

THE HUMAN BEING, ITS DEVELOPMENT, UPBRINGING AND COMPLETION OF CORRECTION

0. INTRODUCTION

Ge 2:7

"Yahweh God shaped man from the soil of the ground and blew the breath of life into his nostrils, and man became a living being." [NJB]

By creating a being endowed with free will, its creator faces a very difficult task. If no information in the form of basic knowledge and experience is provided to the consciousness (memory) of this being,¹ the being is placed in a very difficult situation. It must somehow acquire this basic information to discover and begin to develop useful spiritual qualities. This raises a fundamental pedagogical problem because the two strongly influence each other.

1. MORAL FEEDBACK

Simply put, one-sided negative experiences and negative spiritual qualities distort the person's view of reality. This view then prevents them from gaining positive experience. This distorted perception and critical lack of positive experience in turn prevent the person from developing positive spiritual qualities. The circle is complete!

Note: This mechanism makes it impossible to correct, for example, repeat criminal offenders. That is a problem for special upbringing. However, it is obvious that people had to face this complication in the beginning and probably did not manage to overcome it (Ge 6:5). Their genetic makeup did not yet include useful spiritual qualities. "Criminals" believe that they truly know life. But this is a big mistake. They only know one side, evil. They do not know the other side, good, sufficiently. Simply put, people raised by evil do not believe in good. A similar connection exists in reverse: "good" people cannot rid themselves of the tendency to attribute good motives to everyone, or "To the pure, all things are pure".

A new being must overcome the danger of this problem (Ge 4:7). They must acquire sufficient knowledge about their world, develop their spiritual qualities, create a true image of their own identity, and find the direction of their development. However, this problem is much more complex than it might seem at first glance. Unfortunately, our creator cannot become a full-fledged parent in the sense of a parent as we know it from common experience since this would lead to an unacceptable influence of the creator's culture on the new culture (Jude 6). Therefore, he cannot teach and raise the new being by his own example, which is a reliable and very effective method, for example, with small children. This creator must find suitable instructional means to help the new being (and its entire culture) find its own path.

2. INITIAL STATE

It is important to realize that our new being knows nothing! It does not know that it should be looking for anything, that it should be striving for anything; it knows nothing about the dangers of the real environment. It faces practical problems. The creator therefore faces the problem of how to effectively motivate the new being, how to effectively warn it, and how to help it understand more deeply that there is good and evil; good that it should build and appreciate, and evil that it should responsibly avoid. The creator could not program everything necessary into humans and set up "fences" against all dangers. Then it would not make sense to endow them with free will and teach them to develop this free will.

2.1. Solving Issues of First Phase of Human Existence – the Physical Body

Our God solved the issues of this initial stage of development as follows. In order not to have to deal with the security and provision of basic living conditions for humans through a "police regime" and thus halt

¹Experience with one's own self, with the surrounding environment, and historical experience. This is unacceptable for understandable reasons. A human being is not a robot whose thinking has been pre-programmed by God. Nor were spiritual qualities given to man in advance!

the development of their free will, He equipped them with instincts. These instincts came from humans themselves (from their subconscious) and were supposed to guide them without them being directly aware of it. Today we know that even romantic or maternal love is triggered by complex instincts. Actually, these are all emergency measures for a developmental phase in which true spiritual qualities (in this case, the Agape love) are not yet sufficiently developed. Originally, human reproduction was also left to free will; people were naked and unashamed, but they did not reproduce. Probably due to the influence of Satan's educational concept, a compulsive sexual instinct was added to accelerate this process. People began to feel ashamed (which is why God made clothes for them)² and finally began to reproduce. From the introductory parts of the Bible, it is evident that this physical phase of man was limited to 1,000 years (Ge 5:27).

Note: This "physical age" was shortened to 120 years after the flood (Ge 6:3). In the period of the 3rd Covenant, the age will be extended again to allow for correction in cooperative people (Isa 65:22).

Thanks to God's guidance, the necessary spiritual qualities should have developed sufficiently in the human personality within this limit. Humans were to find, at least in rough outline, their own identity, the direction of their own path, the value (meaning) of their life, self-respect, and create a basic model of a harmonious society. Humans were to reach the threshold of adulthood by this time. For beings who did not find the meaning of their life, life would apparently end at this stage. They would not be interested in living any longer.

Note: The function of executioner was apparently not conceived in creation. Such beings, or beings that were theoretically morally defective (God always plays it safe in creation), would die a natural death. From the experiences of people living even in the harshest conditions, it can be observed that the human desire for life is enormous. Even these people usually do not want to die. It can therefore be assumed that under more favourable conditions, everyone would discover the value of their life. The time when humanity will have to solve the problem of human longevity is yet to come.

