

<sup>16</sup> *Matthew 5:48*

understand these orderly interactions, we found we could describe them mathematically. Some of these mathematical descriptions we call 'laws.' As our knowledge of the universe increased we came to appreciate how these 'laws' were essential for existence. Without this order the universe could not exist.

It was God Who spoke to bring Creation into being out of nothing. It was God Who endowed Creation with its right order and its intelligibility. It was God Who progressively revealed this right order to sentient beings so that they in turn could order their actions rightly, especially their interactions with God but also with other sentient beings, so as to maintain this right order. Maintaining the right order allows sentient beings to live and to thrive. God's Word is the Law which reveals the right order of Creation and which we all are called upon to serve.

There is a potential danger associated with understanding of God's Law. A sentient being, either a spirit or a man, can come to a very deep understanding of perfection and beauty in God's Creation but then divorce this understanding from God's Word. In pride one can begin to feel that one's understanding makes one so wise that one can mount the heights and put one's seat at the same level as God, and from there judge whether God's Word is consistent with perfection or whether God's Word contradicts perfection. This is the seat that satan freely chose. So well did satan know the perfection of Creation that when God told the first born to

worship and serve a being subsequent<sup>17</sup> and less perfect than himself, he choose instead to defend the perfection of Creation and refused to serve.

(s)atan was right in saying that the preceding is superior to the subsequent. There is a fundamental reason from which all other reasons flow. God's Word has told us so. Yet when confronted with the conundrum of God saying to worship and serve man, satan misapplied his understanding of perfection. Had satan known what was later revealed in Jesus Christ, that Jesus was the Word of God and the Son of both God and man, through Whom all things were made and without Whom nothing was made<sup>18</sup> for Whom and by Whom all things exist,<sup>19</sup> then satan could have understood the error in his application of his knowledge of perfection. The first born were created by and for the Word of God, Jesus Christ. (s)atan was subsequent to the Word of God and so by his own logic should have served The Man. Instead he refused to serve.

When (s)atan divorced his response from the Word of God it was based on an even more fundamental sin. (s)atan had refused to subordinate perfection for the sake of PERFECTION. This refusal to accept PERFECTION was based in the sin of his pride.

### *Man Lives by God's Word*

When Jesus had fasted in the desert for forty days, satan tempted Him to turn the stones into bread. Jesus responded "man does not live

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<sup>17</sup> *As far as he knew*

<sup>18</sup> *John 1:2-3*

<sup>19</sup> *Hebrews 2:10*

by bread alone, but by every Word the proceeds from the mouth of God.”<sup>20</sup> As intelligent as satan was, he couldn't miss the implication in this reply that Jesus was the Word of God that he (satan) had refused to serve. The man Jesus stood before satan as one lower than him, less perfect but One Who followed every Word of the Father. This enflamed satan's hatred. Was not perfection in Creation worth everything? Wasn't this the purpose of Creation to be perfect?

satan's hatred and envy of man enflames him to prove that his 'non serviam' was the only 'just' decision. Man is inferior so satan sets out to prove just how inferior man is. It is his hatred fueled by his pride that impels satan to show just how debased and despicable man really is. satan and his angels are constantly tempting man to debase himself. The more harmful and sinful the man's actions, the better to show the logic of not serving him. satan's delight is when man hurts his fellow man, the more harmful the better; displaying to all just how despicable man is.

The epitome of satan's display of his hatred for man was when he incited the Roman soldiers to place a crown of thorns on the innocent man's, Jesus', head<sup>21</sup>. Recalling the words of Scripture "godless men are all like thorns"<sup>22</sup> satan took great and perverse pride in the crowning of the Son of Man with a crown of thorns.<sup>23</sup> Thus mocking the Son of Man

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<sup>20</sup> *With words written by Moses in the Law, Deuteronomy 8:3.*

<sup>21</sup> *The second sorrowful mystery.*

<sup>22</sup> *2 Samuel 23:6*

<sup>23</sup> *This crown is a subtle allusion to "indictment" that Job would wear as a crown. See the subchapter on the Book of Job that is in Chapter 8.*

as the king of godless despicable men. Displaying to both earth and heaven the scourged and tortured 'king' crowned with thorns while saying through Pilate "behold the man" as if to challenge everyone: who could serve a king such as this!

Yet satan's perfection is not God's PERFECTION.<sup>24</sup> God's Power is made PERFECT in weakness. It was in lowering the Son for a little while by becoming man that the Father revealed His Power and Might. So why did the Son of God become man? Why did He lower Himself? What makes man so special? This is what the Key of Creation explains. It helps us to understand why the Son of God was always meant to become a man. Why it is Holy<sup>25</sup> appropriate for the more perfect first born to serve man. It is in describing the Key that one can come to understand the difference between perfection and PERFECTION. Also, to understand what it means that God's Passion for PERFECTION is the Key of Creation.

## ASIDE 1: BECAUSE THE WOMAN...

*Sign at the entrance of the City:*

*Manifesting the Glory of the Man*

*Need Redemption for the fruit of the vine? - Go ask the Woman!*

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<sup>24</sup> The difference in capitalization is intentional and will be further discussed later in this book.

<sup>25</sup> And wholly

Have you ever heard a sermon on the Wedding Feast of Cana<sup>26</sup> where a priest struggles with Jesus's response to His mother: "Woman, what is this between you and Me?<sup>27</sup> My Hour has not yet come." Most sermons don't even acknowledge the sharp, even abrasive tone in Jesus's response but when it is acknowledged it is usually done in a quasi-apologetic tone with a quick movement to other details of the event. We should not be so quick to dismiss the abrasive tone in Jesus's response. In fact we should celebrate it. Just as diamond dust is used to polish a diamond to bring out its brilliance, the abrasive tone of Jesus' response reveals the magnificent beauty of woman, her essential role in the redemption of womanhood, and the manifestation of the Glory of Man.<sup>28</sup>

### Two Petitioners

I have not come across any discussion comparing Satan's temptations of Jesus in the wilderness to Mary's request at the Marriage Feast of Cana. It would seem an unusual comparison but there are at least three similarities between the two narratives that invite a comparison. One reason is their similarity of form, both events concern petitioners requesting<sup>29</sup> that Jesus perform a specific action(s). Secondly, there is the similarity in the timing of both events, they occur at the very

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<sup>26</sup> Second Luminous Mystery

<sup>27</sup> Various translations of this enigmatic statement include: "how does your concern affect me"; "what do you want from me"; "this is no concern of mine".

What can be lost in these and similar translations is how similar Jesus's response is to the response of the demons in Mark 1:24. See the annotation on John 2:4 in the *Illustrated and Annotated New Testament for Catholic, New American Bible*.

<sup>28</sup> And this is not the only place where this kind of abrasive tone is used to reply to a woman as will be discussed in a later chapter.

<sup>29</sup> Or tempting.

beginning of Jesus's public ministry. The third is that both events are triggered by the 'third day'.

In neither the account of Satan's temptations in the desert nor in the account of the Marriage Feast at Cana is Jesus the initiator of the dialog. In both cases Jesus simply responds to the requests of another. In the wilderness account Satan presents three temptations, each of which Jesus responds to and rejects. In the Marriage Feast account, Mary initiates the dialog when she sees the predicament of the wedding party. She tells Jesus they have no wine. Jesus responds and, after a short dialog that makes it very clear that what followed was not His intention, He grants her request. It is as if Jesus is the Prince/King to whom both petitioners come to request His action.

A second more subtle similarity in the form of both narratives is the observation that both accounts, the temptation in the wilderness and the Wedding Feast are tied closely to the narratives immediately preceding each account. It seems that each account has two parts, a first and a second part. The temptation by Satan in the desert is closely connected to the preceding narrative of the Baptism of Jesus by Saint John the Baptist and the theophany that followed.<sup>30</sup> The most obvious connector is the

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<sup>30</sup> Each Synoptic evangelist relates that after descending into, submerging, and rising from the waters of the Jordan, the Holy Spirit descended and alighted upon Jesus in the form of a dove. At the same time the Father proclaims "This is My Beloved Son in Whom I am well pleased." In all three accounts, after this witness by both the Father and the Holy Spirit, Jesus is led out into the wilderness (or desert) by the Holy Spirit. Saint Mark emphasizes the connection by saying that *immediately* after the theophany, the Holy Spirit led Jesus out into the desert. Saint Luke separates the Baptism and the wilderness accounts when he puts the genealogy of Jesus between them. But even here, Saint Luke ensures the connection between the events when, after the genealogy, he refers to Jesus returning from the Jordan just before narrating the events in the wilderness.

action by the Holy Spirit. First the Holy Spirit descends upon Jesus as He rises from the waters, then the Holy Spirit leads Jesus out into the wilderness.

The connector for the Wedding Feast at Cana, that ties it to the preceding account, is Jesus's call to His first disciples.<sup>31</sup> The passage immediately preceding the Wedding Feast account describes Jesus calling His first disciples. Then the description of the Wedding Feast begins by mentioning the Jesus came to the Feast with His disciples and finally, as a result of the manifestation of His Glory at the Wedding Feast, the narrative of the Wedding Feast ends with His disciples came to believe in Him. Those first disciples bracket the Wedding Feast narrative. So the Baptism-temptation narrative and the call of Jesus's disciples-Wedding Feast narratives are really each a single narrative with a first and second part. This is important because it expands the field of comparison and widens the focus of interest for both the temptations and the Wedding Feast. It allows, for example, the comparison that follows below based on the mention/allusion to the 'third day' in both accounts.

### *Prelude to Jesus's Public Ministry*

Every good writer is acutely aware of the importance of the beginning of the story. It is here that the tone of the whole book is set. In

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<sup>31</sup> *In the introduction to the Wedding Feast account, Saint John tells us that Mary was invited to the Wedding Feast and then adds "Jesus and His disciples were also invited." These are the disciples that had been called in the account immediately preceding the Wedding Feast account. At the end of the Wedding Feast account Saint John tells us that as the result of the manifestation of Jesus's Glory, i.e. turning the water into wine at the request of the woman, the disciples first believed in Him. This makes the call of the disciples a two-step process. Jesus calls them and then manifests His Glory before the disciples believe in Him.*



the world of commerce the success of a book is determined in part by how effectively the beginning of the book grabs the reader's interest and motivates the reader to continue reading. This recognition of the importance of the beginning of the story is but a reflection of the order that God has endowed His Creation. God knows that the beginning is important. So the Great Inspirer of each of the Books of Scripture filled each of the human authors with a spirit that reflects this order.

There are other important beginnings that the Holy Spirit ensures also reflect this order. The beginning of Jesus public ministry is one of those very important beginnings. Each Gospel has a unique beginning to the Gospel but they converge when it comes to narrating the beginning of Jesus's public ministry. At least the three Synoptics Gospels converge, Saint John's Gospel seems only to partially converge. The three Synoptic Gospels begin Jesus's public ministry with the Baptism of Jesus by Saint John the Baptist and the theophany of the Father<sup>32</sup> and the Holy Spirit. Immediately following this theophany, the Holy Spirit leads Jesus out into the wilderness to be tempted by satan.

Saint John the Evangelist's description of the beginning of Jesus's public ministry only partially parallels the Synoptics. He includes the description of the descent of the Holy Spirit on Jesus at His Baptism but instead of simply describing the event, as did the Synoptics, the Evangelist quotes the testimony of Saint John the Baptist. After relating the Baptist's testimony, the Evangelist describes Jesus's call to His first disciples.

Following this description Saint John immediately describes the Wedding Feast. As noted before Saint John connects the call of the disciples to the Wedding Feast by introducing the Wedding Feast narrative with the words "Jesus and His disciples were also invited." Then he cements this connection by concluding the Wedding Feast account with the words "His disciples believed in Him."

Noticeably missing from Saint John's account of the events leading up to the beginning of Jesus's public ministry is any mention of the temptations by Satan in the wilderness. Right where you would expect the wilderness temptations to be in Saint John's Gospel narrative, we find the Wedding Feast account. Why did Saint John begin his description of Jesus's public ministry with the Wedding Feast narrative? It is as if Saint John had already known that the Synoptic accounts<sup>33</sup> had already described this event and instead of following their path he chose instead to focus on the 'woman' whom he<sup>34</sup> had taken into his house at the word of Jesus on the Cross. Maybe Saint John wanted to emphasize the results of Mary's petition, in contrast to the already well known failure of Satan. So he put Mary's petition just where one would expect a petition to be, at the beginning of Jesus' public ministry.

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<sup>33</sup> *Scripture scholars currently feel that the Gospels were written anywhere from 20 to 50 years after the death and Resurrection of Christ, the oral stories began while Jesus was still living, as He sent out His Disciples to announce that the Kingdom of God was at hand.*

<sup>34</sup> *Saint John the Evangelist*

### The Third Day the day of Marriage

"And God said, '... let the dry land appear'...and it was good..."Let the earth put forth vegetation'...and it was good...there was evening and... morning the third day."

This is a small excerpt from the familiar first account of Creation. On the third day God commanded: the waters to be gathered together; the earth to appear; and then the earth to bring forth plants, trees, and all vegetation. Unique to the third day is that it is the only day in the week of Creation where Scripture uses the phrase "and God saw it was good"<sup>35</sup> twice. The third day is also unique in that it is the only day that seems to have been cursed.

It was in the second account of Creation, after Adam had eaten of the forbidden fruit<sup>36</sup> at the behest of the woman, that God cursed the serpent, then spoke to the woman, and finally the man Adam. When God spoke to Adam the Lord God said, "Because you have listened to the voice of your wife and have eaten of the tree...which I commanded you...not (to) eat...cursed is the ground because of you...thorns and thistles it shall bring forth to you...till you return to the ground out of which you were taken..." In cursing the ground and the vegetation because of Adam's sin it was as if God had cursed the third day. This is one reason why we see the third

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<sup>35</sup> *What about the sixth day? A careful reading will show that the exact phrase "And God saw that it was good" does not appear twice on the sixth day, only once. It is used day after God commands the earth to bring forth "living creatures according to their kind." Scripture states "And God saw that it was good." Then after creating man, Scripture tells us that God saw everything that He had made and "behold, it was very good." So it is correct to say that the exact phrase "and God saw that it was good" was repeated only on the third day.*

<sup>36</sup> *From a Tree brought forth on the third day*

day mentioned later at prominent occasions in Scripture. Not only did man need to be redeemed but the third day also needed redemption.

Prominent examples of Old Testament references to the third day include, it was on the third day when Abraham and Isaac arrived at Mount Moriah in order to perform the sacrifice that God had commanded. It was on the third day that God descended upon Mount Sinai to speak to Israel during their wanderings in the wilderness. Jonah emerged from the belly of the fish on the third day. All of these references to the third day are leading to the Redemption of the third day when Jesus rose on the third day, just as had been prophesized in the Old Testament. The pronouncement that man's body would return to the dust as a result of his sin was redeemed when the Body of Jesus was Resurrected from the ground on the third day. The redemption of the third day is all about the completeness of Jesus's redemption of Adam from the sin of his rebellion. So it is of great significance that Saint John begins the Wedding Feast account with the words "On the third day." In his Gospel Saint John would relate the events leading to the Redemption of man and of the third day. The first of these events is the Marriage Feast.<sup>37</sup>

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<sup>37</sup> *This first the mention of the third day in Saint John's Gospel. At first it seems to be but another way to connect the previous narrative of Jesus's call of His disciples with the Wedding Feast. But a close examination finds that while it seems to follow the pattern of referencing the day by referring to it in relation to the previous day, it is not a continuation of the previous chronology. After Saint John the Baptist witnesses to the Pharisees there are three 'next days' that follow. So if the Wedding Feast account had followed the chronologically the call of the disciples, the Wedding Feast would have occurred on the fifth day, not the third day. Saint John was not following the previous chronology but instead he wanted to place the Wedding Feast in relation to the 'third day.*

It is Holy<sup>38</sup> appropriate that the wedding feast is tied to the third day. The third day is historically the preferred day for Jewish weddings.<sup>39</sup> The reason generally given is that it was the only day in the first Creation narrative that repeated the phrase “and God saw it was good.” There are more, very important but veiled, reasons to have a marriage feast on the third day.<sup>40</sup> It is also very revealing that this Marriage Feast is part of the long road leading to the Redemption of the Third day.

How does the Marriage Feast relate to the redemption of the third day? Another Old Testament reference to the third day may shed some light on this question. This reference is found in the Book of Esther.

The Book of Esther<sup>41</sup> describes the events following the Jewish<sup>42</sup> defeat by the Babylonians and their exile to Babylon. The actual events in the Book take place during the reign of the Babylonian King Ahasuerus. During this period the Jew Mordechai and the king’s evil vizier (prime minister) Haman came into conflict. Mordechai was a great man serving in

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<sup>38</sup> *And wholly*

<sup>39</sup> *This would be Tuesday in the Jewish week. In the modern culture Sunday is a popular day for contemporary Jews to have a wedding. Unlike Tuesday it avoids disrupting the work week. It is a day that most Jews have off. .*

<sup>40</sup> *The third day in the Creation narrative refers to the waters receding and the dry land appearing. This is a veiled reference to the Body. The third day is about the Body and also is the foundation for marriage for without the Body the two could not be one flesh. Those contemporary Jews that are married on Sunday still participate, although unknowingly, in the third day. God is good and has ensured that a marriage on Sunday is still anchored to the third day. After all Jesus rose on Sunday, the third day. It is the reason why Sunday, in Christian based cultures, is part of the weekend days that most Jews have off. Far more importantly Sunday is the third day where the Body was Resurrected thus restoring Life and the marriage of God to His People.*

<sup>41</sup> *One must be careful when reading the Book of Esther. There is the Catholic version which includes elements from both the Hebrew and Greek texts*

<sup>42</sup> *Specifically the Tribe of Judah.*

the court of the King. He had saved the King from two<sup>43</sup> assassination plots by his eunuchs. (h)aman was a descendent of the amelekite king agag. As a result of haman's conflict with Mordechai he petitioned the King to have all the Jews in Babylon exterminated, this would include Mordechai.<sup>44</sup>

Esther was Mordechai's niece whom the king made his queen without knowing that she was a Jewess. When the king issues a decree at haman's request to exterminate all of the Jews in Babylon, Mordechai informs Queen Esther of the decree and asks her to petition the King to rescind the decree and save the Jews. Queen Esther knew that no one may appear before the King without being called. Since she had not been called she was afraid that appearing could cost her life. Her predecessor, Queen Vashti, had not followed the King's command and she was stripped of her crown as Queen (and some say of her life.) So Esther asks Mordechai to have all the Jews pray to God and fast for three days that God aide her and turn the King's heart against haman when she appears before the King. On the 'third day' Esther comes before the King to set in motion her plan for the deliverance of the Jews. Esther invites the King and the evil haman

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<sup>43</sup> *In the Catholic version two distinct plots against the King's life, both by eunuchs, are described. Non-Catholic versions describe only one.*

<sup>44</sup> *An interesting note is that Mordechai was of the same tribe as Saul, the Jews' first king. They were both of the tribe of Benjamin. Saul had been commanded by God to exterminate all of the amalekites, including their king, agag. (h)aman was a descendent of king agag. Had Saul exterminated the Amalekites as God had commanded, (h)aman would not have entered into conflict with Mordechai. Interestingly it seems that haman would turn the tables on the Jews by requesting that all of the Jews be exterminated. The outcome was that as a result of the efforts of Mordechai and Esther, all the Amelekites (at least those in the Babylonian empire) were exterminated. Esther and Mordechai had done what Saul would not do. (If this mention of extermination disturbs you please see Fr. Robert Barron's video on Youtube "Violence in the Bible.")*

to dinner<sup>45</sup> on the next day following her appearance before the King. It was on the second day after Esther first appeared before the King that the final outcome of the conflict was determined. Esther had petitioned the King to deliver the Jews and her petition was granted while haman's petition to exterminate the Jews was not only rescinded but the King had haman and all his household hung from the very gallows that haman had built for Mordechai and all the Jews. In addition the King ordered that all who followed haman and who intended to exterminate the Jews in all the provinces of Babylon, be delivered into the hands of the Jews. (h)aman's followers and all who were willing to exterminate the Jews had done to them what they had planned to do to the Jews. When Saint John writes that the Wedding Feast began on the third day, it calls to mind the third day in the Book of Esther.

What about the temptation narratives in the Synoptic Gospels? There is no direct mention of the third day as there was in the Wedding Feast. True, but there is an important allusion to the third day in the temptation narratives. The Church has always associated the Baptism of Jesus with His Resurrection on the third day. As stated before the Baptism was but the first part of a single narrative that ends with the temptations. So with the description of the Baptism we can say that the events in the wilderness were triggered, in a sense, by the third day.<sup>46</sup> Some might point out that the temptation by satan did not occur on the third day but 40

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<sup>45</sup> *Just as in the Marriage Feast eating and drinking are an important part of each narrative.*

<sup>46</sup> *This is one reason why the connection between the Baptism and the temptations is important.*

days later. True no one is saying that the temptation by satan happened on the third day, only that the temptation account seems to be definitively tied to or triggered by the allusion to the third day, just as Esther's petition was triggered by the third day.<sup>47</sup> So both the Wedding Feast and the temptations were triggered by the third day.

*They have no wine<sup>48</sup> (MOVE to later in the chapter)*

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<sup>47</sup> For that matter Scripture does not say without a doubt that the miracle at the Wedding Feast occurred on the third day. There is a reason to question if it did in fact occur after the third day. Saint John says that on the third day there was a Wedding Feast in Cana. Wedding feasts at the time were a cause for great joy and celebration that often went on for a number of days, even all week. One may reasonably question whether this particular feast went on longer than one day especially after considering Jesus turned six stone jars of water, each of which held about 20 to 30 gallons, into wine. That was a lot of wine, between 120 to 180 gallons. This was in addition to the wine already provided by the Wedding Hosts. It seems reasonable to assume this was not all consumed on one day since it is less than a sobering thought to think that 200 or more gallons of wine would have been consumed in a single day. The point here is that the miracle was referenced to the third day, one could say triggered by the third day, but may have actually been performed on a day following the third day.

<sup>48</sup> Subtle allusion to Saint Michael, the angel of faith and JOY. After the sign His disciples BELIEVED - ANOTHER ALLUSION TO SAINT MICHAEL. Wine gives JOY to the heart. Wine is a sign of God's favor. It is Holy appropriate that in the comparison between satan's temptations and the petition of Mary that a veiled allusion to Saint Michael is included.



## CHAPTER 3 - THIS IS MY BELOVED SON <sup>49</sup>

*Sign at the entrance to the City:*

*By the Will of the Father this road leads to the City of the Son.*

This city concerns the Son. Your passphrase to enter is the question “why have a child” or more specifically “why did God the Father beget the Son?”

This specific question is asked as if there was a time when there was the Father but before the Son. This could never be the case. Father, Son, and Holy Spirit have always existed and will always exist. There is no time when any one of them was not. Their relational names and very beings reflect this reality.<sup>50</sup> So how can we talk about the Father’s reasons for begetting the Son as if there was a time when the Son did not exist? These types of questions have been discussed by theologians in the past. They are approached as if they are within an analytical framework, in this case based on time; keeping in mind that this is just a virtual framework to distinguish between first and subsequent principles. Subsequent because either they must assume the first principle or because they are derived from the first principle. While we will never completely understand the infinite, this type of virtual framework helps us to better understand and

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<sup>49</sup> *The nature of a road is that it goes where it goes. You either go forward or back; it is not responsive to any desire to change direction and go somewhere else. For that you must take a different road (putting aside the Asides.)*

<sup>50</sup> *How can there be a father without a child?*

approach the infinite. Yet our approach must be based in humility because we are in fact finite and we can only stand as humble onlookers of things that are infinite.

So how can we approach the question of ‘why did the Father beget the Son?’ The ways and thoughts of God are so far beyond us that no one can know them completely. However by examining God’s Word and our own human experiences, we who are made in the image and likeness of God, may draw closer to understanding this most important question. First we have to separate out those reasons that are inappropriate for God the Father. The first circumstance to rule out is having a child by accident; that is engaging in coupling without the intention of having a child. This was obviously not the case with God the Father. Next we need to examine and then put to the side the pragmatic reasons for procreation.

### *Pragmatism versus Procreation*

Since man first walked the earth until the dawn of our modern society the answer to the question ‘why be a parent?’ could be compellingly answered by pragmatic reasons, roughly grouped under the headings: acquisition and security. Children, most especially sons, could help with manual labor and thereby bring more wealth into the family. More sons meant that the farm could be larger since there were more hands to work it. In difficult times, with robbers eager to take anything and everything of value, sons could help defend accumulated wealth. Sons were a police force who could join with others in broader familial and ethnically based units to form armies to protect against invaders. Sons

could take care of their parents in their old age, when the parents are unable to do the hard manual labor necessary to support themselves. Sons have been the social security for their elderly parents through all but this modern age.

Things have changed. Today's modern leaders are shaping the government in an attempt to reduce and/or eliminate any pragmatic reasons for procreation. All this is being done under the banner of controlling the population to conserve the earth's resources. Their modern framework consists of a strong, controlled, and centralized economy that affords the opportunity for all individuals to attain a comfortable lifestyle without the accompanying high cost of children. Procreation within this framework can actually be seen as a detriment, preventing the individual from reaching the fundamental goal of self fulfilment as defined and framed by modern society. Integral to this framework, females must be able to obtain a living wage so as to eliminate the need for marrying and breeding, especially the need to breed until a male is born. The modern female must be equally free to live as autonomously and securely as any modern male. Within this framework coupling is a temporary recreational activity completely devoid of any unplanned procreation. The state can and is working hard to eliminate all of the pragmatic reasons for having children so that each person can be totally focused on living for themselves and dying comfortably within the confines of available resources. This framework requires that the people's comfort and security can and must be provided by the modern state. The state must provide all that is

necessary to eliminate any pragmatic reason for individuals to have children. Children would only be necessary to continue society but within this modern framework this must be carefully controlled so as to prevent any choice that could result in overpopulation that could threaten controlled resources. The framework requires the government to develop and maintain a modern society were all breeding is controlled so as to maintain a sustainable balance between desires and resources.

Returning back to our question, it flies against any and all reason that security is a motivation for God the Father to beget the Son. God the Father, God the Son, and God the Holy Spirit have existed for all times past and present, and will always exist. Nothing can threaten their existence or endanger their security. It elicits only laughter from God when some say "God is dead". None of our human pragmatism applies to the reason for God the Almighty Father begetting The Son.

### *The First Pointer – The Source and Foundation*

Recall God's Word: that we have been made in the image and likeness of God. Something within ourselves must be a reflection of what moved God the Father to beget His Son.<sup>51</sup> Scripture is replete with expressions of the Love of the Father for the Son and the Son for the Father. For many of us, our own experience of joy and love of our children resonate with these expressions in Scripture. We pour out ourselves into

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<sup>51</sup> In describing God the Father the CATECHISM OF THE CATHOLIC CHURCH (para 239) says the language of faith thus draws on human experience. It also warns about the fallibility of this experience. So we must be careful.

our care and love for our children. In them we see a unique expression of ourselves. It's not that they are clones of ourselves. This is not about us. They are living, distinct, and unique human beings. Yet we see in them something of an expression of ourselves. This applies to any of our children, not just to our biological children. In our love and care for any child, we can see in their existence and growth something that engenders love within us. We love our child and we long for our child to love us. Our love for our child and the child's love for us enflames our heart with joy.