Other people would automatically gain the right to another life by finding themselves and developing their spiritual qualities. Some of their instincts (their "autopilot" behaviour) would gradually cease to be necessary, and they would reach a higher stage of existence.

2.2. Practical Upbringing

The first step in upbringing was the planting of the Garden of Eden.

Note: Contrary to Christian tradition, the first man was not created in paradise. The Bible speaks quite openly about the fact that the garden was planted after the creation of Adam (probably at his request), to the east. Logically, to the east of his "birthplace" ("God's base"; Ge 2:7,8). It is striking how many distorted concepts, even in such simple cases, Christian tradition contains and conveys. At the time of the garden's existence, Eve was created. Specifically, it must have been again in the biological laboratory of "God's base". Eve was created through cloning and genetic manipulation.³

The first man was thus given greater independence and the ability to make decisions. Adam was to cultivate the garden. This garden had a different ecosystem than the surrounding nature, which, understandably, no one cared for. Among other things, Adam was given the task of "guarding" the garden (Ge 2:15). After the population increased, the lack of space would motivate people to start expanding the garden. This would lead to their expansion into the surrounding area, and a new ecosystem requiring human care would gradually spread throughout the land.⁴

²Although it may not seem so, this information is important. After all, humans were capable of dressing themselves. If God directly interferes in human affairs, there must always be serious, legally justifiable reasons. The making of clothes must have been directly related to some previous activity of God and must have addressed its consequences.

³The Bible describes a classic surgical procedure, including anesthesia, the removal of a genetic sample, and the replacement of the empty space with filler tissue (Ge 2:21)! It was not a miracle.

⁴According to the original "schedule", man was first supposed to study and master living nature and thus become a natural scientist (Ge 1:28; Ge 2:19). This would have prevented the devastation of nature through the gradual development of other sciences and subsequently industry. In the beginning, only Abel proceeded in this way, and he was therefore labeled righteous.

2.3. The Tree of Death?

Ge 2:17

"But you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die." [NIV]

There were "special" trees in the garden, the Tree of Life and the Tree of the Knowledge of Good and Evil, which bore fruit. Many things in the Bible were given mystical meanings because they were not understood, or they were degraded to mere myths. If we realize that the people of that time were in a very early stage of their development (and therefore necessarily had a very simple mentality), and if we also take into account the pedagogical point of view, we find that this biblical scene has a very real meaning. As we already know, it was necessary not only to effectively motivate the first humans, but also to effectively warn them.

Note: The idea that everything in the created world was perfect in the beginning and that nothing threatened humans belongs truly to the realm of fairy tales. The reality of death first touched humans right here. Otherwise, we could accuse God of sadistic tendencies when he exposes innocent, completely inexperienced beings in an idyllic environment (i.e., pointlessly) to a test with trees that can even bring them death! What reason could God have for such a harsh test in such an environment? The traditional idea of the omnipotence and perfection of God and his work is unrealistic. The created world, of which the garden was a part, was **a real environment with real risks!**

Here we might find the answer to the question of why eating the fruit of the Tree of Knowledge was forbidden under threat of death. It could be argued that you might let a small child touch a hot stove to teach them to respect it. But you cannot let a person be maimed or die in order to realize that there is a danger of injury and death. That is true, but the Tree of Life was not accompanied by a Tree of Death, intended to kill, but by a Tree of Knowledge! Of course, the upbringing was aimed deeper.

2.4. Spiritual Upbringing – “The Tree of the Knowledge of Good and Evil”

The issue of good and evil is not only addressed by philosophy, but also by pedagogy. For pedagogy, it is a very practical problem, and therefore much more demanding and serious. Such a newly created being (but also a child) without any historical or personal experience, hitherto protected by the power and wisdom of its creators (guardian angel, parent), does not know evil. In fact, this means that it does not know good either! Is this possible? Such a being does not yet understand and cannot understand that good is good. It does not know its true value because it has nothing to compare it with. It takes good for granted and is unable to appreciate it. What's more, it is capable of considering good that it "does not like" to be evil. These are well-known and common problems in upbringing.

Note: Parents rarely succeed in helping their children understand the value of goodness. Children must then make up for this deficit through life experience. An even more vivid demonstration of this problem is the difference between the attitudes of people raised in wealth, fame, or comfort and those raised in poverty, oppression, or with tragic events in life.

And so, to be able to appreciate life and its true values, people need to understand the value of good. But how can this be achieved? Until now, the only pedagogical solution has been to learn about evil!

Note: Especially in our damaged condition, punishment may sometimes be the only solution. In practice, it is therefore only a question of the extent to which evil is allowed to affect a loved one or how it is administered (Heb 12:6).

The previous statement can therefore be transformed into the following statement: *"In order for a person to be able to appreciate life and build its true values, one needs to know the 'value' of evil."*⁵ A being endowed with free will needs to know both sides. That is why the first humans needed to understand both good and evil. They did not know either yet! Only based on such knowledge could they begin to truly develop good (useful) spiritual qualities. The fact that the heaven solved this pedagogical problem is evident from the name given to one of the incriminated trees, "The Tree of the Knowledge of Good and Evil". The heaven dealt with the issue because it knew that this could not be avoided, as the heaven had to go through the same itself ("... you will be like God, knowing good and evil.").

⁵Of course, it is best to experience something in person.

2.5. Current Assessment

Knowing these connections, we can understand why early Christians paradoxically “valued” suffering. This is also how we can understand the words of the Apostle Paul.

Eph 3:13-18	<i>“So I ask you not to give up on account of my tribulations in your behalf, for these mean glory for you. ... I pray that he may grant you through the abundance of his glory to be made mighty in the man you are inside, with power through his spirit, ... in order that with all the holy ones you may be thoroughly able to comprehend fully what is the breadth and length and height and depth.” [NWT]</i>
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Paul wanted to set an example for his brethren (1Co 4:16; 1Co 11:1), whereby understanding the breadth, length, height, and depth represents understanding and cultivating the four basic spiritual qualities of love, justice, power, and wisdom. At this point, there is an opportunity to express a very serious, spiritually demanding idea with the hope that it will not be misunderstood. Due to Satan’s intervention, humanity was drawn into an extremely painful process. Our history is filled with unimaginable suffering, unimaginable to those who have not gone through it.

Although this awareness fills the authors with sorrow and a feeling of helplessness over the fact that many events cannot be reversed, one positive thing does (or will certainly) emerge from this whole situation. Its value is as extraordinary as the suffering itself was extraordinary. This positive aspect is that people will one day be able to deeply understand both of the quantities under review, good and evil. The purpose here is the ability to appreciate good. In this regard, our civilization will experience extraordinary acceleration compared to other celestial levels. This is probably one of the reasons why Christ loved humanity so much (Ro 8:35-39) and is prepared to protect it at all costs.

2.6. Refuting an Old Myth

In Eden, a simple model situation was created to gradually help people realize both of these values. Although the Bible does not provide enough information to reconstruct God’s entire pedagogical plan, it is clear from the initial teaching steps that humanity was at the very beginning of the development of spiritual qualities and free will. These steps are thus stripped of their mystical, allegorical, or mythical overtones, and their purposefulness and profound meaning are confirmed. The Bible also mentions the last step of this plan, the Tree of Life.

Ge 3:22	<i>“Jehovah God then said: ‘Here the man has become like one of us in knowing good and bad. Now in order that he may not put his hand out and take fruit also from the tree of life and eat and live forever.’” [NWT]</i>
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The fruit of this tree was something we would today call the elixir of life. It clearly contained the means to initiate the next stage of human existence.

Adam and Eve ate from the Tree of Knowledge without undergoing the necessary upbringing, and they did not understand the significance of the tree at all. The first humans did not even begin to take an interest in trees, nor were they interested in the power of the Tree of Life; they had no idea of its value. It was Satan who attracted them to the Tree of Knowledge, which he exploited for his own purposes. Upbringing was thus insufficient to fulfil its purpose of moving humans toward maturity and responsibility. Humans had not yet earned the right to eternal life, and therefore it could not be applied in their case. This is one of the reasons why they were expelled from paradise.

Ge 3:24	<i>“After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.” [NIV]</i>
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Note: These “cherubim” probably represent a kind of warning device, provided by the guarantors of the 2nd heaven. However, the Tree of Life was not destroyed; they continued to wait for the first mature individuals. Their process of maturation was to be regulated by a somewhat different method.

3. SPIRITUAL PHASE OF HUMAN EXISTENCE

The realm of spiritual matters is perhaps the most shrouded in mysticism. Spirits, spiritual bodies, the Holy Spirit, these are some of the concepts whose true meaning has often not been found at all. In these cases, human imagination comes into play, which, sanctified by tradition, pushes all these concepts beyond the boundaries of our real world, beyond our physical system. And no wonder, for the penetrating human spirit longs for answers to its questions, sometimes at any cost. Before we attempt to explain the second phase, which was planned after the physical phase of our existence, let us try to express as accurately as possible the information that the Bible conveys to us through the concept of spirit.