So from our experience it was love that moved the Father to beget the Son. Love is the source from which all other reasons flow. We may see separate reasons but they come from this single source. Like the colors in the rainbow that appear distinct yet they are all from the same light of the sun. This love longs to be close to the Beloved. In being close we want to share our experience and joys. God the Father wanted to share all His love with His Son. Because of His love for the Son, the Father wanted to share everything that is His with His Son. The Father would hold nothing back. It is like sharing a song. The Father and the Son share a song and sing together in perfect harmony. This love and the sharing of everything that They are, serves as a first pointer to answer our question of "Why did the Father beget the Son?"

The Father was free to beget the Son. The greatest expression of His love and His greatest joy was begetting the Son. To share everything with the Son, the Son must be begotten in freedom and the Son must be free to return His love for the Father. The Son must be free if the Father is

to share everything. Freedom is not a first principle but is derived from the love of the Father for the Son and the Father's freedom to beget the Son. The Son is free to participate in love with the Father. Freedom is essential to the shared love of the Father for the Son and the Son for the Father but it was love that was the first principle from which freedom was derived.

### *Serving - The Second Pointer*

Children make implicit demands on their parents. Children are costly in terms of care, comfort, time, and of course resources.<sup>52</sup> Getting up at two in the morning to take care of a sick child is but one of numerous examples where parents must give up their own comfort for the sake of their child. These implicit demands could be expressed this way, a parent must serve their child. Unless a parent serves the child by providing time, care, resources, and most importantly love, the child cannot grow and thrive. As the child gets older, the child is expected to serve the parents by adhering to their directions; working as best they can for the family's good; and most especially returning the love that started with their parents. One expression of the child's love for their parents is serving the parents. Fundamental to the relationship between a parent and child is this complementary service to each other. This is/should form part of our answer to the question, why beget a child? This is a second pointer.

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<sup>52</sup> *This is acutely clear to moderns as they see that children can be very costly, not only in terms of money but also time and comfort. So for moderns the costs may outweigh any gain.*

Arguably it could be said that this second pointer is not a reason for having a child but a condition that should be considered before having a child. Yet this is not just a consideration. When we decide to serve another, we give something of ourselves to them. This service is really an exercise of our love for the child. We are better able to love because we serve. The first pointer was the love of a parent for a child, and the second is accepting to serve the child.

### *Does God Serve?*

Jesus came to serve so we know God serves. Jesus tells us that He came to do the Will of His Father. The Will of His Father was for Jesus to come among us as One Who serves us. This He said and demonstrated at the Last Supper. "I did not come to be served but to serve and give My Life as ransom for many." Serving His Beloved Father is at the core of Jesus's Being. Serving us is the Will of the Father for the Son but it is also the joy of the groom, i.e. the Son Who serves His Spouse. It is the display and exercise of His Love. So God serves and serving is at the core of His Being.

But does God the Father serve the Son? This is a touching question and I am led to respond yes, He does. Our experience of the complementary service that is fundamental to the parent-child relationship leads me to conclude that this is true of God the Father and God the Son. When the Son calls out to the Father, does not the Father answer the Son's prayers just like any parent? When the Son came into

the World, did not the Father provide for all His Bodily needs, just like any parent? God the Father serves God the Son Who serves God the Father.

The Truth is that serving is at, or should be at, the core of every relationship. We were made to serve.<sup>53</sup> Our God serves us as a father serves his child and we in turn are called to serve God, as a child serves his father. In serving God we are called to serve other people and our guardian angels.<sup>54</sup> "If anyone would be first, he must be last of all and servant of all."<sup>55</sup> In serving God, and in serving others as God intended, we become like God. In refusing to serve, as God meant for us to serve, we set ourselves against God. We set our seat on same level with and opposed to God. We become our own god and it 'ain't'<sup>56</sup> pretty.

### *The Third Pointer - This could hurt*

Part of the decision to have a child is to accept the potential for being hurt. Parents can serve their children and still be hurt by their child. The child can be a source of intense pain if the child refuses to return our love or, for example, commits an atrocity. We must accept this risk before we decide to have a child. Accepting this vulnerability can serve as a third pointer for answering our question. Fundamental to any parent-child relationship is the risk of being hurt. Again it could be argued that this is not a reason but a condition that should be accepted before having a child. Yet here too there is more. This too is an exercise of love. The acceptance

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<sup>53</sup> *Interesting how satan refusal to serve cuts at the very core of God's Being and Creation.*

<sup>54</sup> *Think of the prayer to our guardian angel where we ask our guardian "to rule and guide us."*

<sup>55</sup> *Mark 9:35*

<sup>56</sup> *Isn't*



of our pain, can serve to deepen our love, particularly if later the child repents of the pain they have caused.

### *Does God Hurt?*

Does God hurt? The simplest answer is the most obvious one for Christians - yes. Jesus Christ on the Cross is the summit display of God's pain. So too the image of the Sacred Heart expresses Jesus's pain. What about the Father? Can we hurt God our Father? Can God the Father be hurt? It strains the imagination, after all the Father is omnipotent and omniscient. God knows all time, He knows the sins we will commit before we exist; He sees us committing sins; He knows how it will all end. God sees across all time. How can He be hurt? Yet Scripture talks about God's anger against sinners. Anger is certainly an emotion that we can recognize in our response to being hurt. Scripture also talks of God's regret at creating man, as He did before the great flood. If the Father can see across all time how can He regret creating man? Scripture is God's spoken Word to us. He uses words that we understand. The Catechism of the Catholic Church calls this the language of Faith.

So if Scripture can speak of God's anger, regret, and sorrow, is it not possible to take the perspective that God can be hurt? Also consider the Words of God the Son on the Cross, "My God My God, why have You forsaken Me?" Father Robert Baron quotes these words when he describes the Son on the Cross going into the deepest, farthest limits of "God forsakenness". If the Son feels far from the Father is the Father not far from the Son? On the Cross you can hear the Son's pain. If the Son feels

pain does not the Father know this pain? If our child were in agony, would not the parent also be in agony? Certainly Jesus's Mother felt agony at seeing Jesus on the Cross. So for at least this one point in time, one could talk, so to speak, that God the Father felt hurt. Fundamental to any relationship, but especially regarding a parent to child relationship, is the potential for being hurt.

### *Beloved Son*

So in answer to the question "why have a child" three pointers were identified. The first pointer, the love of a parent for a child, answers the question.<sup>57</sup> Integral to the decision of having a child are considerations that are addressed in the second and third pointers. The second pointer is that the parent must accept serving the child. The third is that the parent must accept the risk associated with a child before deciding to beget a child.

So why did the Father beget the Son? From human experience the three pointers serve as the determinants for the answer to the question. The Father loved the Son and wanted to joyfully share everything that was His with His Son; He accepted serving the Son; and He accepted the risk associated with begetting a Son.

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<sup>57</sup> Ignoring pragmatic reasons.

## Key of Creation

Saint Paul tells us that it was through and for the Son that all things were created.<sup>58</sup> It was the Holy Spirit, Who proceeds from the Love of the Father for the Son and the Love of the Son for the Father that hovered over Creation bringing Life to Creation. It was the mutual love between the Father and the Son which is the source of all of Creation. Saint Thomas Aquinas wrote about how all creatures came into existence when the Key of Love opened His (God's) Hand.

When we come back to the most fundamental question: why did the Father beget the Son we realize that the answer to this question is the Key from which all else proceeds. Henceforth in this book the collection of the fundamental reasons for the Father to beget the Son, including the things He had to consider, is referred to as the Key of Creation. This key has parts. (Since there are many types of keys, the reference image can be thought of as a typical house<sup>59</sup> or car key.) The Blade of the Key is the part that slides into the lock. The groove in the blade allows the Key to fit into a specific type of lock. There are cuts in the key to open a specific lock. The appropriate blade with groove and cuts in the Key of Creation are what are necessary for the Key to open God's Hand and unlock Creation. When the lock is unlocked, as the Father speaks His Word which is the Son, Creation begins in an explosion of light.

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<sup>58</sup> Col 1 16-17

<sup>59</sup> See Appendix 1.

The first pointer is the foundation of the Key of Creation. It is the blade of the Key which is the Love of the Father for the Son and the Love of the Son for the Father. This mutual Love was the foundation from which all the other reasons flow; just as the blade of the key is the foundation for the groove and the cuts. The groove in the Key is the Father's joy to share everything of His with His Son. The first two cuts in the Key are our second and third pointers: the Father's willingness to serve the Son, and the Father's willingness to accept the risk of a Son.

It is important at this point to note that the Son and Holy Spirit participate equally with the Father in the Key of Creation as appropriate to their person. Scripture tells us that it was through, for, and in the Son that all things were created. The Son fully participates in the Key of Creation. Let's look at each part of the Key. To the Father's Love for the Son, the Son responds with His Love for the Father. This is the foundation for the Key which almost<sup>60</sup> completes the blade of the Key of Creation. The blade is the Love of the Father for the Son and the Love of the Son for the Father. All else flows from this Love. The groove in the Key is the desire of the Father to share everything with His Son. The complete groove includes the Son rejoicing in all that the Father shares and in turn sharing everything of His with the Father. The first cut in the Key is the Father's Joy at His acceptance of serving the Son. To complete the first cut, the Son joyfully and lovingly serves the Father. The second cut in the Key is somewhat problematic at this point. From the Father's perspective the second cut is

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<sup>60</sup> *The participation of the Holy Spirit also needs to be included. This will be done in a later chapter.*

the exercise of His Love by accepting the risk of a child, i.e. the Son. How does the Son participate in this? At this point in the book, this remains unresolved. It requires another cut in the Key that is related to this second cut, as well as to the earlier first cut, in order to explain. Nor has the complete participation in the Key by the Son and Holy Spirit been described. All of this will be done in later chapters, though at this point one can say that the Love of the Father for the Son and the Love of the Son for the Father, that we have called the blade of the Key, is very description of the Holy Spirit.

## ASIDE 2 – THE GLORY OF MAN

*Sign at the Entrance of the City:*  
*Do whatever He tells you!*

The Book of Genesis presents two accounts of Creation each with a different perspective on man (Adam). In the first Creation account, after setting the stage for man, "God said let Us make man in Our Image and after Our Likeness..." The Church understands the plural use of "Us" and "Our" to refer to the Trinity: The Father, Son, and Holy Spirit. The Father through His Word, the Son, created man and through the Holy Spirit give him Life. The Trinity creates the living man in the Image and Likeness of God. This account goes on to say "God created man in His Own Image, in the Image of God He created him, male and female He created them." From the perspective of the first account man is male and female.

In the second account man is distinct from woman yet intrinsically bound together. It is man that is drawn from the dust of the ground into which God breathes the Breadth of Life. After man's Creation, the second account turns to the Garden of Eden. The Garden has many Trees but the account specifically mentions only two: The Tree of Life and the Tree of Knowledge of Good and evil. God tells Adam (man) not to eat of the Tree of Knowledge of Good and evil lest he die. God goes on to say that "it is not good for man to be alone, (so) I will make a helper fit for him." When no helper fit for man could be found, God caused a deep sleep to fall upon man and while he slept took one of his ribs and made it into woman. Upon awakening man recognizes his helpmate as "bone of my bones and flesh

of my flesh" and calls her "woman" because "she was taken out of man." The account goes on to say "therefore a man leaves his father and mother and clings to his wife, and they become one flesh."

The fall of man is tied to this second creation account. The serpent approaches the woman (as opposed to the female in the first creation account) and tempts her. She succumbs to the temptation and eats the fruit that looked good for food, a delight to the eyes, and desired to make one wise, and gave it to Adam who then ate. The result was devastating: the fall, the curses, banishment from the Garden, and the fracture in the relationship between man and woman. This is all from the perspective of the second account. What makes this so important is that the definitive Adam (man), revealed in the New Testament, is the Son of God, Jesus Christ. The woman is the Church, the Bride of Christ who was formed from His Blood and Water which flowed from His pierced Side. The original fracture between man and woman occurred in the Garden, but through Jesus and the Woman this fracture was rejoined. It is the Church that is the Woman of whom it can be said (She) is the Glory of the Man, Jesus Christ.

*you will be like gods*

Most pseudo feminists are easy to spot. Listen to their words, it is all about power. They rally around their right to decide for themselves what is right and what is wrong. It's the fall in the garden all over again. Most of these shout from their hearts the battle cry of "choice!" It is a very ironic and self-deluding battle cry. For in Truth it is not about freedom;

that is only the trojan horse to get within the walls of once Christian cultures. It's all about control which is revealed as soon as the Christian 'foes' are overcome. Look at the most populous nation in the world. For women in that country, it is not about choice, but complying with the control of the central government. Does a 'one child policy' (or now a two child policy) sound like a choice? Look at eugenics, the mother of the modern abortion movement. Eugenics is all about control so as to eliminate all undesirables.

Some of these pseudo feminists come from a Christian background. They come with ready criticism of many Bible passages which they consider egregious examples of a patriarchal misogyny. This list can be long depending on the pseudo feminist. The advantage of their list is that is like satan painting a sign for Christians: "Don't go here!" When satan says 'don't go here' It marks the very location where Christians should go, but not necessarily first.

Often times we discover unifying frameworks for problems, not in analyzing them directly, but as the result of establishing a framework for something else that we later discover is most appropriate for framing our problem. An example is the doctrine of Mary is the Mother of God. When it was first brought up in a Christo-centric discussion the intent was to state firmly that Christ was both God and Man. Later with this Truth firmly established the Church looked on this dogma and looked at it from a Marian perspective. Mary was the Mother of God. The Church is being bombarded with accusations concerning the perception that the Church is



'suppressing' women. Catholic apologists are taking up the fight to defend Catholic teachings but also to delve deeper into True feminism; coming to better understand woman in light of the Scriptures and Tradition. This is an area that many agree holds great potential. So where to start? From the perspective of this book, the Body is the important place to start. The Body is a fundamental part of the Key of Creation. <sup>1</sup> This is developed in Chapter 8, The Body. The fundamentals are always a good place to start.

This is an exciting time. As marriage first slowly drifted away with divorce, it is now quickly floating away from man. The Church is now more frantically trying to protect the Truth, marriage as God gave it to us. This is an essential part of the third cut in the Key of Creation which is the reason why the enemy is so strongly driven to obliterate it from the mind of man and replace it with some confusing love of man for all other men. The Holy Spirit is guiding the Church, through the women and men in the Church, to unfold the Truth about what it means to be man, and to be woman. Marriage is and must be a central part of this unfolding. Truth comes at a cost, but what a glorious thing to see Truth unfold in all its beauty. The only question is whether there is enough time?

There are two times in the Gospel where Jesus uses the word 'mother' in Mary's presence. The first time is when Jesus is told that His Mother and 'brother's' are outside wanting to see Him.<sup>61</sup> Jesus seems to almost repudiate calling Mary His mother in his response by pointing to the crowd around Him and saying "These are my mother, sisters, and

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<sup>61</sup> Lots has been written about this use of brothers in this passage and will not be repeated here.

brothers".<sup>62</sup> Then at the foot of the Cross when Jesus looks a Saint John and, referring to Mary, says "behold your mother." At all other times Jesus refers to Mary as 'woman'.<sup>63</sup>

So in the Gospel, Mary is the woman, the True Woman whose obedience to the Word of God was PERFECT and she is most appropriately called the Mother of the Church and Mother of the Living. It is in Mary that we see God's reply to what is woman.

It is also where we see freedom of choice and can see it is a derived principle. Free will is predominant in the Second Cut of the Key of Creation, the risk that another may hurt you. It is true it is also appropriate to speak of Free Will in the First Cut but it is predominantly in the Second Cut. The Father, accepted the "risk" of begetting a Son. This decision was the greatest joy of the Father. The Son also chose to accept the risk of taking a Bride and participated in the Joy of His Father by freely choosing to be like the Father. Freedom that is predominantly in the Second cut, then flows over to the First cut in that the Father serves The Son and the Son serves the Father. The Bride too was meant to share this Joy by serving The Son Who served the Father. Obedience can be seen as the acceptance of the risk and a participation in God's Creation to be like God. So Free Will was derived from the original choice by God to begot the Son and Create. Put simple Free Will was created to serve Love. It was the ability to

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<sup>62</sup> Noticeably absent and providing a clue is the fact Jesus doesn't use the word father in this context.

<sup>63</sup> Do NOT let this discussion lead you down a wrong road, one where Mary is mother of the man Jesus but not God. The Church has definitively repudiated this egregious error by proclaiming the Mary is the Mother of God.

bind oneself for the sake of the other because of love for the other. Free Will is therefore derived from Love. It is an abuse of Free Will to turn away from this Love and put your throne on par with God and decide for oneself what is right and what is wrong. The Abuse of Free Will is disobedience, the turning away from obedience.

### *Here God' Will is Done*

Saint Gerard Majella is a very important part of the Touch. Saint Gerard was a contemporary of Saint Alphonsus Ligouri, the founder of the Congregation of the Most Holy Redeemer, known as the Redemptorists. Saint Gerard was a 'brother'<sup>64</sup> in this Congregation, so Saint Alphonsus was his superior. Saint Gerard was frail as boy and practiced severe mortifications of his body from an early age. As a result his physical health suffered. He died at the early age of 29. In popular Catholic tradition Saint Gerard is one of the most famous patron Saints of expectant mothers. On the face of it this would seem puzzling. Why a man? After all you would expect a woman to be the patron saint of mothers and indeed as there are more patrons for mothers, some of them are women. 1 For example Saint Margaret of Antioch. Some of the reasons given is because many of the miracles he performed during his life that were related to pregnant women and infants. During his life and after his death many women who had prayed for Saint Gerard's intercession during a difficult pregnancy, or the birth of a sick child, had their prayers answered. It was as if God was spotlighting Saint Gerard as being an intercessor for mothers.

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<sup>64</sup> The word 'brother' in this case is not a familial relationship but a semi official category of someone who serves the Church.

A touchy response to the question of why Saint Gerard should be the patron saint of mothers is because of his great and heroic embrace of Obedience to God. Saint Gerard from his earliest childhood through his short but intense life and into his death was all about obedience to God. His love of God was so great that he always pious and seeking to do the Will of God. He saw God's Will in the commands of his superiors. In one account, Saint Gerard was deathly ill and could not even get out of bed. His superior commanded him to get well immediately and get out of bed. Miraculously that is exactly what Saint Gerard did. His sickness was cured in accord with the command of his superior and he got up to do his superior's will. Again when his superior had gone miles away to see the bishop, the bishop asked the superior when he could see Gerard. The superior replied now if you like, and mentally gave Gerard the command to come to the Bishop's residence. Immediately thereafter there was a knock at the door and behold there was Gerard. When asked why he was there, he told his superior because you just told me to come here. <sup>1</sup> One may legitimately wonder if this was a case of bilocation as more recently revealed in the Life of that Great Saint Padre Pio. Outside his deathbed room was this note he had written: "Here the Will of God is done, as God Wills, and as long as God Wills."

So why is this intensely obedient saint associated with expectant mother and mothers of young children? In the Church's Liturgy<sup>65</sup> a few of the saints have written that we are all mothers of ourselves. The Word of

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<sup>65</sup> Specifically the LOH

God comes to us and is fruitful in forming and growing each of us in the Image and Likeness of God. The context includes both men and women. The sense of the statement is that in Baptism we are made children of God and our lives can be thought of as developing the giving birth and developing the Word of God in us. It is a reflection of the words of Jesus when he points to the disciples and says "here are my mother, sisters, and brothers to me." All of us, men and women alike, have the Word come to us and to the extent we are obedient reveal the Life of Christ to the world. The Word is active in our lives making us into the Body of Christ. Our acceptance of God's Word and our obedience to His Word is central to revealing of Christ in our lives. So obedience to God's Will is fundamentally associated with motherhood and it is for this reason that God highlights Saint Gerard's patronage of mothers to all of the Church.

Saint Gerard at a very early age had a devotion to both Jesus and His Mother Mary. At only four years old, he would tell his mother after Church that he had just gotten a loaf of bread from the little boy of the pretty lady. The next day Gerard's mother discreetly investigated this sudden largesse. Watching Gerard go up to a statue of Our Lady holding the Christ child she saw the statue come to life and the "little boy", Jesus, climbed down to give Gerard a loaf of bread. So is it any wonder that the Redemptorist's, who illustrious members included Saint Gerard, should be made the custodians and evangelists of the Pretty Woman holding the child Jesus in her hands. On meditating on the picture of Our Mother of

Perpetual Help you can almost see her offering her child to us and hear her saying, do whatever He tells you.

In 1 Corinthians chapter 11 Saint Paul writes that woman is the "Glory of Man." Secular feminists would use this as an egregious example of the patrimony, they say, that is prevalent in the Bible. Man is made in the Image of God but woman is only the Glory of Man. The ridicule of these feminists is like satan saying "don't go there." When satan says don't go there it is because by God it is important to go there. Difficult passages in the Bible are the most lucrative places to mine the Word of God. The fact that we don't understand them and find them in conflict with other more understandable parts of the Word of God means that we have not yet discovered that unifying concept in which both the more easily apparent parts of the Word of God and these difficult passages are reconciled. We just don't yet have the understanding. Of course it may be that we never will until the Son of God opens the scroll written on both sides and helps us to understand the full meaning of God's Word. Also the study of these difficult parts of the Word of God is not for everyone. 1 Even hiking and skiing trails are marked for different levels of difficulty and experience. But for those truthfully pursuing the unfolding of the Word of God within the Church with respect to man and woman this is the second place for which to turn. The first is of course Mary, the woman. For who is the Glory of Man, is she not the one who sits at the right Hand of the Son of God? The Woman. The Queen of Heaven and Earth. 1 Fifth Glorious Mystery So the Glory of Man sits at The Son's Right Hand.

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My recommendation to those pursuing the unfolding of what God's intention for man and woman is to fall deeply in Love with God. You will know that you have fallen deeply when you lose focus on yourself and you focus only with Love, Devotion, Wonder and Joy on God. Then you are best prepared to discover the joy in man and woman that God meant from the Beginning.

Recommend that in approaching the complementarity of man and woman that it start with the Body. See the Chapter on the Body. Include those passages in Scripture which are most repugnant to secular feminists, like Eph 5:21 about wives being subject to their husbands. This is where real fruit is. If pseudo feminists don't like it, there are diamonds to be found there. Pseudo feminists say it all when they say " It's MY BODY"

## CHAPTER 6: WHEN I AM LIFTED UP I WILL DRAW ALL MEN TO MYSELF..

*Sign on the City: Things are 'gonna' get hot*

The oven was all glass and raised on a platform, about two feet off the floor. It was large enough to hold many people inside but it held only one. A young naked boy about 4-5 years old who stood about three feet tall. His skin was bright red as he was literally being cooked alive in the oven. I saw great sadness and disappointment in his eyes. He was looking at me as if asking me "how could you do this, how could you betray me like this?" There was no fear in his eyes just profound sadness; sadness that I could do this to him. I felt a great pain in my heart and turned to my underling to say "We have got to find an easier way to do this (i.e. kill this innocent.) This way is too hard."

I immediately woke up in a panic. This had been my most terrible nightmare. Different from any other nightmare. Past nightmares had an external evil threatening me. From an external evil I could run away, terrified, but I could still run. Even if I couldn't run I could think about running. In this nightmare I was the evil. How do you run from this kind of evil? How could I be so evil? Even the tinge of remorse that I had felt when looking into those profoundly sad eyes was simply a springboard to plan more antiseptic murders. Terrible panic was racing through my mind as I kept emphatically repeating to myself, 'this is not who I am.' I was horrified by the thought of this evil. But where can you run when the evil



is yourself? My attempts to dismiss any thought of this nightmare were completely futile. Over and over and over and over in my mind I would envision the scene and most emphatically, but internally, shout this is not who I am! I got up, my mind still racing, got dressed and headed to mass at a Church in a suburb of Detroit where I was staying. Throughout my drive to church I could not put the image out of my mind, my feeling of evil, and the panicky repetition that this was not who I am. The panic was so strong that I was almost shaking. I went to the pew, knelt down and began to pray. Still repeating to myself "this is not who I am," I looked up at the Cross and recalled the words of Christ as if they had just been spoken, "When I am lifted up I will draw all men to Myself." Immediately I thought to myself, "but You can't say that!" You can't say that You are not evil because at that moment on the Cross You had drawn all men from every time and place to Yourself. In that instant all the evil that they had done was drawn to You. You can't run away. You are, at that moment, 'all the evil perpetrated by mankind'.

Interestingly that thought calmed me though my mind continued to race. The first place it raced was to the garden in Gethsemane<sup>66</sup>, just before Jesus's Crucifixion. Many Fathers and Doctors of the Church had thought about the words in the fourth chapter of Saint Luke's Gospel where, after tempting Jesus with the three temptations in the desert, satan left Him 'for a time'. This implied, they reasoned, that satan would come back. Throughout the rest of the Gospel demons held Jesus in terror.

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<sup>66</sup> *The first Sorrowful mystery of the rosary.*

You can hear their fear as He exorcised them from the people they possessed. No mention is ever made of satan coming back. So the fathers/doctors concluded that satan came back to tempt Jesus in the Garden, just as he had done to Adam and Eve. He came to tempt Jesus to turn and refuse this path to the Crucifixion. satan came back when Jesus was most vulnerable,<sup>67</sup> just as he had done in the desert. satan showed Jesus all the evil sins that had been committed<sup>68</sup> and all the innocent victims who had been hurt, tortured, or murdered by despicable sinners. It would be consistent with what we know of satan to hear him saying 'Turn from this path, go instead down the path of perfection. Sinners deserve punishment not Redemption. You should choose perfection and beauty not imperfection'. So strong was Jesus's revulsion at the sight of these sins and of His Knowledge of the God the Father's 'revulsion' and 'anger' at these sins, that it caused Jesus to sweat blood. The price of ransom would be very, very, very high. Crucifixion had been designed to inflict maximum pain.

So what of this nightmare? This nightmare that I will refer to as 'the oven'. How does it resonate with a spotless lamb being sacrificed as ransom for sinners?

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<sup>67</sup> *There's a pattern there. satan comes when we are most vulnerable, just as he had done in the desert.*

<sup>68</sup> *and would be committed to the best of his knowledge*

*Through Your anger all My Body is sick: through My sin, there is no  
health in My Limbs*

The Catechism of the Catholic Church echoes both Testaments in saying the Jesus the Christ was without blemish, i.e. without sin. The Old Testament Pascal Lamb that prefigures Jesus is required to be “without blemish” with no bones ever broken.<sup>69</sup> There are numerous quotes from Jesus in the New Testament that talk about giving His Life as ransom, or as atonement for sinners. He never said He was giving His Life because He had sinned. It was only in reparation, atonement, and/or ransom for our sins. The Catechism emphasizes the fact that Jesus was sinless when it cites John 8:46 where Jesus asks certain learned Jews “which of you convicts Me of sin?”

Despite Jesus’s sinlessness the Church has no problem putting the words of a number of the ‘sinner’ Psalms on Jesus’ lips. Psalms of a sinner admitting his sin and begging for God’s Mercy. If Jesus is sinless then why would He pray using the words of a sinner? In addressing this attribution (and seeming contradiction) Pope Benedict discusses the placement of Psalm 38 in the Liturgy<sup>70</sup> on the lips of Jesus. Pope Benedict cites Saint Augustin’s defense by saying that Christ is speaking at this point for His Entire Body. That Body of which Christ said “when I am lifted up I will draw all men to Myself.” Thus the Christ Who draws all men to Himself on the Cross can pray the words of a sinner. He, Who is one Person with both a

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<sup>69</sup> *Shepherds would break one of the legs of a lamb if the lamb consistently tried to run away. A lamb with a broken leg could not go far and would learn to stay with the flock. A lamb who had had a leg broken was a known rebellious lamb.*

<sup>70</sup> *Liturgy of the Hours for Good Friday*

Body and a Soul, is a 'sinner'. The words of Psalm 38, in the Light of Jesus, alludes to this when the sinner says "through Your anger all my Body is sick: through My sin, there is no health in My Limbs". Still again the Catechism states that while Jesus was sinless, Jesus assumed our sins such that He could say from the Cross in our name, "My God, My God why have You forsaken Me?"