3.1. Spirit – Definition of the Term

The Scriptures use the term **spirit** to refer to a set of all objects, beings, and phenomena about which the biblical writers knew that they existed but which were incomprehensible to them at their level of knowledge at the time, or whose nature was inexplicable.

Beings coming from the heavens (Heb 1:14) were referred to as **spirits**. These beings had completely incomprehensible powers and abilities. Moses already called them spirits. He personally met messengers from all three known heavens. However, Moses knew very well that spirits are neither invisible nor immaterial. He said that they exist in bodies.⁶

Nu 27:16 "Let Jehovah the God of the spirits of all sorts of flesh appoint over the assembly a man." [NWT 1984]

We also know from the Bible that, for example, "the spirits of the 1st heaven" walked the earth, ate bread, and even intermarried with humans. Another, perhaps the best-known case is that of some "mysterious", literally invisible, unclean or unholy spirits that Jesus cast out of people. In this case, however, they were not complete beings capable of independent existence.

In early times, when people knew nothing about gases, they called wind or breath a spirit. Something invisible and incomprehensible moved the branches of trees and raised dust. The term spirit was used, for example, for human consciousness (1Ki 21:5), a digital record of human memory (Joh 19:30; Ec 12:7), abstract quantities, truth (1Jo 5:6), etc. The word spirit can even have two meanings in one sentence (Joh 4:24). In the Bible, this word takes on many other diverse meanings, always in connection with something whose essence was unknown.

3.1.1. Spiritual Body

1Co 15:44-46 "It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So it is written: 'The first man Adam became a living being'; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual." [NIV]

Humans were originally limited to a lifespan of about 1,000 years. By this time, they were supposed to have developed their spiritual qualities to such an extent that part of their instinctive equipment for the physical period and perhaps even other physical limitations would no longer be necessary. As a result of Satan's intervention, none of the people within this limit not only failed to mature spiritually, but also did not clearly move towards such maturity (Ro 3:9-18).⁷ However, the above comment by the Apostle Paul explains that when people reach this state, they will gain a new, hitherto unknown (i.e., spiritual; 1Jo 3:2) quality of body, and that Jesus Christ was the first to become entitled to this quality. He was therefore not only flesh (Ge 6:3), but also spirit (1Co 15:45; Joh 4:24; Le 19:2).

Note: It can be assumed that with the increasing level of development of society, younger generations would be able to shorten this limit.⁸ Christ achieved it in just thirty years. This was thanks to genetic breeding, upbringing through suffering, and extraordinary intelligence (Heb 5:7-9). Here, the apostle writes about the suffering that Jesus went through, especially before his ministry. All we know about his life before the age of 30 is that Jesus went through unspecified suffering.

So, there should be a change in the quality of the body (organism) by removing some limitations. But not only that.

1Co 15:50	"But I tell you this, brothers, that flesh and blood cannot inherit God's Kingdom, nor does corruption inherit incorruption." [NWT] ⁹
1Co 15:53	"For the perishable must clothe itself with the imperishable, and the mortal with immortality." [NIV] ¹⁰

Many churches, influenced by tradition, interpret this change as a transition from this world to "the other" world. According to this tradition, at death, the soul "strips off" the physical body (in the material sense)

⁶This certainly does not apply to animals, which are referred to in the Bible as souls, not spirits. Moreover, man was supposed to rule over animals; he is their god.

⁷The ancient Enoch was an exception (Ge 5:24; Heb 11:5; Jude 14).

⁸Thanks to the hereditary increase in spiritual quality, the opposite of hereditary sin. The younger generation does not have to be spiritually handicapped compared to the older generation. Thanks to this increase, they have a good chance of catching up, as they have an advantage at the start.

⁹A physical person controlled by instincts and inherited traits (only flesh and blood) cannot take over the free governance of things. A person under the power of hereditary sin does not receive healing for free; he must achieve it through personal effort.

¹⁰A physical person in the grip of hereditary sin must make amends, and only then can they attain higher qualities, including unlimited age.

and “puts on” the spiritual body (in the mystical, immaterial sense). Churches that do not teach about the immortal soul explain this change in a similar way, as the death of the physical body (in the material sense) and the resurrection of the mystical spiritual body in the mystical world.

Note: This is a completely incorrect understanding of the term “physical”. It corresponds to the Gnostic view that the body is a source of temptation and sin and, as such, should be rejected on principle. Christian mystics, like Eastern mystics, considered life in material form (as if there were any other form) on Earth to be the result of original sin and taught about a return to the spiritual (in the sense of immaterial) mystical world. They rejected Jesus coming in the flesh (2Jo 1:7) etc. Christian mystics were probably influenced by some Gnostic ideas and gradually incorporated them into the official teachings of the Church. This may have contributed to the emergence of some extreme tendencies (self-flagellation, asceticism) and ideas (the degradation of sex to impurity, etc.). The New Testament writings, on the other hand, understand physicality, the opposite of spirituality, not as a physical but as a moral quantity (1Co 1:26; 1Co 3:1-3; Ga 5:16).