So the Church views Christ on the Cross from two very different perspectives. The first as the spotless lamb paying ransom for all men's sins. The second from the perspective of Christ the 'sinner', Who drinks the dregs of God's 'anger' and descends into the lowest depths of God-forsakenness. The 'oven' resonates with this second perspective. Of what value is the 'oven?' Consider your revulsion at imagining yourself putting someone that you love, someone totally innocent, into the 'oven'. How emphatic would be your denial that you could never do that, this is not who you are? You could NEVER do this! You could NOT hurt someone so loved and so innocent, much less put them in the 'oven.' Your revulsion at this thought is just an inkling of Jesus's revulsion at taking on our sins; a revulsion He couldn't run from. A revulsion that He had to embrace. For on the Cross that was Who Jesus was!<sup>71</sup>

Lest you think that Jesus died for some men but not all, the Catechism of the Catholic Church is emphatic in stating that Christ died for

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<sup>71</sup> *If you still have trouble imagining this revulsion, the ASide (the movie) restates the 'oven' of Christ on the Cross in a dramatic fashion.*

all men, without exception.<sup>72</sup> You may think of people living today or historical figures whom you find it very hard to imagine Christ could die for. This is a limitation of our perspective and/or a failure of our imagination. What sin is so small that The Son would be casually willing to take unto Himself? Any sin is a turning from God, the God of Infinite Love. How could The Son embrace any sin? He would see it as an offense to His most loving Father Whom Jesus loves with all His Being. What is key here is that the more you love someone the harder it is to commit even the smallest offense against them. The more innocent the person the harder it is to commit even the smallest offense against them. The Father is Love and completely innocent of any wrong doing. Even the smallest sin is cause for The Son to embrace the Cross and Death so as to escape.

### All Men

Consider this story: God sent an angel to a sculptor who said "God has chosen you to make a sculpture of His Son, His only Son, on the Cross. You will be given the pieces, each piece will have a picture of every person who has lived, is living, or who will ever live. He will also give you Hairs from the Head of the Son which you will use to connect each piece to other pieces so that all the pieces hold together. He will send His Spirit to guide you in making this Sculpture." The sculptor did as he had been told and made a statue like no other, it truly captured the agony of the Son on the Cross. Most everyone who saw it wept, for the Sculpture had so perfectly

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<sup>72</sup> *Catechism of the Catholic Church para 605.*

captured the Son's agony. All who saw it was astounded the Sculpture was so powerful and so wonderful.

One man approached the sculptor and pointed to the Sculpture and said: "I see the picture of man so evil it should not be part of this Sculpture. You should go and remove it, it is not worthy to be part of this Sculpture." The sculptor replied: "impossible! If I were to try to remove that one piece, the whole Sculpture would unravel. For you see each piece is bound to other pieces with the Hair of the Son. No tool, nothing can cut this Hair. So if I pulled out that one piece then all those pieces to which it is tied will also be removed. Each of these other pieces has ties to still more pieces. Removing one piece would result in removing all the pieces. They are all bound together. Besides, by what logic would you propose that could justify removing this piece? If it is due to the evil associated with this man, I assure you that every piece would be removed using this logic, everyone except maybe one.<sup>73</sup> No piece can be removed, all must stay for all are part of this Sculpture.

### Key of Creation

So how does this fit into the Key of Creation? Of the two cuts we had for the Key, the second one, "the acceptance of the potential of being hurt" takes on a more vivid meaning considering the 'oven'. It is not only accepting the risk of being hurt but accepting the risk of unbearable hurt. The second cut in the Key must be deep to reflect the depths of this pain.

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<sup>73</sup> *Our Blessed Mother*

The perspective taken in the 'oven' is that of Christ as 'sinner' on the Cross. But we have also seen that to understand this perspective of Christ as 'sinner' points to the need for another cut in the Key, a cut that reflects an essential part of this perspective, that of Christ the 'sinner'. To better understand this perspective another cut is required, the cut for the Body.

## ASIDE 7 – HIS PASSION FOR PERFECTION – THE MOVIE

*The sign at the entrance to the city:*

*Come One, come all*

The movie starts with Jesus on His Way to Jerusalem before the Crucifixion. The pilgrims with Him are all excited about their 'King'. They are constantly doing Him homage. In the evening Jesus slips away and goes to a private place. He thinks back and the first vignette starts. A roman cohort (squad of roman soldiers) passes through Nazareth. A young boy, about six years old, hides from them and when the opportunity arises he throws rotten food at them, squarely hitting one of the soldiers in the face. Then he runs. The cohort laughs at the victim who chases after the boy in anger to make an example of him. Jesus, a boy of the same age, sees what happens and appears from an alley between the roman and the boy. As roman soldier turns the corner he mistakes Jesus for the boy and beats Jesus severely. What appears to be a man but is actually satan is standing unnoticed nearby. satan is smirking as he watches Jesus being beaten.<sup>74</sup> Later a mother calls for the boy who threw the rotten food. She calls out his name 'Barabbas'.

The next scene is of the same man, satan, walking into the outer courtyard of the Temple to listen to Jesus. satan gets there just as Jesus

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<sup>7474</sup> *satan is good looking but with a hint of sinister.*



says “when I am lifted up I will draw all men to Myself.” satan smirks and walks away.<sup>75</sup>

The next set of scenes begin at the end of the Passover meal when Jesus gets up with His Apostles and starts singing the Jewish Passover hymn as they go to Gethsemane. As they get to the garden Jesus tells his apostles to pray while He goes off further into the garden. From behind a tree a smirking satan approaches Jesus. As he approaches he repeats “So you will ‘draw all men to yourself.’” Sounds noble BUT do you know how imperfect and despicable they are? You will be King of the imperfect, the unclean, the despicable.

The scene switches to a vignette starting with the first person perspective of a Russian soldier on a train packed with people, like cattle, being taken to Siberia. He hears a commotion in an adjoining car. Switching to the third person perspective we see in a greatly overcrowded cattle car, a young mother has a child who will not stop crying. Others in the car are frightened and angry so they yell at her to keep the baby quiet lest the soldiers punish them. In desperation the mother goes to the door and throws the baby from the train into the snow. After a few moments she regrets throwing the baby off and she attempts to jump off the train herself. Before she can jump the train has already gone a mile down the track. Switching back to the soldier’s perspective a commander tells the soldier to follow the woman and make sure she does not get away.

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<sup>75</sup> *This vignette should emphasize how meek and humble a boy Jesus is. People should feel pain at seeing such an innocent child being beaten.*

Another train will be coming which he can catch. The audience never sees the soldier's face. Still from the soldier's perspective he approaches the woman as she sobs holding her dead baby in her hands. Then the soldier takes his sword and cuts off her head. The soldier turns to see Satan standing before him. The perspective switches to the third person and we see both the soldier and Satan. We see the soldier's face, it is Jesus. We now see it from Satan's perspective as he says to the soldier "so is this who you are? Surely not!"

Another vignette begins again with a third person perspective and we see a young girl who is trying to correct some calamity that occurred through no fault of her own. We see the back of a man, her father, walk in and the perspective switches to the father's first person perspective. The father only caught the end of what she did and jumps to the conclusion that the daughter caused the calamity. He yells and hits his daughter for causing this disaster. As if the rest of the scene freezes, Satan appears. We see him from the father's perspective approaching and beginning to talk. With the little girl frozen in the background Satan describes how this injustice will define this little girl's life. She will grow up a prostitute and drug addict until she finally dies alone in a drug overdose. Satan puts his arm around the little girl and says: "All this tragedy will be Your fault, is this who You are?"

Finally another vignette begins in a courtroom. We see this from the first person perspective of the defendant sitting in a courtroom. Satan is the prosecutor who begins by detailing the charges. The defendant is

charged with abducting a young angelic boy and keeping him as sexual slave. The prosecutor goes into graphic description describing the horrible things the defendant did. The scene cuts to the first encounter between the young angelic looking boy and the defendant. The Prosecutor describes how the defendant repeatedly beat the boy and raped him. Describing how eventually the defendant got tired of the boy and his attention was now to get another boy. satan goes on to describe to the jury how the defendant killed the boy. Then after another boy is in in his clutches he serves meat to the new boy who doesn't realize that it from the body of the first boy. Finally after the prosecutor sums up all the evils he looks in the face of the vicious defendant. At this point the scene freezes except for satan and two young boys standing next to him looking sad. satan asks the defendant, who we can now see is Jesus, "Is this who You are?" Kneeling and putting his arm around the boys satan asks "How could you do this to them? Is this who you are?"

Next we go to the Cross. satan is at the foot of the Cross looking stressed out, even desperate. He keeps repeating looking up to Jesus and saying "all men? really? Is this who You are? Is this the image and likeness of God?? You reflect disgrace upon God." Then for a moment all the victims in the earlier vignettes appear behind satan as he moves his hands to include all these victims. "They are Your accusers! The little girl comes forward and sadly asks Jesus, "is this who You are?" Then the young boys come forward and ask "is this who You are?" satan then says "Come down off this Cross! Reflect the Glory of God! Leave men to themselves. They

are despicable, what a wretched lot they are. How can You possibly draw this poison to Yourself. Is this Who You are?" Jesus cries out: "My God, My God why have You forsaken Me?" Jesus lowers His Head and after a moment raises His Head in agony, cries out and finally drops His Head in death.<sup>76 77</sup>

The next vignette begins with showing the feet of two angels in white robes walking in a garden. One angel, Saint Michael, carries a sword and Saint Gabriel carries a robe. Saint Gabriel says "It is time" as they approach a tomb cut into a rock hill. Saint Gabriel effortlessly rolls back the huge stone. In the tomb we can see satan next to a corpse manically repeating over and over in the ear of Jesus' corpse, "i know who you are, i know who you are!" As the stone is rolled a gentle light comes into the tomb. It is hard to tell if the light is from the dawn or the angels. Satan partially closes his eyes in this transition from dark to light. satan doesn't leave the corpse but stays close repeating maniacally "i know who you are!". Saint Michael speaks to satan, "in the beginning was the Word, all things came to be through Him."<sup>78</sup> Without a break in speech Gabriel says "What came to be through Him was Life, and this life was the light of all men." A brilliant burst of light comes from the Body of Jesus as the angels fall on one knee and bow their heads in homage. Jesus exhales and then takes a breath of air. satan, in obvious pain, fear, and utter despair puts

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<sup>76</sup> *The final cry reflects the narratives of the Gospels of Matthew and Mark.*

<sup>77</sup> *Fifth Sorrowful Mystery*

<sup>78</sup> *This is poetic license. It is unclear that Saint John's Prologue to his Gospel, which are spoken and written after the Accession, could be known by the angels before he wrote them under the influence of the Holy Spirit.. It is uncertain*

his arm over his eyes as he crawls into the furthest corner in the cave. Jesus gets up and after him the angels stand up. Saint Gabriel hands Jesus the robe that He brought. Jesus puts on the robe and walks out between the two angels who are standing like columns. As He passes between them Jesus looks back at satan in the corner and simply says, "I do not know you." satan shrieks horribly and cowers at these words while the angels go to fold the burial cloths. As He walks out, Jesus outshines the dawn. The end of the movie.

## CHAPTER 7 - I AM THE LIGHT OF THE WORLD<sup>79</sup>

### *Sign on the City*

#### *See and be seen, it's all about Relations*

Whether you are trying to choose a pew in an unfamiliar and crowded Church; trying to pass a soccer ball past an opponent to a teammate; or driving down an unfamiliar road with lots of traffic, you need both light and the ability to be seen in order to understand your position with respect to things and people around you and move accordingly. One could say that these two things, light and vision, allow you to see your physical relationship in, and with, the world. This is a wonderful gift from God. While there are other benefits of light, extremely important benefits, the focus in this city is on the light of relationships.

At the very beginning of His Gospel Saint John writes that Jesus was life and His life was the light of men. When we hear Jesus's words "I am the Light of the world" what do we see in this light? In Saint John's first letter he writes that if we walk in darkness we do not have fellowship with Jesus. So what is this darkness? This darkness is not walking in the light and way of Jesus. Just as light and seeing allows us to see physical relationship, the thing we see in the light of Jesus is Jesus Himself. Next we see His way. If we walk in Jesus's way we have fellowship with Jesus. We also have fellowship with each other. In the Light of Jesus we see our relationship to our brothers. As Saint John goes on to say: "He who loves

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<sup>79</sup> *Third Luminous Mystery*

his brother abides in the Light, He who does not walks in darkness.” He who walks in Light walks in the way of Jesus; he who does not, walks in darkness and does not know where he is going.

The Trinity is all about relationships.<sup>80</sup> It is the relationship between Father, the Son, and the Holy Spirit. The Son came among us to reveal His Light, the Light of the Trinity. To reveal our relationship to God and to each other. In Jesus’s Light we see that Jesus is the Son of God, the Messiah, King of angels and King of Israel. We see Jesus as the King Whom even the demons must obey. In Jesus’s Light we see that all men are our brothers, for together we are the Body of Christ. It is Jesus who sheds the light on all relationships to other beings and to all of Creation.

So these relationships are all embedded in the Key. The Key is all about relationships. When the Key unlocks Creation there is an explosion of Light, the Light of all Creation and the Light of Right Relationships. This Light illumines all of Creation and without this Light there would be no Creation. This Light is the Love of the Father for the Son and the Love of the Son for the Father in union with the Holy Spirit Who proceeds from this mutual love. Jesus brought this Light to the world in His Life. His Life was Light to the world.

What then of darkness? If Light is all about relationships, then darkness is where there is no understanding of Right Relationships. Before the dawn of Christ, there was a hint of light to help people understand

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<sup>80</sup> *So to speak.*

relationships. Through God's Mercy, the Patriarchs, Matriarchs, Moses, and the Prophets were able to see the pre-dawn glow of this light and from this formed the beginning of Right Ordered Relationships. Israel was given this first light so that Israel might form a community within its glow. Outside Israel others were in the darkness and knew only the cruel and hard world of darkness. This was the case until The Son, Jesus Christ, revealed the Light.

In the Key of Creation we can see how the Father, Son, and Holy Spirit are at the center in Their Right Relationship. Their Relationship then forms and shines on all of Creation. It was the Son Who brought us this Light. It was the Son Who is this Light. We can now form Right Relationships because we are able to see the Light, the Light of the Son and to see and walk in His Way.



## CHAPTER 8: A BODY YOU HAVE PREPARED FOR ME

*Two signs at the entrance to this City:*

*First sign reads: Sing for Joy this is the City of God's*

*PERFECTION*

*Second sign reads: No gnosticism<sup>81</sup> is allowed within this city.<sup>82</sup> Please deposit all gnosticism in the biological waste trash containers before entering.*

The Body, what a wonderful creation it is! We are so close to it that we often fail to appreciate the wonder of the Body. It starts with a single cell so small that we cannot see it with unaided eyes. That cell has the capability of reproducing itself so many times it is difficult to count. A marvel in and of itself. Yet this is no mere duplication, if it were, it would keep growing until it was a big blob of cells exactly alike. Rather that single cell has the capacity not only to reproduce itself but to reproduce into cells that can form arms, legs, internal organs, nerves, etc. All these different types of cells are from that one original cell. All with the same basic imprint (DNA) yet seemingly completely distinct and markedly different from that single original cell. This diversity from unity for the sake of unity is not the only marvel of this cell. One could reflect on the remarkable program in these cells that allows them to change with time. The body of a soon-to-be-born infant in the womb has the same limbs and organs as the young

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<sup>81</sup> *The belief in dual gods. The lesser god being evil and trapping us in our bodies which are mere shells. Shells which are bad while spirit is the only good.*

<sup>82</sup> *And shouldn't be allowed anywhere. It opposes the Key of Creation.*

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adult and the octogenarian, yet they are remarkably different. Even the proportions and shapes of the infant, young adult, and the octogenarian are alike yet different. As if that weren't enough to amaze us, this one cell contains myriads of instincts that will ensure the proper function of the body within its environment. The coding of these instincts alone is wondrous. This single cell contains everything needed to build the body of a sentient being, one that is capable of thought and self-awareness. Sentient beings so intelligent that they can build the tools and technology that allows them to fly, go to the depths of the ocean, and to discover and begin to understand the very DNA that is the at the center of that single initial cell that began their life.

Then there is the complementarity of the male and female such that we are drawn to our mate. Together these two begin a family which then forms community for the sake of the family.

The body is so astounding that it can't help but draw awe from us, pointing us to its Creator. It is difficult to imagine that there could be anyone who can see the wonder that is the body and not reflect on its Creator. Despite all these marvels associated with the body this is but a very small part of the total wonder that is the body.

### Overview

This city is the largest city on this road; that is it is the longest chapter in this book. It is not because it is the most important part of the Key, but because it is the least understood and the most rejected part of the Key. Heresies such as gnosticism and manichaeism contradict the

Body and instead have chosen perfection. They themselves are being deceived since ultimately by standing opposed to the Body they stand opposed to Creation and their own existence.

This chapter is so large it is divided into four parts. The first part presents the Body as the Third Cut in the Key of Creation. The Spouse of the Son is included in and is an essential part of the Body and therefore an essential part of the Third Cut. Creation would not be possible without the Complete Body, both the Bridegroom and His spouse. The Body is also the foundation on which to explain the distinction between perfection and PERFECTION.

The second part uses the first part to shine light on answering two of the most pressing questions of mankind: Why is there evil? Why do the innocent suffer? Other important questions are also answered such as: Why did Jesus have to suffer on the Cross? Would the Father have prepared a Body for the Son if Adam had not sinned?

The Third part focuses on the Book of Job. Studied by many in the hope of answering the question concerning the suffering of the innocent, Part Three shows that it is not the suffering of the innocent that is the primary focus of the Book. Primarily it is about who man is and how the attack on man fundamentally centers on the Body.

Finally Part Four is a collection of discussions about God's Mercy and Justice and the blessings and hidden blessings<sup>83</sup> of the Covenant all seen in the Light of the Third Cut. This part will also discuss how the Holy

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<sup>83</sup> often referred to as the curses

Angels participate in the Third Cut and how the gnostics and others are wrong when they stand opposed to the Third Cut, the Body. All of these questions/problems are informed by the Third Cut in the Key. The Body, as the third cut in the Key of Creation, explains a lot.

### Part 1 - The Third Cut

With respect to the Father, the first two cuts in the Key of Creation were: 1) the acceptance that the Father would have to serve the Son and 2) the Father's willingness to accept the risk associated with another being, i.e. the Son. A Perfect Father wants to share everything with His Child. So the Father wanted to share completely<sup>84</sup> the Key of Creation with His Son.

How did the Son participate in the Key of Creation? First He returned His Love for the Father, completing<sup>85</sup> the blade of the Key which is the foundation of the Key from which everything else is cut. Second the Son shared everything that was His with the Father completing the groove in the Key. The Son would participate in the First Cut in the Key by serving the Father. Before the Son could serve, the Father would have to 'reveal' to the Son how He should serve. So this cut could not be completed until the Father expressed to the Son how He was to serve. Now the Son's participation in the second cut seems somewhat problematical. How could the Son participate in the risk associated with another being, the second cut, if He is not to be a father?

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<sup>84</sup> *This is the Groove of the Key.*

<sup>85</sup> *Completing His portion of the Key. The Holy Spirit also participates completely in the Key.*

The Son is not our father. He said this Himself when He pointed us back to His Father and ours. The prayer He taught us it begins with “our Father.” The Son, as the second person of the Most Holy Trinity, never taught us to call Himself father. The word ‘father’ as it applies to God is only appropriate for the first Person of the Trinity, the Father.<sup>86</sup> The Son is not and would not be called father. The acceptance of the risk associated with another person was revealed when the Father begot the Son, so how does the Son participate in this Second Cut if He is not to be a father? Did the Father beget His Son without giving Him a way of participating fully in all of the cuts in the Key?

The Father had one answer for this question. The answer can be found in Scripture: “Sacrifice or oblation You wished not, but a Body You have prepared for Me.” In taking a Body the Son became a little lower than the pure spirits but this Body allowed the Son to be joined to a spouse so that the two could become one flesh. The Body was how the Son accepted the risk associated with another being and fully participate in the Second Cut. So in taking a Body, living as the Father’s Willed, joining to and serving His spouse, then giving His Life for His spouse, the Son would not only participate in the second cut but this is how the Son would serve the Father so as to complete the First Cut in the Key of Creation. Earlier in this book the question of the participation of the Son in the first two cuts was left incomplete. It is this Third Cut, the Body, which enables the Son

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<sup>86</sup> One might ask about Jesus’s reply to Philip who asked show us the Father. Jesus’s response if you have seen me you have seen the Father. The answer would be that the Son reveals the Father and is One with the Father, but the Father is still the first person of the Holy Trinity.

to fully participate in the first two cuts of the Key of Creation. The Body is so integral to the Key one can truly say that the Body is wonderful and essential for Creation.

### *One Flesh*

Taking a Body allowed the Son to be joined to His Spouse so that the two would become one flesh. This joining is so important, truly essential, to the Key of Creation that some might argue that marriage should be a fourth cut in the Key of Creation. This is a good point, however from the perspective taken in this book, marriage<sup>87</sup> is so intimately coupled with the Body that it is considered part of the Third Cut. In taking and becoming one in flesh with a spouse the Son participated fully in the acceptance of the risk associated with another person. This marriage between the Son and His spouse is essential to the Third Cut and thereby essential to the Key of Creation.

When a man and a woman vow before God to enter into marriage and serve one another, it's as if the heavens open and the Holy Spirit shines the Key of Creation on the couple. The Light from the Key is reflected off the couple to fill the whole assembly with Light. We see the Blade of the Key reflected in the couples love for each other. We see the Groove in their commitment to share everything with each other. The First Cut is reflected in the couples vow to serve one another.<sup>88</sup> We see the Second

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<sup>87</sup> So what of consecrated virginity? The Catechism of the Catholic Church addresses this in 1618-1620 in effect saying it is a purer reflection of marriage for depicts a marriage to Christ.

<sup>88</sup> Of course many modern marriages disdain any thought of serving. These are not marriages of God.

Cut in the bride and groom's acceptance of risk associated with a spouse, for better or worse, in sickness and in health as long as they both shall live. The reflection of the Third Cut is seen in their becoming one in flesh with each other.<sup>89</sup> It is this reflection of the Light of the Key of Creation that makes a wedding such a wonderful occasion; one that evokes great joy and celebration.<sup>90</sup>

### ProCreation

Earlier in Chapter 3 it was stated that freedom was derived from the Love of the Father for the Son that is expressed in the Father's desire to share everything that is His with the Son. Creation is part of the Father's expression of His Love. It was for the Son and through the Son that the Father brought Creation into being from nothing. It was within Creation that a Body and a spouse could be prepared for the Son. It was within Creation that the Son could freely take a Body and join Himself to His spouse in accordance with the Father's Will and participate in the Joy of Creation. Freedom was essential to this participation. It is in being free that the Son can freely serve the Father and lower Himself, for a time, lower than the angels. The Son can take a Body and participate in the Joy of Creation.

It was in freely serving that allowed the Son to participate in Creation and show His Love for the Father. Without this free serving by

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<sup>89</sup> *There is a Fourth Cut that will be discussed in a subsequent chapter. The marriage also reflects the Fourth Cut.*

<sup>90</sup> *It can also be an occasion for sadness when the couple keeps this reflection to themselves and elopes.*

the Son there would be no Creation. The Son shared this participation with His spouse. We participate, in a sense, in this freedom when we freely love our Spouse, the Son, and serve Him. In serving Him we join with Him in serving the Father. In our free serving of the Son, the Bridegroom, we in a sense become mothers of ourselves. Our life is formed by the Word of God within us. What is then created by our participation in the Body of Christ is the PERFECTION of Ourselves. We were made for PERFECTION. We are in Truth, Pro Creating.

*"The Flesh is the Hinge of Salvation."*<sup>91</sup>

The Catechism teaches us that when we call the purely spiritual beings "angels" the title does not refer to their nature, it refers to their "office."<sup>92</sup> Their nature is spirit.<sup>93</sup> So angels are spirit by nature and messenger by office. As discussed earlier, spirits are endowed with intelligence and a will that "surpass in 'perfection'<sup>94</sup> all visible creatures." When spirits make their decisions they bring their whole intellect to bear and make their choice instantly, understanding all of the ramifications. They are not weak willed; so their decision is irrevocable.

Man is the union of both body and spirit such that they form one nature.<sup>95</sup> One result of this union is that man's intelligence and will is

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<sup>91</sup> *The Catechism of the Catholic Church quotes Tertullian Paragraph 1015*

<sup>92</sup> *Catechism of the Catholic Church Paragraph 329*

<sup>93</sup> *It's like calling someone a priest because he has been ordained and performs the actions of a priest, but by nature the person is a man.*

<sup>94</sup> *Since this quote is taken from an external source the use of 'perfection' and 'imperfection' is not bound by the convention used elsewhere in this book to distinguish between perfection and PERFECTION.*

<sup>95</sup> *Catechism of the Catholic Church, Paragraph 365*



inferior with respect to the spirits. This inferiority<sup>96</sup> is integral to the body. As a result of this inferiority man can make imperfect decisions which later he can regret. After Adam and Eve had made their sinful choice, they realized they were naked and hid. They were ashamed of their choice. Given another opportunity, they would not have made the same choice. They realized their sin and repented of it. It is this ability to repent, that man has because of his inferiority due to having a body, which opens the way for Redemption. So Redemption is for man but not for the spirits. It is because man is both body and spirit that he can repent. The spirits will never repent.<sup>97</sup>

After the fall in the Garden by Adam and Eve the history of Redemption and Salvation began. One that was only possible because of the Body. The flesh is the hinge of Salvation.

*I came to Serve and give my life as ransom*

When the Fathers of the Church responded to the question “Why did Jesus, the Son of God, become man?” they responded with two reasons. The first was the most obvious, to Redeem man who otherwise stood condemned. The second reason was more sublime and wonderful, it was so that man could participate in the Divine Life. The Divine participated in man’s life when the Son became man so that man could participate in the Divine Life through the Son. This is the third Cut in the Key of Creation, the Body. The Body was necessary for the Son so that the

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<sup>96</sup> We have to be careful in recognizing that this inferiority is with respect to man’s existence in this life before the General Resurrection. This does not apply to the Resurrected Glorified Body.

<sup>97</sup> See Appendix ?

Son could participate in the risk associated with another, His Spouse. The Body allowed the Son to be joined to His Spouse and be one in flesh. In being one with the Son, the Spouse is participating in the Divine Life. It was a full participation, meaning that the Spouse would participate in all of the Key through the Son. The Bride would participate in the Blade, the Groove, and all of the Cuts. Thus man would participate in the risk associated with another. Who is this other? It is all mankind. Each one of us participates in the risk associated with all other people that make up mankind. We are called to accept this risk to participate fully in the Divine Life.

So the innocent suffer because they are being called to participate more fully in the Divine Life through the acceptance of suffering associated with another. The Father, Son, and Holy Spirit are the Ultimate Innocents. Their actions are nothing but an expression of Their Love. Yet both spirits and man can turn their back on this Love and follow their own self-centered choice. They who had been part of the Body of God severed themselves from this Body thus causing the Ultimate Innocents to suffer. When there are innocents among us that suffer, it is because they are called to participate and reflect the suffering of the Ultimate Innocents.

### *Death – The Filter*

As sentient beings we understand what risk is. It is the possibility of something happening that is dangerous or catastrophic. For example when we cross a street there is a risk that we could be hit by a car. Regarding a house there is a risk that at any time an earthquake could

cause the house to collapse. Risk management<sup>98</sup> is a discipline that analyzes the risk and identifies actions that can prevent a dangerous event from happening; or planning actions to mitigate or at least minimize the results of the catastrophe happening (or both.) Each of us does it all the time, maybe in a simpler form. In the case of crossing the street we reduce the risk of being hit by a car by carefully looking each way to see if a car is coming. Here we manage the risk by performing an action that reduces the risk. With regard to an earthquake, we can't prevent an earthquake from happening but we can mitigate the results if it happens. We can ensure that the design of a building is earthquake resistant. Or we can take out insurance to reimburse us for the loss of a house in the event of an earthquake. We could do both.

The risk associated with taking a spouse was enormous. The movie 'the oven'<sup>99</sup> highlighted really egregious sinners so that we might begin to appreciate how much anguish it would cause the Son to be associated with sin. In Truth, even being associated with the smallest sin would cause the Son infinitely bitter agony. Sin is a turning away from the Father. Sin is a rejection of the Father and His Love. The Son loves the Father so intensely that even the smallest sin, the smallest rejection of His Father, would be infinitely painful. Rejecting His Father is NOT Who the Son is. The Son would not do anything but serve the Father Perfectly. So the risk associated with being one in flesh with a spouse, a spouse who

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<sup>98</sup> Cost is also a part of the analysis but it is not needed for this simple discussion.

<sup>99</sup> Presented in Aside 7.

may sin, is beyond our capacity to fully imagine. The Son serves PERFECTLY, but what of His spouse that shares One Body with Him?

Now if men can develop risk management plans, can it be so hard to imagine that the Father would not have “a risk management plan”<sup>100</sup> for His Son joined to His bride? If the Son’s Spouse would commit a sin it would cause the Son indescribable agony because that is not who He is! There had to be a way out for the Son. Some might suggest divorce is a way out, but joining His Body to a spouse was the way the Son would participate in the Second Cut of the Key of Creation. It was essential to the Son’s participation in the Key. Divorcing His Spouse means the Son would no longer participate in the Second Cut i.e. the risk associated with another person. Divorce was not an option; it would cause the Key to implode. There had to be another way so that the Son could participate in the Second Cut yet escape the perpetual agony of knowing He had offended the Father if His spouse should sin.

Death of the Body is the answer to the managing the risk taken on by the Son. Humans are both body and spirit. The Father created our spirits to live forever. The body too was created to live forever but when God told Adam not to eat of the forbidden fruit He also added: “or you shall die.” The body was created with the capacity to die if man should sin.

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<sup>100</sup> Here we have switched to a virtualized time framework in order to present something that is outside of time. Talking about risk management doesn’t make sense regarding a God Who is Omniscient, i.e. knows all and sees across all time. It is only appropriate in this discussion to identify and distinguish first, second, and third level principles. In this case it emphasizes the original contingency of death. Death was the result of man’s choice to decide for himself what was right and what was wrong. The filter that is death would not be needed if man had stayed faithful and obeyed God.

Including this possibility of death was part of the 'risk management plan' of the Father. The Son would be one in Body with His spouse, but should His spouse sin, this Body could die. Death was a filter.

This filter would capture all that was evil while all that was good, i.e. adhered to the Son, would pass through and be Resurrected. This good was not only the Son who is the Head of the Body but includes anyone who was joined to the Redeemer and washed clean in His Blood. So after His death the Son would be one with His spouse who was washed clean in His Blood for the rest of time. This was the purpose of the filter. Christ's death on the Cross would prevent the Son from being in perpetual agony should His spouse sin. Death was the key to this filter.

It was because the Body could die that the guilt of sin could die. Then the Son's agony, that was the result of drawing all men's sins to Himself, could be ended. The 'association' of the Son with sin was ended with the death of His Body. The 'sinful' Christ would die and the PERFECT, unblemished Christ, one with His spouse, would be Resurrected.

Consider a cancer analogy that highlights the separation of the good from the bad. Christ's Body that is joined to His spouse has good cells and cancerous cells. The cancer cells live for themselves and cause all the cells in the body to be very sick. Now suppose that the body dies from the cancer but is then somehow resurrected. A resurrection process where not all the cells are resurrected to life but only those that were not cancerous. Those cells which lived only for themselves, i.e. the cancer cells, were killed and left dead. All of the good and even the sickly cells are

brought back to life and made well in the resurrection. The body is now healthy and one with its Head which is Christ.

Consider another analogy that highlights the cleansing by the Blood of Christ. Consider a large ship with lots of dirty and horribly smelly people on it. The ship begins to sink and with it all the people will drown. A savior jumps off the ship<sup>101</sup> and gets into a life raft. This life raft is so large that it can accommodate everyone on the ship. The life raft has ropes, in fact so many ropes, or lifelines, that there is enough for everyone. All anyone need do is jump into the sea, grab hold of the life line thrown to him by the Savior and be pulled aboard. Then not only will the person be saved but the sea will have washed them clean. If that weren't enough, it turns out that the life boat is so much nicer than the ship and there are only clean and fragrant people aboard!

Using the metaphor of a "risk management plan" may seem too impersonal, too technical for many. From God's all-knowing, omniscient perspective, it doesn't even apply in the sense that God see's all time, from the beginning to eternity. This discussion of a risk management plan is a convention that was used use to try and grapple with something that is infinite. The point of the risk management discussion is to say that God, the source of all that is, 'designed' the Body such that it could die. It was not meant to die; it was meant to live forever.<sup>102</sup> But it was through satan's

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<sup>101</sup> *This is akin to dying.*

<sup>102</sup> *Some Darwinians may say this is wrong, the body could not have been meant to live forever as if their observation of reality was so strong that it would prevent anything that they had not observed from being possible. Our knowledge of the universe keeps expanding at ever increasing rates. We*

envy and man's sin that death entered the world. Now the Son could take a body and through His death He could be free from the agony of being joined to sinners. His spouse could be washed clean in His blood, be joined to Him in death and then resurrected. Christ and His spouse then become one in PERFECTION.

*perfection as opposed to PERFECTION*

It is in Salvation history that God, through His Son, would reveal PERFECTION to all, men and spirits alike, by making PERFECT all of Creation. This revelation required the Son assume a Body and live and die in accordance with the Father's Will. Though man was inferior to the spirits, it is through the Man and only through the Man that PERFECTION would be revealed.

This is now is the point in this book where perfection<sup>103</sup> as opposed to PERFECTION can be presented. (p)erfection is where there is a rightful and consistent order to creation and this order is the supreme value. In a perfect creation, perfect beings stand on guard to prevent any descent into imperfection. In a perfect creation, anyone imperfect must be subservient to the perfect so that the rightful and consistent order of perfect creation can be ensured.

PERFECTION is that which allows imperfection so that it can subsumed and consumed in and through Love then made PERFECT in the suffering and death of Christ, the PERFECT One. Ultimately PERFECTION is

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*postulate theories about other dimensions and that seems OK but if one talks about a Spiritual dimension, or a Heavenly dimension then that is summarily dismissed as not being conceivable.*

<sup>103</sup> *As used in this book.*

what allows for Creation. It is absolutely essential to the Key of Creation. Opposed to this PERFECTION is perfection which ultimately will tolerate no imperfection. The Key of Creation would implode and Creation could never exist if perfection was the supreme value over and above God and His Love. Ironically those that reject serving the PERFECT One thereby reject PERFECTION. Instead they choose perfection and ultimately stand opposed not only to the Creator but to their own existence. Their being is divided and enflamed with the desire for perfection that quickly turns to a burning hatred for all that is PERFECT.

It is the Body that is the key to PERFECTION. Only the Body of the PERFECT One can subsume and consume imperfection. Only in the Body of the Perfect One can what is PERFECT be separated from that which is opposed to PERFECTION. Then the Perfect One can be Resurrected to live in Love and Unity for all Eternity. It is because the PERFECT One takes on a Body that Creation can be made PERFECT. It was the Son that effected and revealed PERFECTION.

*PERFECT Easter*<sup>104</sup>

When I was young I would wonder why the Crucifixion wasn't the definitive Glorious event. Wasn't satan defeated by Christ's Crucifixion? Isn't that the Definitive Victory? Easter almost seemed anticlimactic. Now, in the Light of the Key, I know that the Crucifixion is only the first part of the answer. Easter is not only very important and Glorious, Easter is

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<sup>104</sup> *First Glorious Mystery*



PERFECT. Consider it from the angel's point of view.<sup>105</sup> When satan announced his refusal to serve because he did not want to participate in imperfection who could say what was wrong with wanting perfection? (i)mpfection would ultimately kill the Christ so when Christ was dead and buried where was definitive proof that satan was wrong? It was the Resurrection of the Son, after His Passion and Crucifixion, where the definitive and complete response to satan's error and sin was revealed. The Body was Resurrected! It was now a Glorified Body, One with His spouse who had been washed clean of her sin's. Death was revealed to be not an end but a filter through which the Son could pass to leave all sin behind. Death was the filter where all sins were washed off and the PERFECT One could be Resurrected. In Christ's Resurrection God revealed to the angels and men alike that perfection and PERFECTION are not the same. PERFECTION was both revealed and ratified by the Father in the Resurrection of the Son. All could see that by serving of the PERFECT One they participated in PERFECTION. They had served God by obeying His Word and thereby had joined themselves to PERFECTION.

The PERFECT ONE takes on imperfection, subsumes and consumes it, then leaves it in the dust<sup>106</sup> only to be Resurrected revealing PERFECTION. It was because the Body could die that imperfection could be subsumed, consumed and then ended. The Son's agony as a result of drawing all man's sins to Himself would not be for all Eternity, but only for His Passion.

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<sup>105</sup> *At least their view as presented in this book.*

<sup>106</sup> *for the serpent to eat*

After His Death and Resurrection, Christ's Body was now Glorious and His Agony ended. No longer would He think of His imperfect body joined to sinners as who He is, now He could say of His PERFECT Body, joined to His Spouse made PERFECT in His Blood, this is Who I AM! This is why the Body is not only essential to the First and Second Cut but it is also a Third Cut in the Key of Creation. Without the Body, Creation could not be unlocked, it would be forever unrealized, trapped in perfection.<sup>107</sup>

*PERFECT through suffering*<sup>108</sup>

*Why did Jesus have to suffer on the Cross?*

We have already addressed why Jesus had to die but why did He have to suffer in taking up, carrying,<sup>109</sup> and dying on the Cross? One very important reason was to make the Truth visible to all. It was to reveal the agony it caused God when the Son took all of the poison of men's rejection of the Father and the Father's Will, onto Himself. He took to Himself all the poison of hatred of satan and his angels. It truly was deadly and agonizing poison. If Jesus is the Light of relationships and the Light of Truth, then He had to submit to the agony of the Cross so that the Truth about sin could be revealed. The movie 'the oven' in Chapter 6 tries to convey a small picture of the spiritual agony the Son accepted by drawing

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<sup>107</sup> *If it is still unclear think of a man who has a spouse. The man is also given the power to eliminate any and all annoyances in his spouse. Wouldn't all those things that are annoying in his spouse be wished away? Why stop with correcting large annoyances when you could correct even the smallest annoyance with a wish? Even legitimate desires may in time be considered an annoyance and wished away. As time went along the result would approach either a spouse who is a robot, who could not love because she could not choose to love, or no spouse at all. Ultimately the result would be no spouse at all because even a pleasant robot gets tiresome.*

<sup>108</sup> *Hebrews 2:10*

<sup>109</sup> *Fourth Sorrowful Mystery*

all men's sins to Himself. Unless someone is blessed with such a nightmare or something similar, it is hard to even imagine the spiritual agony of the Son when all men were joined to Him on the Cross. Imagining the physical pain of the Crucifixion is much easier.

There may also be another, somewhat compassionate reason involved for the physical pain Christ suffered on the Cross. Anyone who has experienced great spiritual anguish knows that physical pain can actually be distracting. The mind is divided between the spiritual and physical pain. It wants to race away from the spiritual pain, but it's as if the physical pain holds it back. The Son on the cross was so completely overwhelmed with pain from both body and spirit that the mind goes into overload and exhaustion quickly follows. Then all a person can do is collapse in a feeling of total agony.

### *The Father's Cut?*

We now understand the absolutely essential importance of the Body as the Third Cut in the Key, a Cut that permitted the Son to participate fully in the first two Cuts in the Key. That leaves an important question: how does the Father participate in this Third Cut? Is the Third Cut appropriate only for the Son? The answer is simple and touchy – No. The Father (and as we shall present later, the Holy Spirit) fully participate in the Third Cut.

It was God the Creator Who brought Creation into being out of nothing. It was the Father through, with, and for the Son, in unity with the Holy Spirit, that brought Creation into Being. The Body was prepared by

the Father for the Son and is part of Creation. This is certainly a Truthful participation of the Father in the Body. There is an even a more sublime reason but one must be very careful in even mentioning it. It is as if we are on a plateau of a very high mountain with steep sides. There are currently no guardrails or fences to protect anyone from falling off the plateau. Until the guardrails are in place one must be very careful. So while one might respond to the question of the Father's participation in the Body by saying that the Father has a Body - Creation<sup>110</sup> is the Father's Body, I must eschew this statement for now. It is fraught with the potential to misinterpret and potential to lead to error.<sup>111</sup> Until the proper framework can be developed that allows this answer to be precisely worded, properly explained, and appropriately bounded, we are left with the first answer.<sup>112</sup>

*As if that wasn't enough..*

The Body reflects man's limitations put on him by the Father. If man were pure spirit, like the angels, he could travel to the farthest edges of the universe at the speed of thought. He would be free of the pain and the demands put on his spirit by the body. Demands such as the need to gather food, eat, obtain shelter, etc. As spirit-only, man would be free of the need to provide for all bodily needs. In having a body man is limited

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<sup>110</sup> *Not just the physical universe but Creation includes all that exists, spiritual and physical.*

<sup>111</sup> *A couple of examples of terrible errors would include 1) pantheism, the belief that everything is God, that is we and all things are God. The appropriate framework needs to be developed to ensure that it is quite evident that this is no way supports pantheism. 2) Anthropomorphites, i.e. people who believe that God the Father has a human form. This is in no way saying that the Father has a human form.*

<sup>112</sup> *For more discussion see Appendix ????*

and constrained and, as a result of his choice to sin, must undergo suffering and death. Yet because of the Body, man and woman are also able to repent of their sins, join in marriage, and have children thus reflecting the Key of Creation. They are able to enjoy the ecstasy of Procreation. Men and women are able to accept God's invitation to join themselves to the Body of Christ, and in so doing, be assured of being washed in the Blood of Christ and being Resurrected as part of Christ's Glorified Body. Forever these men and women will be able to see God's Face and sing aloud God's praises. Resurrected men will be like God for they have been joined into the Body of Christ. Man, as a being with a Body, has been made in the Image and Likeness of God.

### Part 2 - The Questions

#### Why does God Who is Good allow evil to exist?

A comprehensive and systematic approach to answering this question would begin by carefully studying the Word of God then define good and evil to build a carefully formed and logical explanation of the reasons for the existence of good and evil that would ultimately lead to the conclusions that one would hope could provide the answer.<sup>113</sup> When the Church approaches this question it states in paragraph 309 of the Catechism of the Catholic Church that "only the Christian faith as a whole constitutes an answer to this question... there is not a single aspect of the Christian message that is not part of the answer to this question." This is

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<sup>113</sup> I know it sounds like I am not going to answer the question but please read on.

very true but such a presentation is well beyond the scope of this book.<sup>114</sup> Besides the intent here is to shine the Light of the Key of Creation<sup>115</sup> on this question to illuminate an answer.

In the Light of the Key the answer is simple – for the sake of the Son. It is understanding this answer that is the challenge. The Key of Creation provides the framework that helps us unpack and understand this simple answer.

We begin by focusing on the Second Cut in the Key, the acceptance of risk associated with another person. What is this risk that is associated with another person? It is the divergence and division of wills. One person wills something that the second person rejects. The disunion becomes even more pronounced when the first person serves the second despite a disagreement of wills. Does the first person serve the second despite disagreeing with the second persons will? If the first person still agrees to serve, it results in a division within his own person; he agrees to serve but doesn't agree with the service that is required. It causes what we may call pain. This division is the root of evil. Evil is when there is a division and separation from the Will of God. The Son embraces the Will of the Father as an expression of His Love for the Father. There is no division or separation between Them. But what about the first born spirits and man? Here there can be division. satan and his followers separated themselves from the Will of the Creator. They set their seats high in the

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<sup>114</sup> *And honestly the capability of the author.*

<sup>115</sup> *A light whose ultimate source is the Trinity and revealed in the Light of Christ.*

heavens to be like gods and as a result of their god-like judgment they refused to serve. Man also made a choice that separated him from God, however because of the Body, man could repent and be redeemed by the Son.

So why does God allow evil to exist? In a unity of Will between the Father and the Son, the Son accepted the Body prepared by the Father so He could serve the Father and show His Love for the Father. The Body included a betrothal to the spouse as discussed previously. The Father and the Son allowed the spouse the freedom to create and to be joined to the Son, bringing the spouse into the Will of the Son and the Father. The Son accepts the risk of the spouse abusing this freedom and knows that in doing so the Son must accept the pain resulting for the spouse's refusal to serve the Son and the Father. If the Son were to protect Himself by avoiding any suffering, He would not allow His spouse the freedom to return His Love. By denying His spouse freedom the Son would be refusing to accept the risk associated with another person. The Son would be refusing to serve the spouse because the spouse could abuse her freedom. In the Son's refusal to serve and accept the risk associated with His spouse there would be division between the Father and the Son. The Son's Love for the Father expresses itself by accepting the freedom of the spouse to choose evil. But as noted before, the Body is the key to subsuming and consuming this evil and revealing the wonder of Redemption. So why does a Good God allow evil? It is because of the Son.

From a different perspective, but still in the light of the Key, another simple response is obvious. The answer is illumined almost immediately when, in the beginning of paragraph 310 of the Catechism, the question of the existence of evil is rephrased as "But why did God not create a world so perfect that no evil could exist in it?" The key phrase is 'so perfect.' I feel very confident in saying that the authors of the Catechism did not intend to use the word 'perfect' as it is used in this book; that is, as opposed to PERFECT. However its use in the Catechism, especially with the modifier "so perfect," seems to anticipate the opposition of 'so perfect' to PERFECTION. So the answer from this perspective is: because "so perfect", i.e. perfection, does not allow for Creation. Only PERFECTION allows for Creation. In a PERFECT Creation the assurance of the freedom to Create allows for the abuse of this freedom, i.e. evil. A PERFECT Creation is one where evil, the result of the spouse's choice to turn from God, is subsumed. consumed and overcome by the Son in His death and Resurrection. So only PERFECTION can unlock Creation. The "so perfect" stands forever opposed to Creation.

So why did God create a PERFECT Creation? For the sake of the Son. How do we come to know what is a PERFECT Creation? "Only the Christian faith as a whole constitutes the answer to this question... there is not a single aspect of the Christian message that is not part of the answer to this question."



### "Why?" in the Light of the Key

When responding to the question why does God allow the innocent to suffer, the Second Cut in the Key is a prominent place to start. The acceptance of risk associated with another person inherently includes the potential to suffer, just as it includes the potential for great joy. Suffering is the result of the evil in a division and separation of wills. Suffering was built into the Key in a contingent fashion because it was dependent upon the actions of another, in this case the spouse. Before the Key could be used to Create, the risk of division and being hurt had to be accepted. Even though the risk was contingent,<sup>116</sup> it had to be accepted. God accepted this risk. Each Person of the Trinity accepted this risk. This acceptance meant that God would not go back and refuse to accept the suffering associated with the spouse's sinful actions. God is not yes one day and no the next. Instead God would subsume and consume the suffering resulting from these sinful actions so as to redeem the spouse. It was the Son Who was to subsume and consume all resulting evil then, through His suffering and death, He would redeem and reconcile His spouse to God, restoring her to PERFECTION. Thus the innocent, the Truly wholly and Holy Innocent Son would suffer out of the Love of the Father and His spouse for the sake of serving His Father and His spouse; to redeem and restore her to be one with Him. The agony of this suffering became His great joy and it showed the depth of His Love for both His

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<sup>116</sup> *We are back in a virtual time framework, as we did in earlier chapters to help understand the principles involved.*

Father and His spouse. When we ask why the innocent suffer, we must start with the Son, He is the innocent who suffered out of Love so that there may be a Creation.

Now the spouse suffered as a result of her sin in turning away from God. This suffering was deserved. What about the spouse's undeserved suffering? Why does the spouse suffer undeserved agony? At this point one might ask: given that man offended God Who is Love and Wholly, Holy Innocent, isn't all of man's suffering deserved? This can be answered, in a sense, both yes and no. If God had not acted to redeem us then all of man's suffering is deserved. But God redeemed us and washed us clean in the Blood of the Lamb. Once redeemed and washed clean, is all man's suffering deserved? Here we must answer no. Once the Son had redeemed man, not all of man's suffering was deserved. How do we know this? We see it in Mary, the Immaculate Conception, at the foot of the Cross. Through the merits of her Son, Mary was conceived Immaculate, that is without any sin and without any reason to suffer as a result of her personal sin or the sinning of Adam and Eve; yet she suffered intensely. Mary at the foot of the Cross is the icon of the spouse's undeserved suffering. She fully embraced the agony of her Son and His Death. The intensity of her anguish is beyond our comprehension yet she stood with Him. She fully accepted the suffering of her wholly and Holy innocent Son. She suffered in sharing the agony which is part of His Divine Life, a part which He shares with her. Who knows, maybe this is one of the more

important reasons for God to reveal to us the Immaculate Conception, so that we might have a PERFECT icon of the spouse's undeserved suffering.

Why should a sweet and innocent<sup>117</sup> child suffer? Here the groove in the Key becomes prominent. The wholly and Holy Innocent Son had suffered despite His total innocence. His sacrifice was both a source of great sorrow and greater joy that was to be shared with His spouse. It was the Will of the Son, the Father, and the Holy Spirit that He should share His Divine Life with His spouse, to draw her close to Him and share everything of His with her. Nothing was left unshared. He would share the joy that resulted from His sacrifice and He would also share His suffering with His spouse. As part of the Body of Christ, the innocent ones suffer so that we all might participate in God's Divine Life and in the Key of Creation. It is for the sake of being joined and being one with the Son that innocents suffer. The innocent participate in the risk associated with another in a way that many of those who are more deserving of suffering cannot.

I have seen sweet children who have never seen the outside of a hospital. They were born there and because of a life threatening medical condition they never left the hospital. Some of these children died in the hospital. Yet it wasn't complete sadness or despair. They could still

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<sup>117</sup> *In this discussion, the word 'innocent' is used but later when the question of suffering is examined within the framework of justice, we see that no one is truly innocent. When Adam and Eve sinned the 'contingency' built into the Second Cut of the Key meant that the Wholly and Holy Innocent Son would have to suffer and die to redeem and reconcile His spouse to God. One might think of it as the Original Sin though this would be only one aspect of the Catholic understanding of Original Sin.*

experience hope in a better life hereafter. Despite the harsh circumstances their hope of going to heaven was able to lift their spirits. Those that died did so in hope. The greatest tragedy is when any thought of an afterlife and God was kept from them. If they were never given any reason for hope then they were left by themselves to face the black abyss of death. This is true sadness.

### *It's about the Child*

When a child suffers a fatal form of cancer the suffering of the innocent is at the forefront.<sup>118</sup> For many the pain is so intense that the mind races trying to flee the pain yet it keeps coming back to the pain. The only answer to this pain is faith. If I were near a child dying I would do the following.

1) Remind myself that while the child is alive, it is about the child not about me/us. After death I could reflect on my own pain and seek comfort from God, but while the child is alive, I cannot put the burden of my pain on the child. The child has enough pain. I realize that this is much easier said than done, but I would pray to God for the Grace to do this for the sake of the child.

2) I wouldn't ask Why? Rather I would constantly recall that each of our days here on earth is just a journey to Heaven. For the child, who is very close to completing this journey it is not the child's loss, it is the child's gain! The child will go to heaven. We who are left behind will experience a loss but this is temporary. We too must keep our eyes fixed on our final destination. We will be together again.

3) I have seen children hospitalized with a fatal condition. A few have been never been outside the hospital; all their short and

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<sup>118</sup> See appendix ??? for a discussion about stealing Hope from a child.

young life has been spent in a hospital. One of the surprising things I have found is how many of these children are happy. Not when they're in pain or feeling the painful effects of surgery or aggressive cancer medication treatment but when the pain is in hiatus the child is happy. You would think that it impossible for anyone to be happy under these conditions. Yet they can be and often are happy. They pick up the feelings from everyone around them. When you cheer them up, they respond. For the short time that they may have, they can spend part of it happy.

4) Children pick up on the feelings of their parents even when dying. A parent can immensely help a child by giving them hope. It is a time to talk about a Loving God, about Heaven, and about Joy. Often children take this hope as their own and it helps them to face suffering and death without succumbing to fear and despair.

5) I would stop and occasionally gaze upon Jesus on the Cross and know that God knows pain and death. God accepted pain and dying so that we might live. Without the suffering and death of the Holy Innocent Son nothing would exist, the innocent would not exist. There would be no Creation. God knows suffering. God knows intense suffering. God has overcome suffering and death. No one is alone in their pain; God and His Love are there.

6) I would offer to God all the suffering associated with this painful event. The pain that I feel will be my participation in the suffering of the Son. I would thank God for being with me during this most painful time, even if I failed to sense it. I would give thanks and glory to God in knowing that His Will is Perfect. I firmly believe that I will see this Perfection when my journey is complete.

### *Part 3 - The Book of Job – To-be-Continued*

Many people have turned to the Book of Job to find an answer to why the innocent suffer. The Book of Job is about a "blameless and upright" man named Job who is God fearing, wealthy, and "the greatest of

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all the people of the east.”<sup>119</sup> As a result of a conversation between God and satan, Job suffers the loss of all ten of his children; almost if not, all of his servants; and all of his wealth; ostensibly with God’s acquiescence. Even after this catastrophe Job is still God fearing and able to praise God. Shortly thereafter Job is afflicted with boils, possibly life threatening and surely hideous in appearance; again ostensibly with God’s acquiescence. The collective loss would seem unbearable and yet Job bears it. Most of the Book is taken up with a dialog between Job and his three friends who had come to comfort him. When Job asks the question why did these catastrophes happen to him when he had done nothing to offend God; the three friends enter into a debate with him. Their debate seems to center on the questions ‘why do the innocent suffer’ and ‘why do (at least some of) the wicked prosper?’

Many people have turned to the Book of Job seeking to find an answer to both of these very important questions. They do so because the Book speaks directly to both questions and presents God’s response to both. His answer could be summed up simply as: have faith in God even in the face of such conundrums. This answer leaves many unsatisfied. After all the Book is forty two chapters and these issues are discussed and debated extensively, so there must be something more, something that we are missing. Indeed we are missing the primary issue. When we focus exclusively on finding the answer to these two questions we lock ourselves into a constrained framework where we miss the primary point of the Book.

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<sup>119</sup> *Job 1:3*

The Book is primarily not about the rewards and punishments of the innocent and the wicked. The Book is primarily about who man is and ultimately Who God is.

The perspective on the Book of Job that is described below will be different than any you may have come across.<sup>120</sup> This is the longest discussion in any subchapter in this book. In fact, one might think this should be its own chapter.<sup>121</sup> While the discussion seldom mentions the Key of Creation, it is absolutely dependent upon the Key.

To begin let's look at the structure of the Book as a whole. There are many who divide the Book into two parts, Prose and Poem. The same will be done here. These two sections form a sandwich with the Prose at the beginning and the end of the Book and the Poem in the middle, taking up most of the Book. Up until modern times the Book of Job has been treated as a single work by a single author. Some modern commentators recognize the division of the Book and treat the two parts as separate narratives that some unknown scribe or editor has clumped together. They do so for various reasons. However, treating the Prose and the Poem as, in effect, two different narratives is a grave mistake; the sandwich is integral. There is a single narrative here.<sup>122</sup> It is impossible to understand

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<sup>120</sup> *The reader may want to reread the Book of Job one more time before reading this discussion. Hopefully you will never read it the same way again.*

<sup>121</sup> *Others have written whole books analyzing the Book of Job.*

<sup>122</sup> *It is of the Holy Spirit even if there proves to be more than one author/scribe.*

the Book of Job if you ignore, or even discount, either the Prose or the Poem.<sup>123</sup>

In the beginning of the Book the man Job is introduced. The very first three verses of the Book describe how good the man Job is. In these verses he is referred to as 'man' three times and by name only once. This is a textual hint alerting us to the Book's emphasis on man. After the relatively short introduction extolling the virtues of this man the narrative switches to a discussion between God and satan during a gathering before God of His angels. This is possibly the first Scriptural reference to satan by name since satan's<sup>124</sup> temptation in the Garden.<sup>125</sup> In the Garden, satan's deceptive victory was met with God's curse on satan and a judgment of Adam and Eve that effectively said this battle about who man is would

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<sup>123</sup> *Another general point should be mentioned. There are a significant number of words in the Book of Job that are found nowhere else in Scripture. These are often obscure words and phrases, difficult to translate. The result is that many of the translations are markedly different from each other. All translators try to maintain the meaning of the original text but the obscurity of the words and phrases used in the Book of Job means that there is a greater divergence between translations than when more familiar words and phrases are used in multiple passages in Scripture. The influence of the tradition and culture from which the translator comes also plays a larger role when translating these obscure words and phrases. All of this is added to the natural variability among translations that result from the different emphasis that translators give to making the translation readable for the modern reader and/or more palatable to current cultural sensitivities versus producing a more accurate word-for-word translation. For some of these the critical passages mentioned in this discussion of the Book of Job, the translation that approaches the word-for-word is far better than the more culturally sensitive translations which often obscure the precise meaning of the words and blur the inter-relationships between these passages and other parts of Scripture. For example a more precise word-for-word translation of the end of Bildad's last speech in Chapter 25 is that "man is a maggot" and the "son of man a worm". A more culturally sensitive translation might talk of a mortal who is a maggot and a human being that is a worm. Certainly the key words 'man' and 'son of man' trigger a recognition in the reader's mind to other parts of Scripture that are not triggered by the words 'mortal' and 'human'. So if a reader wants to carefully read the passages and their context, as they are discussed in this subchapter, then finding a more precise word-for-word translation will be more helpful.*

<sup>124</sup> *The identification of satan as the serpent in the Garden is presented more fully later in the discussion of leviathan.*

<sup>125</sup> *This is debatable since Scripture does not provide a time frame for the Book of Job.*



continue; it was not and is not over. satan's deceptive victory had been met with God's condemnation; he had been condemned to be prince of the world. From then on satan would be more careful; he did not want another curse.

When God points out the man Job<sup>126</sup> He pronounces His judgment: "here is a man who is blameless and upright." satan immediately responds by saying that the man Job would curse God to His Face if his possessions were touched. Note that satan does not directly challenge God's judgment of the man Job by saying that Job committed some prior sin that deserves punishment. Rather satan appears to concede that the man Job 'seems' upright and blameless. satan's challenge is that the man Job is upright and blameless only because God has protected him. Take away that protection and the man Job will curse God to His Face. This prediction of what the man Job will do comes from satan's conviction of who man is. satan is challenging God's judgment, not only of Job but of man. For satan the proof of who the man Job is consists in Job's reaction to the taking away of all his possessions. To some, satan is proposing a trial in which he will test to see if Job will remain upright in the face of adversity. satan does this twice. The first time satan proposes taking the man Job's possessions. At this point satan uses the word 'if' when challenging God's judgment by saying: "(to see<sup>127</sup>) 'if' Job will blaspheme You (God) to Your Face." When Job passes this first test satan responds

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<sup>126</sup> *Boy talk about painting a target on someone*

<sup>127</sup> *'to see' is not part of the original text but is assumed by translators*

with a second challenge this time to the man Job's life. In this second challenge there is no 'if'. Having failed the first challenge satan is desperate and uses the word "'surely' the man Job will curse You (God) to Your Face." Someone who does modern testing would easily recognize that satan's words indicate he is not an objective tester. An objective tester has no bias and simply tests to see what will happen. For satan, the test is only meant to prove that he (satan) is right about who the man Job is. One might ask "isn't that satan's role, to be an accuser?" It is more than a role. God has allowed satan to accuse man ever since satan's 'non-serviam'; just as God allowed satan to put the man Job to the test. It is not only a role, it is about who satan is - man's accuser. For satan firmly believes that man is despicable. Note that satan attacks man through the weakness of the body. It is a reflection of the reason for his rebellion. satan sees the body as weakness, and he attacks this weakness when it is at it's weakest, just as he did in the dessert temptation of Christ and the garden temptation just before Christ was handed over to be killed.

When satan challenges God's judgment the second time and says "surely the man Job will curse God to His Face to save his life" God responds by allowing satan to afflict the man Job's body but notably commands satan not to take the man Job's life. Holding back the man Job's life is like a note in the text saying: 'to-be-continued.'

### Recognize and Understand

What follows the first Prose section is a Poem with six actors and God. The man Job, his three elderly friends, and a young Elihu<sup>128</sup> all grapple with the events that have transpired while a sixth shadowy character, who will be called the 'terrorizing spirit', stands outside the ring trying to influence the outcome. Of Job's three friends: Eliphaz, Bildad, and Zophar; Eliphaz is generally considered the most important. The reason is because he appears to be the most senior of the three friends and, in the culture of that time, older was wiser. It was Eliphaz who pointed out to the man Job that there were both the gray haired and the aged, "older than your father", among their group. It was Eliphaz who was the first to respond to the man Job, a clue that he was the oldest. Notably, at the end of the book after God has finished speaking to the man Job, God pronounces His judgment of the three friends by speaking directly to Eliphaz and saying that His (God's) wrath was kindled against "you (Eliphaz) and your two friends." This singling out of Eliphaz, the only one of the three friends to be directly addressed by God, supports the assertion that Eliphaz is the most important of the three friends. It was to Eliphaz that the sixth shadowy character, a terrorizing spirit, came. It is in recognizing this terrorizing spirit and understanding his message to Eliphaz that is the interpretive key to understanding the Book of Job. It is this key that links the narrative about satan's accusation in the first prose section of the book

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<sup>128</sup> Job and his three friends appear to be non-Jewish, i.e. Gentiles. The only one who appears to be Jewish is Elihu since he has an Israelite name. I will refer to Elihu as Jewish.

to the poetic center of the book. It is the key that, together with the unveiling of the hidden references to satan in the Poetic section of the Book, reveals the brilliance and wonderful cohesion of the Book of Job that makes one pause and exclaim to the ultimate Inspirer of the book Who is Like unto God?!

After Job has expressed his first lamentations, Eliphaz replies. His response begins in Chapter 4 and continues through the end of Chapter 5. After first acknowledging that Job has taught and helped many, Eliphaz declares that the man Job is not innocent. He must abandon his innocence and confess his guilt in order to be reconciled to God. In the middle of this first speech, starting in Verse 12 of Chapter 4, Eliphaz relates a vision<sup>129</sup> he had of a shadowy character. A shadowy spirit appeared to Eliphaz in the night and terrified him. The spirit's message was that "no man is righteous before God! Even His angels are not worthy of His Trust." What does this mean? It is important to understand because this formula, or at least the first part of this formula, occurs obviously four times<sup>130</sup> during the speeches of the friends. Eliphaz himself accounts for three of these times while the last of the three friends to speak, Bildad, ends his last speech with this message. So this message brackets and permeates the speeches of the three friends. It is at the beginning, middle and the very end, thus emphasizing its importance. It is critical to understand this message, but it is not easy.

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<sup>129</sup> *Maybe a dream or nightmare but the text doesn't say directly.*

<sup>130</sup> *Though its effects are throughout the speeches of the three friends but it is clearly recognized at least four times.*

The conventional interpretation of the formula in the message is that it simply expresses that God is great, greater than any man or even the angels. It's as if saying that no being can compare with God. While almost everyone who follows Scripture would agree with these general sentiments about the greatness of God, the interpretation of the message has missed the mark, and the error is critical. Eliphaz describes how he felt terror and trembled at the presence of the terrorizing spirit. This description of trembling reminded me of the description of Hitler trembling<sup>131</sup> when he experienced some kind of demonic encounter(s). Five verses were given to describe the spirit and the terror felt by Eliphaz in the presence of this spirit. The next five verses describe the message. It is important to note that the spirit, not the message, appears to be terrifying Eliphaz.<sup>132</sup> Had the terrorizing spirit been called an angel then we would have assumed that it was a message from God. But the word 'spirit', not angel, is used. This message to Eliphaz from the terrorizing spirit was not given as a message from someone else, but a message from the spirit himself.<sup>133</sup> The message is that no man or angel is righteous before God. This message is either right or very wrong depending upon how you interpret it. It is either pious or damning.

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<sup>131</sup> From "reliable reports by eyewitnesses." see "God and the World" by Joseph Ratzinger and Peter Seewald.

<sup>132</sup> This is not to say that the message is not damning. As will be discussed, terror at the vitriol expressed in the message would have been appropriate. The fact that Eliphaz says he was terrified by the spirit and not the message implies the Eliphaz did not recognize the malevolence in the message.

<sup>133</sup> It is interesting that earlier in the Book, when Job was informed that his children, servants, and animals were either killed or stolen, he was informed by a messenger. An astute reader might ask who is the source of the message? Who sent the messenger? Could it be the terrorizing spirit who sent this message? If so could it not be that this spirit is a spirit of calamity?

If an angel of God had heard God declare to Satan that the man Job is “blameless and upright”, what is the point of delivering this particular message saying no man is righteous to Eliphaz at this time? The effect of the message is that it emboldens Eliphaz and the other two friends to push their case to get the man Job to confess that he is guilty. The friends echo the message multiple times to bolster their case. What angel of God would want the man Job to admit that no man is blameless before God; particularly after God has just judged the man Job blameless and upright? Even if the message was as innocuous, as most interpret it, it was really, really the most inappropriate time to deliver it before/during these most painful tests of Job.

Also, what is the point of disparaging God’s angels that is the second part of this formula? It doesn’t say that God is greater than even the angels; it says that God doesn’t even trust His angels and charges them with error! Which of God’s angels did He not put His trust in? Which of His angels did He charge with error? Saint Michael, God’s angel of Joy and Faith in God? Saint Gabriel, the angel of God’s Love and Might? Saint Raphael, God’s angel of Hope and healing? When does God charge them with error? Scripture tells just the opposite message. God puts His Trust in His angels. The ‘angels’ that God has problems with and charges with error are Satan and his angels. So is this terrorizing spirit speaking from his own experience?

Commentators agree that the discussion between the three friends and Job begins somewhat cordially but grows harsher, angrier, and

even caustic in the latter parts of the poem. In Chapter 23, in his last speech, Eliphaz refers to the first portion of the terrorizing spirit's message, that no man is blameless before God. He berates Job: "can man be profitable to God?" This berating becomes the occasion for Eliphaz to get venomous. Up to this point the three friends had talked about how the man Job was generally considered a good man, even an admirable man, so he must have made some earlier mistake that caused God to punish him so severely. But now Eliphaz goes on a tirade accusing Job of being despicably wicked. He states the man Job has exploited: his brothers, the naked, the weary, the hungry, and widows;<sup>134</sup> Job has treated them despicably. Job has shown no compassion or justice, only cruelty. Most commentators are taken aback by this sudden explosion of vitriol from Eliphaz. It seems to come out of nowhere. Yet the very last of the friends to speak, Bildad, echoes this vitriol. Bildad repeats the whole formula that man cannot be righteous before God, not even the stars (angels) are clean before him. Then Bildad expands upon Eliphaz vitriol by saying that man (not just Job) is a "maggot" and "the son of man is a worm." This vitriol concerning man and the son of man are the very last words of the three friends.

At this point our earlier question should be re-examined: was the terrorizing spirit's message simply the pious acknowledgement of God's greatness or does the malevolence it generates indicate that the message, and the terrorizing spirit, stand opposed to the judgment of God? Does

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<sup>134</sup> *Almost sounds like a list of people that Jesus told His Disciples to care for.*

the message seem closer to “blameless and upright” or more that man is despicable and will curse God to His Face if he is tested? Tellingly, in the speeches of the three friends, the focus is on man in general and Job only as an instance. In his last speech Bildad asks rhetorically can “he born of a woman be clean?” Here Bildad, probably unwittingly, is unfolding the message’s opposition to the Word of God spoken in the Garden that the seed of the woman would crush the serpent’s head. Next compare Bildad’s statement that man is a maggot and the son of man is a worm to the assessment of man recorded in the Book of Psalms, Chapter 8, verses 1-9. In this familiar psalm the Psalmist sings the praises of God because of His mindfulness of ‘man’ and how God cares for the ‘son of man’. This is just the opposite of Bildad’s contention. Tellingly, following this Psalm’s praise of God’s care for man, the Psalmist sings that God made man a little less than the angels yet crowned man with glory and honor.<sup>135</sup> Bildad and the Psalmist present two opposing views of man and the son of man. Bildad’s statement is not of God; it is of the fruition of the message of the terrorizing spirit. My touchy contention is that the terrorizing spirit is satan<sup>136</sup> and the message concerns his judgment of man, not only of Job.

satan is fanatical about proving that man is despicable. When God pronounced that His servant Job was blameless and upright, satan saw an opportunity to press his case following up his earlier deceptive<sup>137</sup> victory

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<sup>135</sup> See chapter 1 in this book.

<sup>136</sup> Or one of his angels.

<sup>137</sup> Deceptive in the sense that he got man to sin but the unexpected curses by God proved that the case concerning who man is/was not finished.



in the Garden. satan's message that man is despicable is somewhat veiled in the seemingly innocuous statement that man is not righteous before God. The poison in this message is clearly revealed as it unfolds and comes to fruition in the last speeches of Eliphaz and Bildad.

### *Job's Last Words to the Three Friends*

The three friends have finished their accusations of man and Job. Job's last response to the three friends is long. It takes six Chapters, going from Chapter 26 through 31. What a speech it is! Some modern scholars are perplexed by this last speech. The frameworks they have used to analyze the Book collapse in helping them understand this speech. To them this speech is incoherent and cannot be related to Job's earlier words. In the light of the interpretive key that recognizes the true identity of the terrorizing spirit and the true meaning of his message, the speech is not only coherent, it is wonderful!

Chapters 26 through 28 are the most problematic for modern scholars, beginning in Chapter 26 and rising to the peak of inconsistency in Chapter 28. For the informed reader it is in the beginning of Chapter 26 that sets the frame of reference not only for the rest of Chapter 26 and but for the next two Chapters. Chapter 26 begins with Job chastising the three friends. He asks: "who has helped you with your words, whose spirit has come forth from you?"<sup>138</sup> The uninformed reader lacks a reference for the words in this question so they are passed over quickly. Then what follows seems even more perplexing. The informed reader knows it is the

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<sup>138</sup> Chapter 26 verse 4

terrorizing spirit who is behind the words of the three friends. Job, maybe unwittingly, but never-the-less is on the right track. Job is asking the question: who is behind all this? Job doesn't know that it was satan's challenge of God's judgment that was behind all these calamities. Notwithstanding, Job begins to prophetically rebuke the unseen instigator. Job says there is nowhere to hide, nothing is hidden from God, neither below the waters or in Sheol or even Abaddon. Job then talks of Rahab<sup>139</sup> whom God struck by His understanding and the fleeing serpent whom God's Hand has pierced. Saint Emphraem<sup>140</sup> tells us that this fleeing serpent is satan who will be vanquished by the Death of Jesus Christ. So Chapter 26 is Job's prophesy that satan, the unseen instigator of all Job's calamities, cannot hide and has been and will be struck and pierced.

In Chapter 27 Job goes on to say that as long as the Spirit of God<sup>141</sup> is within him, he will maintain his innocence. At this point every reader should be jumping up and down and singing for joy. The message of the terrorizing spirit has been rejected forever by Job. Job reiterates that there is an enemy behind this, not God, but another. The reader is well aware of the enemy of the man Job, it is satan. The rest of Chapter 27 is Job's curse on this unseen enemy whom he addresses like a man since he does not know it is satan.

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<sup>139</sup> *Rahab is another name for Leviathan which is another name of satan. See "Word Study – Leviathan" in the "The Book of Job", Ignatius Catholic Study Bible, Scott Hahn and Curtis Mitch*

<sup>140</sup> *Saint Emphraem's Commentary on the Book of Job 26:13*

<sup>141</sup> *Hint: Only one other person in this group who says the Spirit of God is in him and it is not one of the three friends.*

In the beginning of the most problematic chapter (for modern scholars), Chapter 28, Job asks the question: where is Wisdom found? To these scholars this chapter seems unrelated to the rest of the book. However this is a subtle continuation of Job's rebuke of satan who considers himself an exalted spirit, full of wisdom and understanding. Job is prophetically addressing his unseen enemy by saying that wisdom cannot be mined like precious metals, it cannot be bought with precious jewels. It is fear of the Lord that is wisdom and that to depart from evil is understanding. This is a stinging rebuke of satan, who is supposed to be so wise, from someone who was made a little lower than the angels. Thus Chapter 28 is not out of place but is placed perfectly and consistent with the rest of the Book.

In Chapters 29 and 30 Job recounts his past happiness and present suffering. In Chapter 31 Job's speech ends by reasserting his integrity; one might say this is his victory lap. Then in the last part of his speech to the three friends there is a very big 'to-be-continued' sign. Job laments that if only he had someone who would hear him. Job would approach Him like a Prince. Let Job's unseen adversary write down his indictment (of Job.) Job would take the indictment and wear it as a crown<sup>142</sup> and Job would give it to Him, the Prince, along an accounting of all his (Job's) steps. Job is implying that the Prince would be the Judge. So Job is longing for a

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<sup>142</sup> Here we see an allusion to the Crown of Thorns that was placed on Jesus' Head just before His Crucifixion. The crown of thorns represents satan's indictment that Jesus is the King of despicable men. (See also the discussion of the crown in Chapter 1 of this book.) Jesus wears this indictment to His Death.

Messiah, someone that is a man like himself who would hear him. Then Job would... (to-be-continued.)

### Eli Who?

When the words of Job to the three friends are ended, Elihu begins to speak. As far as the reader is concerned Elihu just suddenly appears. His speech lasts for six Chapters, the same as Job's. Elihu is distinct from the three friends. Elihu is from the family Ram, which some commentators see as an allusion to the family of Abraham.<sup>143</sup> Elihu is the only Jew in the group.<sup>144</sup> Some consider Elihu speeches as just a rehash of the arguments of the three friends. This is not so. Elihu says it is not so. There is a subtle but all-important difference. The difference is critical.

Elihu begins by introducing himself and the reason why he waited to make his remarks. His 'resume' makes an interesting assertion in Chapter 32, verse 8 when seen in the light of his words in verse 4 in Chapter 33. Elihu says in verse 32:8 that only the Spirit of God makes man understand and then in verse 33:4 he says that Spirit of God made him (Elihu) and the breath of the Almighty gives him (Elihu) life. Elihu is saying his understanding is from God. In verse 4 of Chapter 36 Elihu repeats his assertion by saying that "one (referring to himself) who is perfect in knowledge is among you." Elihu is claiming that his wisdom and understanding comes from God. Contrast this with Eliphaz who refers to the terrorizing spirit's message and the wisdom that comes from age to

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<sup>143</sup> *There are also some textual hints that link the Book of Job to Abraham.*

<sup>144</sup> *See earlier footnote at the beginning of the first subchapter on Job.*

support his accusations. None of the three friends say their understanding comes from God. They all followed Eliphaz who relied on the wisdom that comes from age and the message of the terrorizing spirit.

After introducing himself, Elihu turns his anger against the three friends.<sup>145</sup> One of the first things he warns the three friends is not to say: “let God vanquish him (Job), not man.” In its context the most easily apparent meaning is that Elihu is warning the three friends not to be silent and rely on God to rebuke Job. The immediate context seems to support this but this is unconvincing for the informed reader. Elihu says he will not refute the man Job using their arguments. The informed reader recognizes that the arguments of the three friends are based on a message from the terrorizing spirit. So why would Elihu want them to continue their arguments rather than be silent?

A few modern commentators say that Elihu goes on to repeat, generally, just what the three friends said. Astute commentators, however, note an important distinction. Elihu does not criticize Job for saying that he was innocent before all these catastrophes but rather criticizes Job’s words after the disasters that make it appear, or at least imply, that God is guilty. Elihu’s firm point is that you cannot leap from saying you’re innocent to saying, or even implying, that God is guilty. Elihu is adamant in defending God.

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<sup>145</sup> *It should be noted that the speeches of Elihu use many of those ambiguous words that are found in the Book and that contribute to such diverse translations. These various translations complicate the analysis.*

There is another meaning that could be ascribed to Elihu's warning to the three friends not to say "let God vanquish him (Job), not man." This interpretation is like warning against saying: "let God vanquish Job but not man." Elihu is warning the three friends not to end up on a road where they say that God should vanquish Job but let not God vanquish man. It is a hard meaning to see within the immediate context but within the context of the Book as a whole it fits. The three friends are maintaining that the man Job is guilty so that they can protect their fundamental belief that God will reward the righteous and punish the wicked. Their whole argument concerning the man Job could be summed up by saying: "Job, we know you were wicked at some point in your life because you are being punished for it." They are protecting their neat little world where they can say to anyone and everyone that God is just and you will receive His reward in this life if you are good, and His punishment if you sin. This seemingly tidy summary of God's justice fits satan's purpose well. If he can get this group of men to agree that Job is guilty and that Job's sufferings are justified due to his past misdeeds then satan has a sword to prove to all men that man is despicable. If the man Job, who had done so much good and avoided evil that God has judged the man Job blameless and upright is none-the-less guilty, then what man could ever be truly blameless and upright before God? satan would have forced men to agree that man is despicable thereby justifying satan's refusal to serve man. Even if satan couldn't get Job to curse God to His Face, at least he can convince these men that Job is despicable. If the man Job is despicable then man is

despicable. So Elihu is warning the friends not to go down that road. Instead just defend God by saying He is always right.<sup>146</sup>

After rebuking the three friends, Elihu turns to the man Job. First Elihu briefly summarizes what the man Job has said and then he responds to Job. Elihu's summary of the man Job's condition and lamentations gets to the crux of the critical difference between Elihu and the three friends. In verses 8-9 of Chapter 33 Elihu acknowledges that Job has declared his innocence. In the next verse Elihu points out that as a result of Job's profession of innocence, Job jumps to the conclusion that God has treated him (Job) as His enemy. Then in verse 12 Elihu says: "in this you, Job, are wrong." Where is Job wrong? If you were to ask the three friends it is because Job maintains he is innocent. But Elihu never criticizes Job for saying he is innocent; Elihu is criticizing Job for saying that God is treating him like an enemy. The reader knows from the beginning of the Book that God is not treating him like an enemy. Saint Thomas Aquinas says that Elihu was correct in everything he said.<sup>147</sup> So Elihu is correct in chastising

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<sup>146</sup> *Elihu is in the same kind of position that Saint Michael was in when satan said that it was not right for the perfect to serve the imperfect. This is also the same kind of position Saint Peter was in when Christ first said that to live you must eat My Body and drink My Blood. In both of these cases, Saint Michael and Saint Peter were faced with a conundrum. Saint Michael could agree that the perfect should not serve the imperfect, but God had just told the angels, who were greater than man, to serve man who is lesser. In the face of this conundrum Saint Michael chose to have faith in God and to obey Him. Saint Peter was disgusted by the thought of eating a man's flesh and drinking his blood. It seemed to go against the Word of God. But now the Word of God was telling him to do that very thing. Saint Peter too had a conundrum. He decided to have faith in Jesus, the Son of God, the Messiah who had the words of everlasting life, and so he continued to follow Jesus. For Elihu it is hard to imagine that Job did not do something horrendous to justify his severe afflictions but to his credit, Elihu never says this. Instead he places his faith in God and defends God to Job.*

<sup>147</sup> *Though Saint Thomas also wrote that Elihu harbored a secret belief in the guilt of Job but to Elihu's credit he never says this.*

Job for saying, or implying, that God is guilty and Elihu is also correct in tacitly<sup>148</sup> supporting Job's lamentation that Job is upright and blameless.

Elihu talks about things that were mentioned in the terrorizing spirit's message but in a subtle and completely different way from the three friends. Elihu talks about the angels but he doesn't criticize the angels as did Eliphaz and Bildad. In fact when Elihu talks about the angels, his words are so uplifting that some commentators have characterized his remarks as praises of guardian angels. In Chapter 36 Elihu makes the case that suffering can help us to examine whether we have sinned and if so to repent and be reconciled with God. Here Elihu is making the case that suffering can have Redemptive value. In verses 14 - 18 in Chapter 33 Elihu says that God comes in dreams and visions in the night that terrify man with warnings. Isn't this what the terrorizing spirit did? No! Elihu says that at times God terrifies man at night to turn him aside from his (mis)deed(s) and keep his soul from going to the pit. God sends terrifying message(s) to turn man back from sinning to save man, not to condemn him. This is in contrast to the message of the terrorizing spirit which is not an attempt to turn a man from sin but to get men to admit that man is a maggot before God as if to say: "man is despicable so admit your (Job) guilt." As has been noted, the terrorizing spirit's message contradicts God's assessment of the man Job in the first Chapters of the Book of Job and the Psalmist's song in praise of God's judgment of man.

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<sup>148</sup> *There are those who say that the tacit acknowledgement was unintentional on Elihu's part and that, like the three friends, he believes that God rewards the just and punishes the wicked in this life. Maybe so, but to Elihu's credit he never says this.*



Another passage where Elihu seems to echo Eliphaz is in Chapter 35, verses 2-8. There Elihu begins by commenting on the fact that Job is questioning whether it made any difference to be blameless or a sinner before God. Elihu asks Job if he (Job) sins what does this do to God or if you (Job) are righteous what do you give to Him? Notice that Elihu asks this question of Job, not man in general unlike the three friends. Eliphaz and Bildad had started with an assessment of man in general and then apply their assessment to Job. Elihu continues his thought on who is offended by Job's sins by saying Job's wickedness concerns a man like yourself (Job) and your (Job's) righteousness a son of man. Instead of accusing man and the son of man as did Bildad, Elihu is saying that Job's wickedness concerns the Messiah and Job's righteousness concerns the Messiah. It is another note saying 'to-be-continued.'

Much more can be said comparing what Elihu says as contrasted with the message of the three friends. The bottom line is that Elihu is defending God and is not repeating the same things said in the message by the terrorizing spirit. Elihu is chastising Job for all those remarks which imply God is unjust in allowing Job to suffer. Elihu is not calling on the man Job to say he is guilty, just to say it is wrong to impugn God's Holiness.

### *Another Way to Wrestle with God*

In the theater of American entertainment 'wrestling' there is something called a Tag Team match. This is a wrestling match between two teams, typically with two or more men on each team. The match

consists of two men, one from each team, wrestling in the ring at any given time. The tag comes about when either of the wrestlers in the ring tags his team member outside the ring. The two then immediately switch places. The one inside the ring climbs out and the one outside the ring jumps in and the match continues. Generally a wrestler tags his team member when the match is not going well for him.

I find the tag team a revealing metaphor for characterizing the flow in most of the Poetic portion of the Book of Job.<sup>149</sup> The first team consists of Job and Elihu<sup>150</sup> with God as the team's Coach. They take on team two consisting of the three friends and their manager - the terrorizing spirit. God is not only the Coach and Manager of team one, He is also the Referee and Judge for the match.<sup>151</sup> God is also the One Who set up the match with satan.

First Job enters the ring and throughout most of the match, the three friends tag in and out to beat up on Job. When Job's energy is completely spent he effectively 'tags' Elihu in verse 40 of Chapter 31 and Elihu jumps into the match. Elihu wrestles with the three friends in Chapter 32 and then stops the match and, like any good teammate, points out all the wrestling mistakes that Job, his teammate, has made. This takes place in Chapter 33. Then in Chapter 34 - 37 Elihu praises the greatness of the Coach (God) and occasionally refers back to Job's wrestling mistakes.

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<sup>149</sup> *This is not to make light of the instance or the general case of the innocent suffering.*

<sup>150</sup> *The only two who claimed that the Spirit of God was in them.*

<sup>151</sup> *If it sounds like this stacks the cards in team one's favor - you bet! (Coincidentally just as the deck is always stacked in American theatrical wrestling.) This is what happens when you have an omniscient and omnipotent Coach. It's what happens when anyone joins God's team.*

When Elihu finishes<sup>152</sup>, God, like any good coach, reprimands Job for challenging Him as the Coach. Finally God, as Judge of the match, declares team one's victory and the punishment of team two. The manager of team two has already slithered away like a serpent. Just to be Merciful, God allows the three friends to bring sacrifices to Job who will offer them up to make atonement for the three friends. God declares that Job will pray for them that He (God) will not deal with the three friends as they deserve. Finally the man Job is rewarded.

No mention is made of Elihu at the end of the book. My sense of things is that he was a pious Jew who had just wrestled with God and had won. No limping away for him. Get that man some BBQ beef! <sup>153</sup>

### *The Big Picture*

The most important speech has yet to be analyzed. After Elihu mentions the whirlwind and finishes speaking, God comes in a whirlwind. Four Chapters are devoted to God's questioning and speaking to Job. Most of what God says is in rhetorical questions. Fr. Robert Baron paraphrases Saint Thomas Aquinas's summary of what God is saying. It goes roughly as follows: God's response is not an answer to the question "why?" but a mild chastisement that Job's suffering cannot be answered within the narrow confines of Job's knowledge. One must take a wider focus that includes all of Creation including heaven, hell, and our existence after death. We can only see meaning and relationships when the whole

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<sup>152</sup> Note that Job never responds to Elihu.

<sup>153</sup> From the sinew of the hip! (See Gen 32:24-32)

picture is taken into account. Focusing narrowly on a small set of single events cannot provide the meaning we are seeking because the meaning is contingent upon things outside of this narrow focus. In this case Job has no knowledge that his unseen enemy, the instigator of all of his sufferings, is satan.

*Rouse Not the king of the most arrogant*

In the last one-and-a-half Chapters of God's discourse to Job in the Poetic section of the Book, God speaks of two great beasts: behemoth and leviathan. God rhetorically asks Job whether he can tame these two great beasts. Ten verses speak of behemoth while thirty four verses, a whole Chapter, speak of leviathan. Not only does the length of this discussion highlight the emphasis given to leviathan but so too does the fact that this description of leviathan comprises the very last words spoken by God to Job.<sup>154</sup> This emphasis perplexes many scholars who focus exclusively on the questions of the suffering and rewards of the innocent and the wicked. Surely God's last words would provide some insight into these problems! For these scholars, this emphasis on leviathan seems irrelevant and very unsatisfying.

This is not the first time leviathan was mentioned in the Book. Job had mentioned leviathan early in his first lament in the Poetic section of the Book. This was after Job had sat for seven days on a pile of dust and ashes with the three friends who came and sat with him. Job reference to

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<sup>154</sup> *These are not the last words of God in the Book, He ends by speaking to Eliphaz to convey His displeasure of what the three friends said concerning Him.*

leviathan is intriguing; he calls upon “those who are skilled to rouse leviathan” to join with him to curse the day of his birth. This mention of leviathan at the beginning and end<sup>155</sup> of the Poetic section is very similar to the bracketing of the speeches of the three friends<sup>156</sup> by the message of the terrorizing spirit, i.e. satan. In fact the similarity is even more pronounced when one recalls that the message of the terrorizing spirit was in the beginning, middle, and end of the three friend’s speech<sup>157</sup> and then compares this to the bracketing by leviathan at the beginning and end and then considers the mention of rahab<sup>158</sup>, for reasons that are explained below, by Job in the middle of his speeches.<sup>159</sup> Job’s reference to rahab is similar to his first intriguing reference to leviathan. Neither leviathan nor rahab are the subjects of Job’s speech but rather “those who are skilled to rouse leviathan” and the “helpers of rahab.” In both cases it is the others who interact with leviathan and rahab who are the subjects of Job’s speeches, not the beasts themselves.

All of these comparisons highlight the importance of the question: who or what is leviathan? In a “Word Study – Leviathan”<sup>160</sup> both leviathan and rahab are revealed as names referring to satan, as are the “ancient serpent” in the Garden of Eden and the “seven headed dragon” in the Book

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<sup>155</sup> 3:8, 41:1-34

<sup>156</sup> *Team two from the earlier wrestling analogy.*

<sup>157</sup> 4:12-21; 15:14-16; 22:2-11; and 25:4-6

<sup>158</sup> 9:13

<sup>159</sup> *These are not all the references to satan in the Poetic section. There are others such as “the fleeing serpent” of 26:13, but at this point the focus is on those verses that mention leviathan and rahab by name.*

<sup>160</sup> *See Word Study - Leviathan in “The Book of Job, Commentary, Notes and Study Questions”, in the Ignatius Study Bible by Scott Hahn and Curtis Mitch*

of Revelation.<sup>161 162</sup> This means that both teams (from the earlier wrestling analogy) begin, reiterate, and end their speeches in the Poetic section by discussing satan. Team one begins and ends with leviathan/rahab while team two begins and ends with the message of satan.<sup>163</sup> This emphasis is no surprise for the informed reader who realizes that the primary focus of the Book of Job is satan's challenge of God's judgment of both Job and of man.

So what does God say of leviathan? As discussed earlier He speaks in a mixture of rhetorical questions and descriptions of the beast. God rhetorically asks whether Job can overcome leviathan. God describes just

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<sup>161</sup> Besides in the Book of Job, leviathan/rahab/seven headed dragon is mentioned three times in the Book of Psalms: Ps 74:14, 89:10, 104:26 (Note: Chapter or verse number even the proper name may vary depending upon the translation being used); once in Isaiah 27:1; and twice in Revelation 12:3 and 12:9.

<sup>162</sup> What is up with all these different references to satan? Why all these different names and descriptions? First one would expect satan to be mentioned throughout the Book of Job since the Book is primarily about satan's challenge of God's judgment of man. As to the different names and descriptions of satan this is not uncommon in Sacred Scripture. One need think of how many different names refer to God or to Israel. There is also Esau and Edom. With regard to satan's multiple names and descriptions they either emphasize an aspect of satan such as 'prince of death'; an association with a particular event, such as the serpent in the Garden; or both, such as leviathan's association with the chaos mentioned in the creation account in Genesis. There are also cases where a progenitor's name is used to refer to a nation such as Israel or Esau. satan's name can easily be associated with the those spirits who were beguiled by satan's lie and who stood opposed to God's Word. Finally with regard specifically to leviathan, modern scholars have noted the similarities of the descriptions of leviathan linguistically and thematically to Mesopotamian and Canaanite accounts of the monster of chaos in their creation myths. One could interpret these similarities to mean that the leviathan in Sacred Scripture was simply a carryover taken from these other mythological accounts. I would say that while the other creation accounts may have been known to the human author's of the Books in Sacred Scripture, it was the recognition of satan's lies in these mythical accounts that led the Holy Spirit to extract some elements such as leviathan and put them under the Light of the Truth where they can be clearly unveiled as lies and how God has overcome these lies with His Word. There is a lot of room for further study into these various names and the intent and meaning associated with each variation.

<sup>163</sup> satan is unseen in the background.

how powerful a foe leviathan is, even the mighty are right to fear him.<sup>164</sup> leviathan's body is impervious to man's weapons.

The key to understanding why God would go to such lengths to describe leviathan may just be in Job's first reference to leviathan. In the depths of his pain at the beginning of the Poem, Job calls upon those who "are skilled to rouse up leviathan" to join him in cursing the day of his (Job's) birth. It must have been 'painful' for God to hear Job calling upon these evil men who are in league with leviathan, i.e. with satan, the very instigator of Job's calamities. Like a father of a grievously ill son who hears his son call upon someone to release a catastrophic plague to end his life, the father realizes that his son has no idea how totally destructive the plague is. After calming his son down, the father describes to his son just how devastating this plague is so as to convince his son never to even think of calling for this plague. So too with God and Job; Job doesn't understand how deadly leviathan is so God proceeds to describe the enormous power of leviathan so that Job never again considers invoking evil men who can "rouse leviathan" or who are "helpers of rahab."

So what are we to make of God's last words to Job about leviathan? The Catechism of the Catholic Church talks about the literal and spiritual<sup>165</sup> senses of Sacred Scripture. While the Book speaks literally of

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<sup>164</sup> Yet satan is one of God creatures. God created him. As the Catechism of the Catholic Church states (paragraph 381) God made satan but did not make satan evil but rather created him good. It was through satan's pride which corrupted his being and while still powerful, destined him to be overcome and thrown into the pool of fire.

<sup>165</sup> The spiritual sense is further subdivided into the allegorical sense, moral sense, and anagogical sense. See Catechism of the Catholic Church Paragraphs 115-119.

the crocodile-like-creature leviathan,<sup>166</sup> the exegesis of other parts of Sacred Scripture opens the door to the spiritual sense that reveals that leviathan refers to satan. This open door leads to the potential for a rich understanding of the revelation about this greatest adversary of man that is contained in the spiritual sense in the description of leviathan. This wealth has yet to be disseminated. One can only eagerly await the revealing of this understanding.<sup>167</sup>

God abruptly ends His speech in the Poetic portion of the book by saying that leviathan is king over the sons of pride (or the most arrogant,) i.e. the demons who follow him. This abrupt ending is another of those 'to-be-continued' signs, though a subtle one. It will remain for the rest of Scripture, and particularly the Book of Revelation, to reveal the final outcome of satan's challenge of God's judgment about who man is. In Revelation we hear of the ultimate victory of the Son of God, Who definitively defeats leviathan. Saint Michael and his angels cast satan and his demons out heaven, conquering him by the Blood of the Lamb and the testimony "of our brethren." After being cast out of Heaven, satan makes war on the Woman and her offspring on earth until satan is cast into the lake of fire and brimstone to be tormented day and night forever.

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<sup>166</sup> *With a description that is evocative of a very large crocodile that arouses a sense of awe and alarm*

<sup>167</sup> *Of course, as stated in paragraph 119 of the Catechism of the Catholic Church, "ultimately subject to the judgment of the Church."*

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*It ain't<sup>168</sup> over till it's over*

After God ends His speech, Job acknowledges that God can do all things, and that no purpose of His can be thwarted. He replies to the two statements that God made in the beginning of His speech. In response to God's question "who is this that hides counsel" Job responds that he uttered things which he didn't understand, things too wonderful for him, which he did not know. Replying to the God's command to respond to Him, Job answers by saying: "after seeing You, I repent in dust and ashes."<sup>169</sup> Job had given rein to thoughts that God be called to an accounting; that God was wrong for inflicting these great sufferings on him even though he (Job) was innocent. He lacked faith in God's actions. Job repents for his lack of faith.

Job's reply to God ends the Poetic portion of the Book. The reader is left with a very important question: why did the all compassionate, all just God let an innocent man suffer so much, lose so much, over what some have characterized as a 'wager with satan?' In the Prose section following the Poem and ending the Book of Job, God chastises the three friends and then restores to Job two fold for everything that he lost. This generous restoration leaves many unsatisfied and perplexed. They question: how could God do such a thing simply as a 'wager'? After all Job's fortune was restored but what about his first ten children and all those servants that

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<sup>168</sup> *isn't*

<sup>169</sup> *Good reply!*

were killed? The loss of all of his children will always be a pain in his heart despite the fact that he will have more children.

The point of this discussion of the Book of Job is that the Book is not primarily concerned with the suffering of the innocent. Primarily it reveals the continuing challenge of God's judgment of man by satan.<sup>170</sup> God has judged man worthy of a crown of glory and honor. satan challenges this judgment and constantly tries to prove that man is despicable. The Book of Job is a continuation of the battle between God's judgment of man and that of satan's that began with satan's 'non-serviam.' In the Book of Job the location for this great battle is the body. By attacking the body satan targets the core of what he believes makes man lower and ultimately despicable. The outcome of this great battle is the victory of God's judgment and a victory for man. Every reader should rejoice that Job was not someone who would curse God to His Face in the midst of extreme adversity. satan failed to prove that Job, the body, and thus man was despicable.

While the suffering of the innocent is not the primary focus of the Book of Job, it is never the less intrinsically and inextricably bound to the Book. That is because the suffering of the innocent is bound to the Truth of who man is. The answer to the question of the suffering of the innocent is derived from God's Knowledge of who man is. Once we understand who man is, then we will understand why the innocent suffer. The answer to who man is, is revealed in the Life, Passion, Death, and Resurrection of

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<sup>170</sup> *People die as a result of this challenge!*

Jesus Christ. That is why the 'to-be-continued' signs were mentioned. It was in His Light that we see the relationships that is the Trinity. It's in His Light that the relationship of the Trinity is seen to include man and God's angels. These relationships are examined using the construct of the Key of Creation. That is why the question of 'why?' has already been answered in the earlier discussion of the Key. It is because God wants man to fully share in His Divine Life. That is why the innocent suffer, because to share in the Divine Life means to share in the suffering of the Ultimate Innocents. So the Book of Job has all the 'to-be-continued' signs because the question of who man is could not be answered until the Jesus, the Son of God, came among us and revealed Himself as the answer. It is in Him that the Key of Creation has been revealed, even if now we do not fully recognize and understand it.

### Warning

Some have created frameworks which support the three friends' judgment that Job is guilty. Any Christian who would build such a framework divorces the Book of Job from the Revelation of Jesus Christ. A divorce not of God. Others who build the same type of frameworks stand opposed to the judgment of God - God's judgment of Job and God's judgment of man. Like the three friends, the builders of these frameworks may not be fully aware of the implications of the terrorizing spirit's message. All should heed Elihu's message to not say "let God vanquish Job but not man." When all is said and done any framework that tries to prove that Job is guilty will ultimately stand opposed to God's judgment.

For those who stand opposed to God's judgment all hell will break loose. But for those who wrestle with God as Elihu did, there will be dancing and some great BBQ. Just sayin.<sup>171</sup>

#### Part 4

##### Man - the Image and Likeness of God

Looking back on satan's non serviam, God revealed man to the spirits and declared that man is made in the Image and Likeness of God. God tells the spirits to serve man. Why does God say the spirits should serve? It is because man is the Image and Likeness of God. It is the Body that completes the Image and Likeness of God. Without the Body, the entire Image and Likeness of God is not possible. Why? Because there would be no Creation since the lock on Creation could not be opened. The Body is an essential part of the Key of Creation. The Body completes the potential in the first two cuts, that of serving and accepting the risk of the other. The Body is part the Key of Creation. While the spirits were made by nature to reflect parts of the Key, it is the Man who reflects the entire Image of God and Likeness of God. It is because man has a Body that we can say that man<sup>172</sup> is the perfect icon of the Key of Creation. Spirits by nature are more Perfect beings and yet of themselves their complete participation in the Key of Creation is lacking. It is only in their service of man that they can participate in the entire Key. God has always intended

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<sup>171</sup> saying

<sup>172</sup> Specifically the image of the man, Jesus Christ, on the Cross.

man as the way in which the spirits would fully participate in the Key of Creation.

### *Eating and the Body*

It has been said by some that if the angels could envy, their first and maybe only envy would be man's ability to consume the Body and Blood of Christ the Son.<sup>173</sup> As we live out our lives, our bodies are made from that which we consume. What we eat, drink, and breathe makes our Body. We are what we eat, at least in terms of our body. Eating the Body and Blood of Christ means that our body is made from Christ's Body and Blood,<sup>174</sup> the PERFECT Son.

Providing His Body and Blood for us to eat, Christ made a PERFECT expression of His Love for us. It is in giving Himself as food for us that means we can eat and are able to live in Him. This eating is one part of the unpacking of the meaning of the Body. We grow and are able to live because we eat the food that is the Son. As He said unless you eat and drink His Body and Blood, there is no life within you. It was in eating that Adam and Eve first sinned, it is in eating the Body and Blood of Christ that we accept the Life that came at the cost of the death of His Body.

There is also the sense that Christ eats us when He subsumes all men to Himself.<sup>175</sup> In a limited sense this might be compared to Jesus

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<sup>173</sup> *Fifth Luminous mystery.*

<sup>174</sup> *It would be laughable if it weren't so sad when many people say of the mass, "I don't go because I get nothing out of it."*

<sup>175</sup> *Remember in Revelation when the Son is dictating to Saint John the messages to the seven churches. He said of Laodicea He wanted to spew them out of His mouth because they were neither hot nor cold.*

consuming all men when He is on the Cross. In so doing He consumes both the good and the bad. Then His Death and Resurrection might be compared to the body's ability to consume food and extract the sustenance from the food and using it to form His Body while passing the unusable portion into the latrine, where the lord of flies has his dominion.

*The flesh at war with the Spirit*

When Saint Paul talks about the flesh being at war with the spirit most all of us can recognize what he means. We all have experienced that there are times when we, in our mind/spirit, want to do one thing but we feel the desires of our bodies pulling at us to do something else. This desire can become so strong that we do what the flesh wants and not what we know we should do. This pull from the flesh is one reason why man is a little lower than the angels. Christ too felt these temptations, as mentioned in Scripture. He was tempted as we are but He did not sin. His taking of the Body, such that He could be tempted, was not only the third cut in the Key of Creation but a participation in the first and second cuts. Before taking a Body the Son was free from all temptation. With a Body He was constrained such that He could be subject to temptation. He could have immediately rejected any temptation as a pure spirit, but with a Body He experienced the same strong pull that is associated with our temptations.<sup>176</sup> Thus when the Son chose to serve the Father by taking on the Body prepared for Him, He accepted the fact that He would be subject

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<sup>176</sup> *This is not to say that Christ felt the concupiscence that we feel. He did not. Yet He could feel physical pain, and other sensations associated with the body like hunger. So His Body did have some pull so to speak on His Person.*

to temptations. His Flesh would be a hindrance, not a help in resisting these temptations. He would have to resist these temptations and act in accordance with His Spirit even if it means standing opposed to the desires of His flesh. Thus even before His Passion, His constant struggle with overcoming the desires of His flesh foreshadowed that complete loving service that would culminate with His Death and Resurrection.

### Mercy and Justice

Mercy does not contradict the Key of Creation. Mercy is derived from the Key of Creation. Both Justice and Mercy are derived from the Key of Creation. The Key is not derived from Mercy and Justice.

The ending of the earlier chapter on Mercy and Justice stated that Mercy and Justice were derived principles from the Key of Creation. There was no further explanation presenting the reason for this statement. That was because at that point in the book, the Key of Creation did not have the third cut, the cut for the Body. The Body is essential to the reason for saying the JUSTICE<sup>177</sup> and MERCY are derived from the Key. Consider those spirits who choose to follow satan, they will never repent of their decision, even though they subsequently found out they are wrong. satan himself will always stand on his decision not to serve Man; despite the fact that the Word of God states that the Son was before all else and everything was made through Him and for Him. So God's Word shows that the reason for

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<sup>177</sup> *Small capitalization will be used from this point on in the book to indicate that JUSTICE and MERCY are derived from the Key and assume that the Son will subsume, consume, and redeem evil so as to redeem man.*

satan's rebellion contradicts his decision.<sup>178</sup> At the last judgment all reasons for turning from God will be proven self-contradictory, just as satan's reason was. satan should have served the Son because satan was subsequent to The Son. satan will not repent because the bottom line is that spirits do not repent of their decisions.

Man on the other hand can repent of his decisions. Not only because his information is limited and he doesn't have the capacity to understand in an instant all the implications of his decision, but his will is not as strong as the will of the spirits. The body contests with the will, particularly so as a result of the original Sin. Adam and Eve sinned but they also repented of their decision to eat the forbidden fruit. They were ashamed and they hid from God. So the limitation of man due to his body also means he can repent. Here is the seed for MERCY. Because of the body and the limitations of the body there can be both sin and repentance. MERCY and Redemption are not for the demons because they do not repent. MERCY is for man because his limitations make it possible not only to sin but to repent. This is why MERCY is derived from the Key of Creation.

So what now of justice? The convention used in this book is to differentiate between justice and JUSTICE. 'justice' is the framework for judgment that rejects all imperfection. It could also be called 'severe justice' or 'strict justice.' Using 'severe justice', the judgment on Adam and Eve would not allow for any redemption, no matter how much they

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<sup>178</sup> *This will be the case for any and all reasons that sentient beings use to stand opposed to God's Will.*



repented. This is satan's justice, not God's. God's JUSTICE is a framework for Judgment that includes MERCY and Redemption.<sup>179</sup> God knows that man's intellect and will are less perfect than pure spirits. God's Judgment is tempered by the knowledge that man can repent. This allows His MERCY. God's MERCY does not simply push man's sins aside as if they had never happened. This too would be inconsistent with the Key of Creation. It would mean the actions of sentient beings are inconsequential. It would mean that in Truth, the capacity to Create had not been shared. It had been withheld. Without JUSTICE man would have no share in creating. Nothing man could do would matter because they would be swept away and replaced by something that man didn't create.

God's JUSTICE protects the integrity of sentient beings actions, it holds them very consequential. This is essential for protecting man's freedom to create that is part of the risk associated with another person. What if man turns from God and what he creates is not of God but is evil, is man forever straightjacketed by his decision? Through God's MERCY any evil mixed in with what man creates is Redeemable. Through the Son's Life, Sufferings, Passion, Death, and Resurrection, those men and women who have abused their freedom to create can be Redeemed by the Son. They need only to turn to the Son<sup>180</sup> and cling to Him to be saved. Thus JUSTICE and MERCY are both derived from the Key of Creation.

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<sup>179</sup> *Redemption could be considered as part of God's MERCY but it also is closely associated with God's JUSTICE so Redemption for the purposes of this discussion is treated distinct from MERCY and JUSTICE.*

<sup>180</sup> *In the manner taught by the Church*

### *The Angels ascending and descending on the Son of Man*

The spirits participate in the Blade and Groove by loving God and sharing everything that they are with God. They were meant to participate in the First Cut by serving the Man in accordance with God's Word. It is through this willingness to serve man that God provided the spirits a way to participate in both the first and second cuts. To serve Man they had to take the risk of serving another and accepting the risk of imperfection. Because they served the Man they became part of the Third Cut, the Body, by serving as messengers between God and man. Similar to the way nerves transmit messages throughout the body these messages carried by the angels are necessary for the life of the Body. Without these constant messages the Body would be dead, for there would be no way for the Head to communicate with the rest of the Body. Because the spirits serve man, they participate in the Third Cut. They are an essential part of the Body. They are serving the Image and Likeness of God. So what Man participates in by nature, the spirits participate in by their service. In refusing to serve, satan stood opposed to the very principles for his creation. Once again we see that the prince of perfection, by refusing to serve, stands opposed to the essence of his own existence and PERFECTION.

### *The Blessings and the curses (the hidden Blessings of the Covenants)*

Scott Hahn describes the Covenants which God establishes with His people as establishing a familial bond between God and His People. In announcing each Covenant, God pronounces a blessing on those who keep the Covenant and a curse on those who do not. Scott goes on to

make the point that in each curse there is a hidden blessing. This hidden blessing is meant to prepare the people for the restoration of the familial bond. It's as if the Blessing of the Covenant is the straight, level, and narrow road to communion with God. The curse is the wide, twisting, bumpy, even tortuous road leading back to God.

So too with the very first Covenant God makes with Adam and Eve. The Blessing of this first Covenant is that, if kept, Adam and Eve will live forever in paradise.<sup>181</sup> The curse is that if they refuse His Covenant and eat the fruit from the tree of knowledge of good and evil then they will die. In this curse too is a hidden blessing. In fact a very, very great Hidden Blessing. A Blessing that is essential to PERFECTION and to the Key of Creation. Death was the trap that the PERFECT Son could pass through in order to reveal PERFECTION.<sup>182</sup> Death is an essential<sup>183</sup> part of the Third Cut in the Key of Creation that is the Body. Without death there would be no way to subsume and consume all men's sins in Christ's Body and thus END them. Then Christ can be Resurrected and revealed as the PERFECT ONE, free of all sin.

So what of satan, the 'prince of death'? satan had set his throne on the foundation of perfection. satan worked and continues to work

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<sup>181</sup> *At this point if an atheist were reading this book then the response that man was meant to eternally live in paradise flies against their darwinian god. To them this is but another example of humbug. Yet Scripture tells us the Enoch and Elijah were taken up into heaven. During their lives they walked with God and so were taken up without any mention of dying. So in a world with such things possibilities as quantum entanglement and string theory, can the atheist be so secure in saying hogwash? Maybe it is just a failure to let loose of their hold on their own spirit and begin to hear the song of Love that God shows us in the Key of Creation.*

<sup>182</sup> *Of course from the True timeless eternal point of view the Son has always been PERFECT.*

<sup>183</sup> *Essential in the sense of the risk management that was discussed earlier.*

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tirelessly to tempt man and prove that man is contemptible, that his body makes him so weak and imperfect. satan has highlighted and continues to highlight man's depravity to all in heaven and on earth. Yet through His Son, The Father has revealed True PERFECTION. A PERFECTION that allowed all that exists to be created. satan, as prince of death, unwittingly contributed to the Revelation of PERFECTION. Through the Son's Life, Passion, Death, and Resurrection, the Father has revealed that all the curses of the Covenants were meant to lead man back to His Son and through His Son to the Trinity and PERFECTION. It is through the Son and in the Son together with the Father and Holy Spirit, that all Creation is made and revealed PERFECT. It is through the Son's Passion for PERFECTION that all Creation is made PERFECT in Him. It fills one with such wonder and joy that who could help but say "Who is like unto God?!"

### Original Sin

The Doctrine of Original Sin has been difficult for many people to accept. The Church reflects on the words of Saint Paul who said that through one man's sin, all sinned.<sup>184</sup> To expand on Saint Paul's words under the guidance of the Holy Spirit, the Church appeals to the Body of Christ to address how one sin can affect all. But it takes the teaching only so far and admits that the transmission of original sin is a mystery. The Key of Creation sheds light on this mystery.

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<sup>184</sup> 1 and continues the reflection about Christ "Who through His act of Righteousness leads to acquittal and life for all men"

In the Key we see the intent of Christ accepting the risk of being One with His Bride. We have also seen how great a risk this is, even if the spouse were to commit only a small sin. The Son abhors any turning from His Father. The Son's Love is so great it cannot abide even the smallest sin. That is not Who the Son is! We also saw how the Body is a fundamental part of the management of this risk. When Adam and Eve decided that they would choose for themselves what was right and what was wrong the risk management plan was immediately put into effect. When the Son assumed a Body He would draw all sin to Himself, then through His Passion and Death those sins would be filtered so that the PERFECT SON could be Resurrected. So the Son had to die from the moment Adam and Eve decided to be their own god. The Body became imperfect through sin. All would share in this imperfection because the Body is one and had a deadly wound that could only be healed by the Passion, Death and Resurrection of the Son. It is the Body and becoming one in flesh with His Spouse which allows us to say that as soon as Adam and Eve sinned, the Body had a fatal wound. This fatal wound is called Original sin.

Also consider the nature of this first sin, it was our first parent's choice to decide for themselves what was right and what was wrong. How can anyone demonstrate that they have repented of this sinful choice? Consider this analogy, if you invited a passenger in your car and this passenger told you that you must follow her instructions and everything would go well. You have the choice to do what she says or not. At the first junction in the road, the passenger says turn to the right. You decide

to turn to the left. Shortly after turning left you find out you were wrong so you go back to the road and continue on with your passenger. At the next junction the passenger says to go straight, do not turn. You go straight. Now who could tell whether you went straight because the passenger said to or whether you had decided to go straight? Maybe you would have gone straight, no matter what the passenger said. Some might say only the driver knows for sure. Since our capacity for self-deception is astounding, even the driver may not know the true reason. The only way to know for certain you are following the passenger instructions is to effectively turn over the driving to the passenger.<sup>185</sup> Then even if the former passenger, now driver, took you ways you would not want to go, ways that cause you suffering even intense suffering, you would know you had given up control so long as you continue to let the former passenger do the driving and don't try and take back control of the car.

So after the original sin the only way we can know that we are not acting as a god and making our own choices is if we give ourselves completely to God and let Him determine what is good and evil for us.

*Would the Son have taken a Body if there were no Original Sin?*

Would the Son have taken a Body and come among us if Adam and Eve had not sinned? It has been a question discussed within the Church for a long time. Mostly this question has been raised and discussed from the perspective of original sin and Redemption. It is hard question to resolve from this perspective. From a different perspective, the

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<sup>185</sup> *Airplane pilots would say give the Pilot-in-Command over to another.*

perspective of the Key of Creation, the touchy answer is obvious - yes. The Son would have taken a Body even if there had been no original sin. For the Father to share everything with His Son, the Son would need a Body. For the Son to completely participate in and then reveal the Key of Creation the Son would need a Body. For the Son to take a spouse and become one in flesh with His Spouse the Son would need a Body.<sup>186</sup> It is in taking a spouse that the Son participates in an essential part of the Key. The Son is not our Father, only the first person of the Trinity is our Father. To participate in the acceptance of risk associated with another, the Son must take a spouse. The two then become one flesh. In taking a Body the Son serves the Father. The Body was part of the Key of Creation and absolutely necessary even if there had been no original sin.

### *murderer from the beginning*

After the fall in the Garden by Adam and Eve, Scripture doesn't say anything about how satan reacted but we can imagine him (figuratively) jumping up and down shrieking "i told you so! man is inferior and corruptible. His body drags him down. It would be an affront to perfection for us to serve him. He is despicable! i told you so." Scripture relates God's response to the fall. First God tells satan that he is cursed and would crawl on his belly and eat dust all the days of his life. In these words I hear satan being given dominion over the earth, as he stated in the temptations of Christ.<sup>187</sup> Also dominion over hell where he can eat the 'dust' of the

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<sup>186</sup> This sounds similar to the Patristic adage that the Son became human so man could participate in God's Divine Life.

<sup>187</sup> Which Jesus did not challenge.

earth, i.e. those men who refuse God's Mercy. God then pronounces the Proto-Evangelium when He says that He will put enmity between the serpent and the woman and between her seed and his. He will strike your head while you will strike His Heel.

It is quite possible that demons harassed and tempted Jesus from very early in His childhood throughout His private life. Regardless we know as an article of faith that Jesus did not succumb to their temptations and sin. Knowledge of His victories over temptations must have gotten around within the dark legions. One can almost hear the cowardly anger of these devils when, in His public life, He expelled demons from others. "I know who You are!.. have You come to destroy us before the appointed time?" they would shriek as they were cast out. satan himself probably bided his time and waited, letting his followers tempt Jesus while he would watch and assess his enemy.

The conditions of his first recorded attack on Jesus are revealing. In the temptation in the desert satan chose to wait until Jesus was at His weakest, after He had fasted for 40 days and was hungry. satan, like a roaring lion, would wait until his opponent was at his weakest before striking. This is not simply a sign of cowardice, a reflection that his power could only be effective if his opponent were weak. It was more than that; it was a reflection of the reason for his "non-serviam." satan had refused to serve because of the inferiority of the body. When satan attacked Jesus it was when Jesus was very weak from extreme hunger echoing satan's contention that it is the body that makes man weak. It is if he is saying,



“see how Your Body has weakened You! You accepted this weakness and I will prove how this weakness can be so vulnerable, so incapable of standing against the power of perfection.” It must have been truly stunning for satan when Jesus, even in such a weakened state, was able to resist his temptations.

This did not stop satan. Just as satan did in the Book of Job, he would try again because he felt supremely confident that Jesus would succumb to save His Life. From satan’s point of view how could anybody with a weak body not succumb in order to save his life? This murderer from the beginning, satan, strove to prove that man will do anything to save his life from death. Yet Jesus did not succumb to this temptation. He did not turn from the Cross to save His Life but rather embraced the Cross for the sake of Life. He embraced the Cross so that the spouse may be Redeemed and the PERFECTION of the man, the Son, might be revealed. It was on the Cross that the “to be continued” signs in the Book of Job were concluded. Jesus revealed that satan’s condemnation of man, weak because of his body, was wrong. Jesus revealed that He was the Man who was PERFECT. He had won PERFECTION for His spouse because what God had joined let no man or demon separate. The murderer was overcome and the Resurrection proved this victory.

### *Fallen from Heaven*

In Isaiah Chapter 14 verse 12 Isaiah prophesizes to the House of Israel that they will take up this taunt concerning the king of Babylon “How you have fallen from heaven, O day star, son of the dawn... (you) tried to

ascend into heaven and make (your) throne on high... but (you) are brought down into Sheol, to the depth of the Pit...is this the man who made the earth tremble... and made the world like a desert?" Early Christians heard in these words an allegory for the hubris<sup>188</sup> of satan. It was hubris for satan to reject the Word of God by refusing to serve. This refusal was the seed for his temptation of Eve and Adam in the Garden. It was satan who had fallen like lightening and made the earth tremble and who had made the world that began as the Garden of Eden into a desert. It was because of this allegorical understanding of this passage that another name was used for satan. When the passage was translated into Latin lucifer, meaning light bearer, was given to satan. How is it that Scripture would call satan 'light bearer'?

In Chapter 7 it was pointed out that a very important aspect of light<sup>189</sup> is that it helps us to see relationships. When Christ says that I am the Light, it calls to mind that Jesus brought us the understanding of our relationships: our relationship to God, our relationship to ourselves, and our relationship to the world. (satan) also brought about an understanding of relationships, relationships that were based in perfection. These relationships were not True, they were a lie, a lie based in perfection. This lie brings about destruction, violence and death. Saint Paul tells us that satan comes disguised as an angel of light but in fact satan is the prince of darkness. A darkness in perfection.

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<sup>188</sup> *Enormously sinful pride*

<sup>189</sup> *Combined with the ability to see.*

...By the Blood of the Lamb

There was a great war in heaven between Saint Michael and his angels, and satan and his angels. Saint Michael and his angels were victorious throwing satan and his angels down to the earth. (satan) and his angels had been accusing 'our brethren" night and day before God. So when was this great battle was it before the Garden or sometime after? The answer is after and the clue lies in the words of Revelation Chapter 12, verse 11. After describing the battle, the evangelist John tells us that satan was defeated by the "Blood of the Lamb,"<sup>190</sup> i.e. Jesus. It was only after the Life, Passion, Death and Resurrection of the spotless Son of God that PERFECTION was revealed. Only with the Revelation of PERFECTION could Saint Michael and his angels overcome the angel of perfection. Until PERFECTION was revealed there was no response to the angel of perfection except to have Faith, for Who is Like unto God?! Saint Michael could not refute perfection and therefore did not rebuke satan but in Faith called upon God to refute him. Only after Perfection had been revealed by the Son, could Saint Michael and his angels throw the angel of perfection out of heaven.

So what about the prophesy in Isaiah Chapter 14 where Isaiah tells us of satan's fall from heaven or where Jesus says in Saint Luke Chapter 10 verse 18 where He saw 'satan fall like lightening from heaven? Are these verses referring to the same event? I would say 'no' to each instance. In the case of Isaiah, the prophet tells us (allegorically) that satan "fell" from

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<sup>190</sup> *"and by the word of their (the brethren) testimony"*

heaven. Recall when God cursed the serpent (satan) after Adam and Eve had made their evil choice after his temptation, that he would crawl on his belly and eat dust for the rest of his life. As said before, it is here where I think satan was given the dominion over the earth that he spoke of when he tempted Christ. Eating the dust is the dead of all who have turned from God and refused to ever serve or love Him. (satan) had not only been cursed into the depths of the Pit, his belly was the Pit. So after satan had fallen to earth as a result of his own actions with Adam and Eve did he ever again come before God? The Book of Job tells us yes, satan came before God along with the Holy Angels, the sons of God, when he was to accuse Job of being righteous only because God had given him a good life. So satan did approach God, even after the curse.

When Jesus said he watched satan fall like lightening from the sky it was after Jesus had sent out His disciples to expel (exorcize) his minions from the people. It was as if the prince of the world came down like lightning to reestablish his sole dominion over the earth. In neither Isaiah nor in the words of Jesus, do they speak of being thrown down, but rather falling. After the Lamb had revealed PERFECTION satan's reaction was to go before God and accuse Christ's brethren day and night before God. But through His Son, the Father had rebuked satan. Now God's rebuke of satan could be enforced by Saint Michael and his angels. They could throw this accuser of perfection from heaven down to the earth. (s)atan's accusations were based on the lie of perfection and the Son of God revealed that God had chosen PERFECTION over perfection.

### *gnostics and the throne of perfection*

gnostics are misled by satan, posing as an angel of light, that tempts them to embrace perfection. They see their rejection of the body as their escape to perfection. This escape, they believe, is the full realization about man which only the 'super-knowledgeable' can attain. For them man is meant to reach for perfection by escaping the imperfect body something only the knowledgeable, the gnostic, is able to achieve. This knowledge allows them to mount the throne on which to look down upon the actions of lesser men who are limited by their bodies. Their throne is a seat of justice where the imperfect serve the perfect. Yet little do they realize that above them is another throne, one on which is seated an even more perfect being - satan; the source of all rebellious perfection. It is no wonder that from their seat they see two gods, one god of the imperfect creation and the other perfect god who is all spirit and knowing. When gnostics look up they are seeing everything through the throne of satan. They think they know but have actually been misled. The throne above them is the throne of perfection, it is the throne of satan. Once in the grip of perfection only The Son can redeem.

### *Hanging haman*

It is the Third Cut in the Key of Creation about which the drama of Salvation and Salvation History has revolved. satan objected to serving man, a being whose body made him inferior. It was his hatred for serving the 'inferior' that was embodied in his "i will not serve," that is the battle cry in his mission to prove just how inferior and despicable man is. It is

this hatred for man that has motivated him and his 'angels'<sup>191</sup> to tempt, harass, and persecute man.

satan failed in trying to turn Christ from embracing the Cross so now he has turned his hatred on Christ's spouse. Just as in the Garden of Eden, satan attacks the woman i.e. the Bride of Christ. In his hatred he wants to destroy marriage, an essential part of the Third Cut, to sever the Son from His Bride. In our time he entered the chamber of the Bride as we can tell from the smell of his smoke. It was the smoke of satan that was the telling sign that he had violated The Bride's inner most chambers.

It is the Body that The Son assumed that allowed Him to take a Bride and participate in the Third Cut of the Key. It was because of the Body that the Son could Live, Suffer, and Die so that His Bride could be Redeemed and Resurrected; to be one with Him in His Glorified Body. It was the Son's love for His Bride and HIS PASSION FOR PERFECTION that defeated the hatred of satan. So satan had erected his scaffold of perfection; so perfection will be the body on which he will be hung.<sup>192</sup> It's the book of Esther all over again. satan did not destroy the Bride! The Bride continues. As a sign God allowed the woman, Mary, to be instrumental in saving the Church. The twentieth and the beginning of the twenty-first centuries have witnessed the battle between the woman and satan. The Church is still here, and though times look bleak you can almost hear the

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<sup>191</sup> *demons*

<sup>192</sup> *Don't be surprised if it looks like a cross.*

Laughter. The woman has been instrumental in saving the Church for Who is Like unto God?!

*The Growth of the Body from the Word*

This Chapter began with discussing the wonder at which a single cell grows into a wonderful multi-celled body. So too with the Word of God. The Word of God is equivalent to this first single cell of life or even more precisely its DNA. It contains all the information and capability to grow into a wonderful organism, the Body of Christ. Central to all of Scripture is the Son of God: His Life, Passion, Death, and Resurrection. Thus the principles which are in the Key of Creation are at the center of this single cell, which is the Word of God. It is a living cell that grows by consuming food, using this food to replicate itself, yet in so doing manifests itself in an almost infinite variety of ways that make up the Wonderful and Beautiful Body of Christ. This fills one with such Wonder and Joy that one wants to sing out: Who is like unto God?!

ASIDE 8: HE WAS PIERCED FOR OUR SINS

*Sign on the City:*

*This is the city of the Piercing Mysteries*

These are evil times. We are seeing the dreadful results of satan's attack on mankind and especially his vicious attack on the Catholic Church. The Body of Christ, that is the Church, is being persecuted throughout the world on an unprecedented scale. More Christians have been murdered for their faith in the last hundred years than in all the previous centuries

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combined. At the same time many Christians are falling away from their faith and choosing for themselves a 'spirituality' where they can decide what is right and what is wrong. Still others reject any spirituality and simply set their seats on high to decide for themselves what is good and evil.

It was during these evil times that God wanted us to know that His Mercy is greater than our sins. Jesus, in His Love for us, went to the Cross where He was pierced for our sins. He gave His Blood and His Life that we might be saved from death and have fullness of Life in Him, as members of His Body.

The Chaplet of Divine Mercy,<sup>193</sup> after the rosary, is a prayer for these evil times. It was given by Jesus to Sister Faustina Kowalska<sup>194</sup> in the early 1930's that we might pray and contemplate God's Infinite Mercy. It complements the famous Divine Mercy painting of Jesus which shows red and white rays of light coming from His Most Sacred Heart. The red rays symbolize His Blood and the white symbolize the Water that flowed from His Body pierced by the spear. It is this Blood and Water that flows from the Temple of His Body that gives His Life to the whole world. The Chaplet calls us to reflect on the Infinite Mercy God showed us in the Passion of His Son as we call His Mercy upon us and on the whole world.

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<sup>193</sup> A good source for information on the Chaplet and how it was given to Sister Faustina can be found at [EWTN.com](http://EWTN.com) or the "" *Diary, Saint Maria Faustina Kowalska, Divine Mercy in My Soul*" *Congregation of Marians of the Immaculate Conception*

<sup>194</sup> now Saint Faustina



Unlike the Rosary we have no specific mysteries associated with the five decades of prayers in the Chaplet. If, like me, you sometimes use a ring rosary<sup>195</sup> to pray the Chaplet then you can run into problems keeping track of which decade you are on. To assist here are five mysteries that find their source in the piercings of Christ and in His Blood which flowed from these most painful wounds. They are called the Piercing Mysteries. Here is the list of the five piercings:

1. Jesus's Skin by the whips<sup>196</sup>
2. His Head by the thorns<sup>197</sup>
3. His Hands by the nails
4. Both of His Feet by a nail<sup>198</sup>
5. His Side by the spear

Here we are counting five piercings, instead of more traditional seven, to coincide with five Piercing Mysteries. We do this by counting the piercing of each of Jesus' Hands as one piercing and doing the same to the piercing of His Feet.

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<sup>195</sup> *The ring rosary usually has ten beads and one Cross. It can be carried discreetly and prayed at any time. I use a ring rosary, rather than a typical five decade rosary, when I am driving and praying either the Rosary or the Chaplet. With a ring rosary you can keep both hands on the wheel and avoid getting a long five decade rosary caught in something like the blinkers when you try to turn the steering wheel. One of the drawbacks of a ring rosary is keeping track of which decade you are on. Have you said three or four decades? When praying the rosary I found it easier to keep track of the decade by saying the Mysteries of the Rosary (Joyful, Luminous, Sorrowful, and Glorious), one of two suggested methods of praying the rosary. (The other way is to focus on the specific prayer, i.e. Our Father, Hail Mary, or Glory Be.) Currently there is nothing comparable for the Chaplet of Divine Mercy.*

<sup>196</sup> *Whips of that time had pieces of sharp metal and bone at the end of each thongs (or strands) for tearing into the flesh. This is also the Second Sorrowful Mystery of the Rosary.*

<sup>197</sup> *Also the Third Sorrowful Mystery of the Rosary*

<sup>198</sup> *Presumably a single nail was used to fasten both of His Feet to the Cross.*

It was His Blood that flows from these piercings that is the source for the Seven Lively Virtues<sup>199</sup> which we live to participate in His Life. Each of the Lively Virtues corresponds to one of the seven deadly sins, or more truthfully, each of the deadly sins is a corruption and extinguishing of a corresponding Lively Virtue. The Five Mysteries associated with each piercing focus on His Blood that flowed from these piercings that is the source for the Seven Lively Virtues and for the Redemption of the seven deadly sins. They are as follows:

1. Jesus' skin is pierced by the whips<sup>200</sup> from which flows the Mercy of God in the Most Precious Blood of Jesus that is the source of Holy Chastity and for the Redemption of the deadly sin of lust.

2. Jesus' Head is pierced by the thorns<sup>201</sup> from which flows the Mercy of God in the Most Precious Blood of Jesus that is the source of Holy Patience (Forgiveness) and for the Redemption of the deadly sin of anger.

3. Each of Jesus's Hands are pierced by the nails from which flows the Mercy of God in the Most Precious Blood of Jesus that is the source of both Holy Charity and Holy Admiration (Kindness) and for the Redemption of the deadly sins of avarice (greed) and envy.

4. Each of Jesus's Feet are pierced by the nails from which flows the Mercy of God in the Most Precious Blood of Jesus that is the source of both Holy Zeal (Diligence) and Holy Asceticism (Temperance) and for the Redemption of the deadly sins of sloth and gluttony.

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<sup>199</sup> For an excellent discussion of these Seven Lively Virtues and corresponding seven deadly sins which corrupt these Virtues see YouTube video: "Seven Deadly Sins; Seven Lively Virtues" by Fr. (now Bishop) Robert Baron.

<sup>200</sup> This is the Second Sorrowful Mystery of the Rosary.

<sup>201</sup> This is the Third Sorrowful Mystery of the Rosary.

5. Jesus' Side is pierced by the spear from which flows the Mercy of God in the Most Precious Blood of Jesus that is the source of Holy Humility and for the Redemption of the deadly sin of pride. With this Most Precious Blood flowed Water for our Baptism into His Death that cleanses us from all of our sins that is given to us in Love and in the superabundance of God's Mercy.

Sister Faustina related: "I saw a great light, with God the Father in the midst of it. Between this light and the earth I saw Jesus nailed to the Cross and in such a way that God, wanting to look upon the earth, had to look through our Lord's wounds and I understood that God blessed the earth for the sake of Jesus." These wounds are the result of the piercings for our sins from which flowed the His Blood and Water that we may have Life, Life in the Infinite Mercy of God. We should regularly meditate on these piercings, the reasons He was pierced, and God's Infinite Mercy.

### *Woman and the Chaplet*

When God chose to give the World the Chaplet of Divine Mercy, He chose give it through Saint Faustina. The chaplet prayer "Father I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Jesus Christ" is very similar to a prayer that God gave to Saint Gertrude. It seems God not only wants to give and emphasize this prayer but also to highlight woman's role in the Chaplet. Consider that the perspective of each prayer/petition in the Chaplet is obviously not from the persona Christi but it is an offering of the merits of His Passion to the Father by His Spouse, the Church - bone of His Bone, flesh of His Flesh.

Vatican II told us that when Scripture states that Mary STOOD at the foot of the Cross, it is emphasizing the participation of Mary in her Son's Passion. She is offering up her Son to the Father. This seems to be the same perspective that the Chaplet reflects. Following Mary we are offering Jesus, the Son, to the Father in atonement for our sins and those of the whole world as we plead for God's Mercy. It is urgently needed during these times when so many people fall by these deadly sins and few practice , honor or even acknowledge the Lively Virtues. So we stand with Mary offering Jesus and pleading for God's Mercy.

## ASIDE 9 - BEHOLD YOUR MOTHER

*Sign on the City:*

*City of God - Of you are told Glorious Things*

*The Dance of the Covenants*<sup>202</sup>

The Choirs were all in white robes with the distinctive trim and the jewels appropriate to their choir. Thousands upon thousands, ten thousands upon ten thousands. There were the Seraphs with brilliant red jewels and trim, and the Cherubs with their radiant golden jewels and trim. There were the Thrones, Dominions, Virtues, Powers, Principalities, Archangels, and Angels all in white and their jewels and trim were dazzling. The Royal couple was about to arrive but the Blessed couple was already there. Elizabeth was dressed in simple dress but to angelic eyes it was a flowing and beautiful gown. Her partner, the future Prophet of the Most High and Greatest Prophet of the Old Testament was there, but hidden in anticipation. The choirs sang a soft but beautiful prelude with incredibly intricate yet wondrous harmonies.

The Royal Couple entered. He, the Man, the Word of God, Son of God and Son of Man, future Savior and King of Israel and all heaven and earth entered with the Royal maid, His Mother. Mary had on a very simple gown, appropriate to a poor young girl. To angelic eyes it is the most beautiful white gown trimmed in royal and sky blue and brilliant jewels of all colors, brighter than any star. It flowed down at great length as it was

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<sup>202</sup> *The Second Joyful Mystery of the Rosary*

held at the ends by multitudes of angels. At the Royal Couples entrance, Elizabeth's partner, John, no longer waiting, leaps for joy. Elizabeth herself breaks into song which the choirs complement with angelic harmonies in the background, gradually growing louder. Then the choirs go perfectly quiet as the Royal maid, Mother of God and future Queen of Heaven and earth, sings out in the most Perfect and wonderful voice: "My soul proclaims the greatness of the Lord.." At the end of her song the choirs lift up their thousands upon thousands and ten thousands upon ten thousands voices while the two couples dance their Dance of the Covenants.

*Mother of Perpetual Help*<sup>203</sup> - *CoRedemptrix*

Imagine a very gifted intellectual, a physician, painter, and writer named Luke. Of Greek background Luke comes upon a Jew named Paul who preaches a Messiah from Israel, a redeemer of Jews and non-Jews alike. This Messiah, Jesus of Nazareth, was a miracle worker Who healed the sick, lame, blind, deaf, and mute and was put to death by the authorities in Jerusalem only to be Resurrected from the dead. After His Resurrection He visited many of His disciples and many many more came to believe in Him. Belief in the Messiah was spreading throughout the region. So moved by this Messiah, Luke leaves everything and began travelling with this Jew named Paul who had formerly persecuted these

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<sup>203</sup> *The fifth Joyful Mystery of the Rosary*

disciples but as a result of a vision from heaven was now one of His most ardent disciple and evangelist.

The two of them talk about Jesus for hours on end, never getting tired of discussing His Life, Passion, Crucifixion and Resurrection. Luke decides to write an account of Jesus's Life and the spread of Christianity after Jesus's Ascension.

During these travels you come upon the Mother of this Redeemer. You have heard about her but now you could sit with her and listen to her stories which caused your heart to be on fire. This is Saint Luke.

The image of Our Mother of Perpetual Help is a MIRACULOUS <sup>204</sup> picture that has been with the Church since approximately the time of Christopher Columbus. "Carbon dating places the icon in period around the second half of the 14th Century. According to ancient tradition, this type of icon was inspired by a painting no longer extant, produced by Saint Luke the Evangelist, and is called a 'Hodegetria', a Greek word which means 'She who shows the way.'<sup>205 206</sup>

Consider a number of the unique features in this picture. First Mary does not cradle the child but rather supports Him as someone would who is about to hand Him over to another. The child is not a baby but a boy, perhaps twelve years old, yet He has the body proportions of a young man.

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<sup>204</sup> *An internet search of reliable sources detail many of the early and later miracles associated with the image.*

<sup>205</sup> *From an interview with Father Antonio Marrazzo, posted at: [prayers4reparation.wordpress.com](http://prayers4reparation.wordpress.com) and taken from Messenger of Saint Anthony, December 2012 issue.*

<sup>206</sup> *By one account the no-longer-extant picture that inspired the current icon was painted by Saint Luke at Mary's home using the wood from the meal table of the Holy Family in Nazareth.*

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He is not looking to the two angels 1 Here one must be careful. There are many replicas of the Original Painting. **If there is a gold background** then it is not accurate with regard to the original. I saw one picture prominently displayed in a Church where Mary's eyes, instead of looking at the viewer, are looking up and to her left, the same direction as the Boy Jesus. This is inaccurate. So one needs to look at an accurate reproduction, even a photograph to see all the details correctly. The original picture is on display 24 hours of the day on the internet. I would recommend that every Church that has the Mother of Perpetual Help picture on public display (as every Church should) to ensure it is an accurate depiction of the original. If God wants to draw attention to this picture by performing miracles then it should be an accurate depiction. who hold the instruments of His Passion but rather off past Saint Gabriel to the sky, as if to His Father's House.

Saint Alphonsus de Liguori tells us that Jesus suffered from the first moment of His Life. He applies the words of the Psalm to Jesus: "My sorrow is continually before me." St John's gospel makes it clear that Christ did not run away from the Cross but rather He embraced it. So the child has no need to look at the instruments of His Passion; they are always before His eyes. Instead He looks to His Father, for He has come to "serve and give His Life as ransom for the many." His sandal is loose, almost falling off His foot. While some have seen this as a sign of fright, as if the child is



running from His Passion, note that His legs are crossed and suggest no fear, neither do His hands nor His face.<sup>207</sup>

Could this loose sandal, and especially the prominence of the heel, be instead an allusion to Genesis 3 where God tells the serpent that his head would be crushed by (the woman's seed's) heel. Note that Jesus's Heel is down and prominent while the ball of His foot is up. This is the heel which will strike at the head of the serpent; while the serpent strikes at this heel. It is this picture that first led me to believe that the ambiguity in Genesis Chapter 3 concerning the gender of the pronoun used to describe the person striking of the head of the serpent should be resolved with "He." In earlier times the ambiguity was sometimes resolved with the pronoun "she" referring to Mary, Christ's Mother and the woman who would crush the head of the serpent.<sup>208</sup> While that is in a sense true because it is through her seed, Christ, that the serpents head is crushed, it is not 'she' that is the correct pronoun. The correct pronoun should be "He". I believe that the proof rests in what comes immediately next in the passage, the serpent will strike the heel. There are serpents in some parts of the world that have venom so deadly that it can kill a human in seconds. Would not satan be assumed to have at least as deadly a venom? It was on the Cross that Christ crushed the head of the serpent. On the Cross all of satan's venom, with all the evil that man had or would commit, was

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<sup>207</sup> I realize that icons have their own special conventions. But in viewing the picture itself, without knowing these conventions one is drawn by the fact that nothing in the picture suggests fear.

<sup>208</sup> Think of all the statues of Mary standing on the head of the serpent.

drawn to Christ on the Cross. It was on the Cross that Jesus, after absorbing all of Satan's venom, would die.

The two angels, Saints Michael and Gabriel carry the instruments of His Passion. Mary for her part does not look at the instruments of the Passion, nor at the child, but at us. Our Mother is sharing with us her act of offering the sacrifice of her Son. Her eyes rivet us as we feel the sorrow of her maternal sacrifice which melts the hardness of our own hearts. Recall the words spoken by Queen Esther which St. Alphonsus applies to Mary "If I have found favor in thy sight, O King, give me my people, for which I have requested." She indeed has found favor with the King through her obedience and humility. At this Annunciation, she has conceived the Church in her heart before she is constituted, one might almost say was consecrated, Mother of the Church by her Son on the cross and before the birth of the Church at Pentecost. The Church that is born at the price of her Son and her heart.

As mentioned earlier Vatican II told us that when Scripture states that Mary STOOD at the foot of the Cross it is emphasizing the participation of Mary in her Son's passion. She is offering up her Son to the Father. Where did she get the strength to offer up her Son? Easy answer, from God. How did God prepare her? Think back to the account of Saint Luke and the finding of Jesus by Mary and Joseph in the Temple 1 Fifth Joyful Mystery when He was just a twelve. When Mary says that she and Saint Joseph had been searching for Him for three days. She adds that they looking for Him in "great anxiety", or "anxiously", depending upon

your Bible translation. It was the Venerable Servant of God Archbishop Fulton Sheen who pointed out that the same word for 'anxiety' used in this passage by Saint Luke is the same Greek word Saint Luke uses when he recounts Jesus's parable of Lazarus and the rich man. Jesus puts this word into the mouth of the rich man burning in the midst of the flames. In this passage the Greek word is translated "agony" or "torment". The flames/fire are so excruciatingly painful that the rich man asks only for a drop of water from the hand of Lazarus to cool his tongue. In using the same Greek word in both accounts, Saint Luke helps us to understand just how painful the three day loss of Jesus was for Mary and Joseph. Both experienced great joy when they finally find Jesus.

Saint Luke must have been close to Mary at some time during her later life. Twice in his Gospel, Saint Luke relates that Mary "treasured these things in her heart." One of these occasions was after the finding of Jesus in the temple and the return to Nazareth. How would he know if he had not spoken at length with her? Imagine Mary telling Saint Luke about the episode. It would be well after Jesus had died and resurrected. Mary could see how the loss and finding of Jesus prepared her for her participation in the Cross and Resurrection. Maybe after a long talk with Mary and writing the details in his Gospel, Saint Luke took up a paint brush to express what couldn't be expressed well with words, that Mary offered her Son up to the Father at the Cross. Maybe after looking at Mary during her recounting of the event that he could feel that she was offering up her Son for us, just as her Son was doing. So the painting depicted her

experience at the temple and her experience at the Cross and recognized how in each case she offered up her pain at losing her Son to us. Holding her Son out to us as if to say, here He is, do whatever He tells you.

In the LOH, there is a reading by Saint Bernard for the Memorial of Our Lady of Sorrows. Here the LOH emphasizes how Mary was more than a martyr when she stood at the Cross. Do we picture her offering up her Son to the Father? Maybe the best picture is OMPH picture, here we can see in the presence of the instruments of Christ's Passion her offering her Son for our sake, the sake of her children. We remember Esther's prayer to God, please spare Your People. If Saint Stephen could face death and pray for his persecutors in reflecting Christ's prayer on the Cross, do we think that Mary would not do the same. Truthfully what Mary underwent was much more painful than the stoning of Saint Stephen, but then she was Immaculate. She participated in her Son's death by experiencing pain that we can hardly imagine. Yet she offered her Son. When the Church looks more into the mystery of woman, Saint Luke's gospel will play an important role, just as Saint John's, who was given Mary as his mother, will play an important role. Not only Saint Luke's Gospel but this picture of Our Mother of Perpetual Help will be an important part of discovering the beauty of woman.

Look upon the Infinite depth of God's Mercy in this picture of His Son and Our Mother of Perpetual Help. Reflect how much she suffered for us as our Mother and how she accepted her suffering at losing her Son for

our sake. Reflect how she is called in the words of St. Alphonsus concerning the mysteries of Mary - the woman.

## CHAPTER 9: IT IS THE SPIRIT OF GOD THAT GIVES LIFE

*Sign on the City*

*This is the city of the:*

*Holy Appropriate Server*

*The Breadth of Life*

*Wielder of the Key*

### *The Pouring Out*

*O Holy Spirit, how You have poured Yourself out to make Your throne in so lowly a setting! By Your presence this setting is transformed into something wonderful and beautiful, fully pleasing to the Bridegroom. Yet how lowly is this throne on which You condescend to reign! What could cause One so beautiful to take residence there? You are the breadth of the Bride, You are the fire in her heart; from Your throne You inflame the Bride for the Groom and Your Fire unites them in Love! You pour Yourself out and thus as You serve. You show Yourself God, One with the Father, One with the Son; for only the Infinite could pour Himself out Infinitely.*

### *Resonance*

If you take two bells that ring the same musical note and you tap one of them so that it rings loudly and then bring the second bell near to

it, the second bell will also begin to ring, aka resonate. So too with God's Spirit. In the presence of the Holy Spirit, man's spirit will begin to resonate with God just like the second bell resonates with the first bell. That is assuming that the spirit of the person is freely held so that it can ring. If a person holds their spirit very tightly, as when one holds a bell very tightly, then their spirit will not be free to resonate. It can be frustrating to communicate to an atheist about the heart's knowledge of God when the atheist holds their spirit so tightly. Often it is because they refuse God because they know that God wants them to serve. They feel this would limit their freedom. Atheists have made a moral judgment that cements their perception; there is no room for God Who would limit their choice. The only way to feel the music of God is to release the tight grip on one's spirit and pray for the Spirit to come. A bell that is held properly will resonate when the Spirit comes close.

### The Fourth Cut

The discussion of the Key of Creation began with the question: "Why did the Father beget the Son?" The question itself seems focused on only two of the persons of the Blessed Trinity. What about the Third Person, the Holy Spirit? What has the Holy Spirit to do with the Key of Creation?<sup>209</sup> Archbishop Fulton Sheen compared the Holy Spirit to the

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<sup>209</sup> *Logically if one were to point out that the Holy Spirit proceeds from the Father and the Son, then the Holy Spirit could not be part of the Key because the Holy Spirit is subsequent to the Son. When this analysis began it put into time something that was outside of time into a virtual time framework. The Trinity, the Father, Son and Holy Spirit have always and will always exist. So this logical conundrum exists only within this virtual framework of time. In the timeless reality of God this conundrum evaporates like the mist on a bright morning.*

deep loving sigh of two lovers as they contemplate the other. The Holy Spirit has been implied throughout the discussion of the Key. The Blade of the Key was the Love of the Father for the Son and the Love of the Son for the Father. This is the very description of the Third Person, the Holy Spirit. The Holy Spirit participates in each part of the Key but there is a Cut that is the uniquely personal participation in the Key by the Holy Spirit. This is a Fourth Cut<sup>210</sup> in the Key. It is the outpouring of the Holy Spirit into the heart of the bride. This outpouring brings the bride to Life and is the Life of the bride.

The Body allowed the Son to become one flesh with His bride, bone of His Bone, flesh of His Flesh. But man is both body and spirit. It is the Spirit that gives Life. The bride has Life because the Holy Spirit has been poured into her heart. The bride has Life because her very breath is from the Holy Spirit. Now the bride can resonate with the Love of God for her Bridegroom. The Bridegroom and bride now breathe their love for each other. It is this breath, this resonance with the Holy Spirit that is the very love of the bride for the Bridegroom.

This outpouring of the Holy Spirit into the Heart of the bride is Holy<sup>211</sup> appropriate to the Holy Spirit. It is how the Holy Spirit explicitly participates in the Key of Creation. The Holy Spirit is the Love of the Father for the Son and the Son for the Father that is the Blade of the Key. The Holy Spirit is that love with which the Father wishes to share everything

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<sup>210</sup> *Fifth cut if marriage is considered as a cut separate from the Body.*

<sup>211</sup> *Holy not wholly was intended. Holy will be used throughout this section as opposed to wholly.*



with His Son and the Son with the Father. The Holy Spirit serves the Father and the Son by outpouring Himself into the Heart of God's bride. The Holy Spirit accepts the risk of being poured out into the heart of the bride for the sake of the Love of the Father and the Son. It is the Holy Spirit who gives Life to the body of the bride and fills her heart with love for the Bridegroom. The outpouring of the Holy Spirit is the fourth cut in the Key of Creation.

*Locksmith, Holder, and Wielder of the Key*

Everything regarding the Key of Creation arises from the Love of the Father for the Son and the Love of the Son for the Father. Not just the Father's Love for the Son, nor just the Son's Love for the Father but the Love of both the Father and the Son. This is why it is Holy appropriate for the Holy Spirit to be the locksmith that shapes the Key. It not just the action of the Father or of the Son but the action of Love of the Father and Son that is the Holy Spirit. It is the Father that Creates through His Word, the Son, all of Creation. It is the mutual Love of the Father and Son that is the Holy Spirit that brings Life to Creation.

Christ's PERFECT Body is the icon of the Key of Creation. The person within the Trinity that is the holder of the Key is the Holy Spirit. It is the Holy Spirit, at the Word of the Father, which is the Son, Who uses the Key to unlock Creation. The use of the Key is not just a single event. It is used again and again throughout time.

The Key of Creation is not only for the Beginning of Creation; it is not limited to the prominent use of the Key at times by the Holy Spirit; it

is present throughout all of Creation and all time. It is like a fractal. A fractal is a mathematical expression that can be seen in geometric forms. What makes a fractal so interesting is that no matter how close you zoom in or how far you zoom out, the repetition of the same geometric form is always the same. Think of standing between two mirrors that are facing each other. In the mirror you are facing you see yourself and you see the reflection of your back in the other mirror. It doesn't stop there. The first mirror reflects not only you but the image in the second mirror. The second mirror reflects not only you but reflects what is seen in the first mirror which includes an image of the second mirror. These reflections seem to go on infinitely, each time getting smaller and smaller but each time reflecting the same image. So too with the Key. In the suffering of the innocent, we see the Key of Creation reflected. In a wedding we see the Key of Creation reflected. In all of Creation we see the Key reflected. Everything in Creation is the fractal of the Key.

The summit of the use of the Key was in the conception of Jesus. The Holy Spirit overshadowed Mary and Jesus the Son was conceived reflecting the Key.<sup>212</sup> The conception of Jesus was not simply the Son assuming a Body within the womb of Mary. It was not just the Father that caused the Conception. It was the Love of the Father for the Son and the Love of the Son for the Father which overshadowed Mary and caused her to conceive. That is why it was because the Holy Spirit, Who overshadowed Mary, that the Son was conceived in her womb. This Conception was the

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<sup>212</sup> *First Joyful mystery*

pinnacle of the use of the Key of Creation by the Holder of the Key of Creation. All other uses of the Key before were to prepare for this Conception and Birth of Jesus.<sup>213</sup> It was in the Life, Passion, Death and Resurrection of the Son that the Key of Creation was used in the Redemption of man.

### *In the Beginning*

It was Holy appropriate that Creation was opened by the Holy Spirit for the Father to speak the Word which is His Son. The heavens and the earth were created by the Father through His Word, the Son. It was Holy appropriate that the Spirit hovered over the waters holding the Key of Creation to become the Source of Life.<sup>214</sup> It is Holy appropriate that after the Creator of Life, the Holy Spirit, hovered over the waters that Light was created. This Light is within the Key of Creation. It is the Light of the Son; He Who is the basis for Life. The Light of the Son revealed the True Right Relationships between man and God; and man and other men. It was the Light to the spirits and their relationship with God and with man. It was all contained within the Key of Creation.

### *How do I Love and Serve thee let Me Count the Ways*

The Holy Spirit brings the Love of God in all of His actions but it is most easily seen the seven sacraments. The entire Key, not just a portion is used in the sacraments. However there are parts of the Key that are more easily recognized than the other parts in each of the sacraments.

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<sup>213</sup> *The third Joyful mystery*

<sup>214</sup> *Catechism of the Catholic Church paragraph 291*

Since all these sacraments are conferred by and through the Holy Spirit the Fourth Cut in the Key is apparent in them all; so in the description of each sacrament below the Fourth Cut will not be repeated.

## Baptism<sup>215</sup>

The most expansive display of the Key of Creation may be in the Baptism of Jesus.<sup>216</sup> In the account of Jesus's Baptism we hear and see the unique manifestation here among us of each Person of the Trinity, all at a single moment in time. The Father manifests Himself by proclaiming His Pleasure in the Son. We see the Son about Whom the Father speaks. We see the Holy Spirit descending upon the Son like a dove. But there is more. In the person of John the Baptist we see the greatest Prophet of the Old Testament. Thus Israel is present at the Baptism. John's presence alludes to the Truth revealed in the Transfiguration,<sup>217</sup> that the Son is at the Center of the Law and the Prophets. In the submersion of Jesus and His 'Resurrection' from the water we recognize the allusion to Israel who passed through the Red Sea while the Egyptians drowned. The disciples who witnessed the Baptism allude to the Church, reiterated when the Church calls the Holy Spirit to give life to her children through Baptism. Why did the PERFECT Son undergo His Passion and Death? It was because He was one in Body with His Bride the Church. It was for her sake He died and was resurrected. Thus the complete Body of Christ, referred to by both the Old (in hidden fashion) and New Testaments were manifested in the Baptism of Christ. Nowhere else in Scripture is such a complete revelation of the Father, the Son with His Complete and (foreshadowed) Glorified Body, and the Holy Spirit, been manifested.

In our own baptism we see the Spirit of Life, the Holder of the Key of Creation, descending upon the waters of Baptism to bring Life in Christ

to the baptized. This descent and hovering reflect the Blade of the Key, the Love of the Father for the Son and the Son for the Father. The Groove of the Key, that is The Father's desire to share everything with the Son and the Son to share everything with the Father, is prominent in Baptism because it is God's desire to share His Divine Life with the Spouse. The Body is prominent because the Body allowed the Spouse to be Bone of the Son's Bone and Flesh of His Flesh. The Body was how the sharing of Divine Life could also overcome the evil of sin.

### Confirmation

In Confirmation the first cut, the willingness to serve, is prominent. Here our sharing in the Divine Life is our participation in the Key and we express our willingness to serve and ask for the Grace to help us to serve. The Body is prominent for it is through our body and soul that we serve.

### Holy Eucharist

The Holy Eucharist is the Body and Blood of Christ. Preeminently the Body is prominent in this sacrament. It is because the Son took a Body that we can eat His Body and drink His Blood. It is because we have a body that we can eat the Son's Body and Blood. The willingness to serve is prominent in the Eucharist, for the Son came to serve by providing His Body and Blood for us to eat and to be a source of our life in Christ. Consuming His Body and Blood is how we serve, acknowledge and

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<sup>215</sup> *The third Luminous Mystery*

<sup>216</sup> *The first Luminous Mystery*

<sup>217</sup> *The fourth Luminous Mystery*

participate in His Redemption of man. It also nourishes us and gives us greater strength to serve.

The Holder of the Key of Creation makes supremely present the mystery of Christ in the Eucharist. As stated in the Catechism of the Catholic Church the Holy Spirit makes present the mystery of Christ "supremely in the Eucharist" to man in order to bring them in communion with God so that they "may bear much fruit."<sup>218</sup>

### Sacrament of Penance

The Body is prominent in the Sacrament of Penance. It is because of the Body that we are lower than the pure spirits and why we can repent of our decisions. It is through the Sacrament of Penance that God can heal us of the effects of our sinful decisions. The Second Cut in the Key, the acceptance of the risk of another is also prominent in this Sacrament. The Father accepted the risk of the Bride for His Son, the Son accepted the risk of a spouse and it is in the Sacrament of Confession where the Redemption on the Cross, the Death on the Cross and the water which flowed from His Side that washes away our sins.

### Anointing of the Sick

The Catechism of the Catholic Church tells us that mortal sickness can be a time of searching for God that can result in maturing a person's faith or sometimes a despair and anger that turns a person from God. The Body is prominent in this sacrament which confers a strengthening of one's

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<sup>218</sup> *Catechism of the Catholic Church paragraph 737*

person to assist them in resisting despair and to accept the Will of God. Serving, the first cut, is also prominent. It is dying that we are called to continue our service till the end, even in the face of such a dark unknown. It is also a participation in the Groove of the Key. Here we are called to share in the Divine Life as the Son, our Bridegroom, participated. The Son gave His Life for us, and we in turn are called to return our Life to Him. In this way to the last point of our Life we can embrace the Love that conquers all, the Divine Life that conquers death. In this embrace of Love we see the Blade of the Key.

### Holy Orders and Priestly Consecration

In the groups, or orders, established by the Church a special place is reserved for the consecration of individuals in the order of "bishops, presbyters, or deacons."<sup>219</sup> Here too the Blade of the Key is prominent as the Love of God for the Church and the Love of the Church for God calls for a special group of men to be set apart specifically for serving God as consecrated religious. In these who are set apart, as God has showed us, their whole lives are an exceptional acceptance to Love God through their office. They prominently reflect the Blade of Love that is the Love of God for the Son and the Love of the Son for the Father. The Body is prominent as the Church is the Spouse of the Son and here are those who give their whole bodies, as God ordained, to the Bridegroom. They prominently reflect the First Cut in the Key to serve others for the sake of God. They

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<sup>219</sup> *Catechism of the Catholic Church paragraphs 1537-38*



also hold the office that holds the Keys to most of the sacraments for the life giving, strengthening, and healing of those who form the Son's Church.

### Matrimony

The Blade of the Key is reflected in the couples love for each other and for God. It is in His presence and within His faithful assembly that the couple gives of themselves to each other just as the Son took on a bride. We see the Groove of the Key reflected in their commitment to share everything with each other. The First Cut is reflected in the couples vow to serve one another. We see the Second Cut in the bride and groom's acceptance of risk associated with a spouse, for better or worse, in sickness and in health as long as they both shall live. The reflection of the Third Cut, the Body, is their becoming one in flesh with each other. In the sacrament of marriage all parts of the Key are prominent. Maybe this is why satan has chosen this sacrament as the spearhead for his attack on man. In striking at marriage satan strikes at every part of the key. The pinnacle of satanic glee is when the couple refuses to embrace the God-given gift of bearing a child for the sake of their own self-interest. The tip of the pinnacle would be for the couple to abort showing their complete disdain for God's sharing of His Life in the ability to confer life to a child. This has been the one of the principle points of attack by satan. Though the Fourth Cut is present in all the sacraments, it is especially so here in Matrimony. It is the Fecundity of the love of the Father for the Son and the Son for the Father from which the Holy Spirit proceeds like the sighs from two lovers. It is from the union of man and woman from which comes

a third being, the child. It is a reflection of the fecundity of the Love of God within the Trinity.

*The Holy Spirit and Israel*

It is the Holy Spirit, the Holder of the Key of Creation that descended upon the tent in which Moses communed with God. It was the Holy Spirit, the Holder of the Key of Creation that was acting in the anointing with oil of Aaron. It was the Holy Spirit that was acting in the anointing oil conferring the Life of Godly Kingship and Priesthood on Israel's Kings and Priests.

*The Holy Appropriate Gift of the Spirit*

It is Holy Appropriate at Pentecost that the Father should have the Holy Spirit descend upon Mary, the Mother of the Church, and the disciples to beget the Church. It is Holy appropriate that the Risen Son should breathe on the disciples, conferring the Holy Spirit and the blessing and authority to forgive sins. So the Father confers the Holy Spirit and the Son confers the Holy Spirit. It is Holy Appropriate.

## APPENDIX ????

### A TOUCHY SPECULATION IN HOPE

#### *Blazing the Trail*

In Saint John Paul the Great's 'Theology of the Body' it was as if he blazed a trail in the country we could call the Body. We are now capable of traveling along this trail to explore this wonderful land in the Light from the Son to discover its riches in Truth and Beauty. It is this country where we hear that the mystery of man "takes on light only in the mystery of the Incarnate Word" Who "fully reveals man to himself and brings to light his most high calling." Saint John Paul started and blazed this trail along the nuptial dimension of this land. I like to think that Chapter 8 illuminates the multidimensional land of the Body as revealed by the Key of Creation of which the nuptial is but one, though essential and integral, dimension. It was of this country that the recommendation was made in Aside 2 for further exploration because of the potential to gain greater understanding about male and female and their complementarity. It was in this country where a surprising statement was even mentioned, though it was eschewed in Chapter 8, to the effect that Creation was the Body of the Father. The reluctance to make this statement was based upon the knowledge that many of the fathers and doctors of the Church have emphatically stated that God does not have a body. At Catholic.com, in response to the question "Does God have a Body?" Catholic Answers has quoted many of the fathers loudly declaring that God does not have a Body, based in part on the exegesis of John 4:24 where Jesus tells us that

"God is spirit." So why even mention the statement that "Creation is the Body of the Father?" It is because of Hope. Hope that somewhere in this country of the Body there is a wonderful treasure that will show us the framework in which we can say and understand that Creation is the Body of the Father.

The Body is so important to the Key of Creation and the history of Salvation that it is an essential part of the Key that was intended for all Eternity for the Son. By implication this means that Creation was intended for all Eternity for the Son since the Body presumes Creation. It was from Creation that the Father prepared the Body for the Son. Saint John Paul tells us that "Creation is a gift to man." Creation was brought into being through and for the Son as a gift from the Father almost as if the Father drew from His Own Body to prepare a Body for the Son as a gift. We have seen how it was the Body that was the central issue in the prideful refusal to serve by the formerly exalted light bearer, satan. This rebellion was seminal to temptation and the rebellion of the first man (male and female) in the Garden of Eden which in turn set in motion God's merciful response, the Redemption of man by the Son. We have seen how it was because of the Body that there could be redemption and salvation history. The land that we call the Body is so rich and abundant that one may hope of a treasure that would illumine Creation as the Body of the Father.

### *Resolving Apparent Contradictions*

It was in this country that is the Body that apparent contradictions were resolved. An example was seen when, in Chapter 6, the sinlessness

of Christ was reconciled with words of a sinner that the Church puts on the lips of Christ in His Passion. It was because Christ had a Body that He could draw all men to Himself on the Cross. It was because He had a Body that Christ could die on the Cross which effected the Redemption.

We can say that God has a Body because Christ had and has a Body. Certainly we know that the Father, Son, and Holy Spirit have always existed and that it was the Father through and for the Son in unity with the Holy Spirit that brought Creation into being. So before Creation, the Trinity existed as spirit without a Body. So God is Spirit. Yet we know that in the fullness of time, the Son assumed a Body that had been prepared by the Father. So can we say that God has a Body. Certainly the Son did not have a body before Creation, but in fullness of time within Creation the Son assumed a Body. It was because He assumed a Body that we are able to say Mary is the Mother of God. The Church had to define the framework that allowed us to say that Mary is the Mother of God even though we know that God is Trinity and has existed for all Eternity as spirit while Mary is human and bounded in time. So if the Church can develop a framework where we can call Mary the Mother of God maybe there is a framework that would allow us to say that Creation is the Body of the Father. There is hope.

### *Resonating Hope*

Saint John Paul the Great writes that man and woman communicate "precisely on the common union that exists between them...in this way the human body acquires a completely new meaning....

The body through its visibility manifests man... it enables man and woman ...to communicate with each other according to that communio personarum willed by the Creator precisely for them." In a leap of touchy speculation this passage resonates with the thought that this is, in a sense, similar to what Creation does for the Father. It manifests the Father enabling man to communicate with Him. Thus it enflames hope.

### *Creation as the Icon of God*

Occasionally others make statements that fan this flame of hope, even though this was not intentional. When I hear Bishop Robert Barron quote Father George Coyne<sup>220</sup> that "the universe should be seen as a kind of icon of God" or when others speak metaphorically<sup>221</sup> saying that Creation is the Body of God, it enflames my hope. Let me be clear, I am not stating or even implying that either Bishop Barron, Father Coyne, or anyone else would agree with the statement that Creation is the Body of the Father. Their suggestion to think of Creation as an icon or a metaphor is not the same thing as saying Creation is the Body of the Father. Yet in these statements I take hope that someday the idea that Creation is the Body of the Father could be stated within a framework that would be consistent with the Truth that Jesus spoke that God is spirit.

### *YouTube Heresy*

One of the four YouTube Heresies identified by Bishop Robert Barron in his video "YouTube Heresies" is the problem that atheists have

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<sup>220</sup> (see YouTube video "Fr. Robert Barron on Fr. George Coyne and the Fertile Cosmos.")

<sup>221</sup> They clearly identify that when they say that Creation is God's Body they are speaking metaphorically.

with characterizing God. They incorrectly characterize God as a being among beings, a competitor to man in the same way that almost all, if not all, the mythical gods in traditions such as Norse, Greek, Egyptian, and Babylonian mythologies. Bishop Baron builds on Saint Thomas Aquinas who stated God is not a supreme being among other beings, God is the sheer act of Being through which everything in Creation comes to be and stays in being. God is not a competitor to man. Man doesn't exist without God. This concept is not an easy one to explain to the masses. If we could say that Creation were the Body of God it might be more understandable to the masses that God is not our competitor. That would be like a cell in our body saying that the body is a competitor. So maybe, just maybe, a Truthful framework, one that could allow us to describe Creation as God's Body, would help us to communicate to the masses the integral connection between God and us that is non-competitive. It illuminates Saint Ireneus's point that "the Glory of God is man fully alive," similar to man being fully alive if his cells are fully alive.<sup>222</sup>

### *Touchy Speculation*

Is there a proper framework that could allow us to say that Creation is the Body of the Father? I think there is reason to hope but this is just a touchy speculation.

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<sup>222</sup> *This metaphor, i.e. that we are like the cells in God's Body, does have its limitations. This is not to say that Creation is God. This is the error of pantheism. God is not Creation since He existed before Creation and it was He Who Created all that is from nothing, absolutely nothing. He existed before all else so Creation is not God. Any framework that was developed to describe Creation as the Father's Body would have to make clear that this is not pantheism. So one has to be careful with this metaphor.*

There are reasons for hope. Consider Bishop Robert Baron's discussion with Father George Coyne see YouTube video "Fr. Robert Baron on Fr. George Coyne and the Fertile Cosmos." There Bishop Baron mentions the comment by Father Coyne that "the universe should be seen as a kind of icon of God." There are others who make the statement that Creation should be seen as a metaphor for sthe Body of God. Let me be clear that in no way am I suggesting that either Bishop Baron, Father Coyne, or any others are saying that Creation is the Body of God. Not in the way that it is stated here. Yet in these statements I take hope that the idea that Creation is the Body of the Father could be stated within a framework that would be consistent with the Truth.

Does God have a Body? In the logic that allowed us to say that Mary was the Mother of God, the answer is yes. Jesus has a body and Jesus is God so God has a body. It is true that the Son has existed for eternity and there was no time when the Son did not exist. But Jesus's Body was provided by the Father as part of Creation. Creation too had a beginning so we know that the eternal being of the Son existed as spirit before His Body was assumed. In this I see a parallel with the Father. The Father is spirit Who exists for all eternity while Creation had a beginning. So this parallel with the Body of the Son seems to suggest that we can hold that the Father is Spirit yet at the same time say that Creation is the Body of the Father for it manifests the Father in time.