Please note the following statement by Paul:

2Co 5:2-5	<i>“For in this house we do indeed groan, earnestly desiring to put on the one for us from heaven so that when we do put it on, we will not be found naked. In fact, we who are in this tent groan, being weighed down, because we do not want to put this one off, but we want to put the other on, so that what is mortal may be swallowed up by life. Now the one who prepared us for this very thing is God, who gave us the spirit as a token of what is to come.”</i> [NWT] ¹¹
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This is clearly a qualitative change in the human organism, conditioned by a successful process of upbringing, which thus gains the ability to live a much longer and, more importantly, freer life (we are all created for this very purpose). It is the same change that Adam and Eve would have undergone if they had been allowed to eat from the Tree of Life. This does not describe a departure to another world through death.

3.1.2. Spiritual Person

Scripture refers to those Christians (1Co 2:15; 1Co 3:1; Ro 8:2-12) as spiritual people who, thanks to God's upbringing, have progressed so far in their development that they have begun to manifest positive qualities from their personal convictions, and not from the influence of instincts, emotions, or fear of punishment (1Jo 4:18).

They have reached this state through:

1. Repentance, self-knowledge, recognition of their own shortcomings (damage) and equality with all people;
2. Knowledge, study, especially of the state of human society and its basic laws;
3. Contemplation, understanding the necessity for a complete remedy for this state of affairs and striving to participate in it;
4. Self-denial,¹² cultivating Agape love (the ability to repay “evil” with good).

These people could be called “spiritual” also because, especially in the past, when they were, so to speak, the first pioneers, they were incomprehensible to the “physical” ones (Joh 3:6-8). Their reactions and behaviour may have seemed “abnormal” in the eyes of their contemporaries. From their experience, they would have expected a different, in fact instinctive (physical) reaction.

1Pe 4:4	<i>“So people are taken aback that you no longer hurry off with them to join this flood which is rushing down to ruin, and then abuse you for it.”</i> [NJB]
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They were often considered crazy, which may still be true today (1Co 1:27; 1Co 2:14). Christian tradition then wove them into mysticism, attributing fantastic qualities to them and even praying to them.

Note: Given the stage of development and “physicality” of most humans at that time, this approach was effective; “physical” people demanded, and many still demand, perfect ideals. Unfortunately, they are only willing to follow such ideals.

¹¹Hereditary sin and some instincts complicate our life and correction (Ro 7:14-25). The spiritual phase of human existence was planned from the beginning.

¹²Self-denial was again incorrectly applied. All of God's actions and biblical principles (not to mention prohibitions and commandments) reflect the laws of creation. Therefore, they always pursue their purpose. A healthy personality needs a meaningful and sufficiently strong motive for self-denial or renunciation. A being with a developed free will cannot be expected to engage in purposeless asceticism or martyrdom. Free will does not confuse the means with the end.

3.2. Complications in Upbringing Mankind

If Satan had not caused serious mistakes in the upbringing of mankind, there would probably not have been any major problems with our upbringing. However, the situation that has arisen seems truly unsolvable. Most religions did not concern themselves too much with the state of society. Unrepentant sinners (including those who did not want to submit to the church) were sent to “eternal torment” or directly to destruction. These practices undeniably had an instructional (warning) effect at the time. Modern people, if they are willing to pay attention to them at all, tend to be outraged and, if they are more sensitive, saddened. Thanks to more advanced psychological awareness, most people today realize that our world deforms and corrupts its children from the cradle, without them being able to influence it in any way. Moreover, they are already born with bad tendencies, which they have acquired from their ancestors. Punishing them so cruelly and pointlessly and not providing them with the conditions for real reform is not worthy of man, let alone God! It is naive to assume that such complicated damage can be easily repaired or will repair itself, and then, in case of failure, to consider unreformed individuals as despicable scoundrels.

Mt 5:22	<i>“However, I say to you that everyone who continues wrathful with his brother will be accountable to the court of justice; and whoever addresses his brother with an unspeakable word of contempt will be accountable to the Supreme Court; whereas whoever says, ‘You despicable fool!’ will be liable to the fiery Gehenna.” [NWT]</i>
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3.3. Wages of Sin

We have already discussed that God’s punishments have a single purpose, corrective. That is why the Apostle Paul correctly states that: **“The wages (i.e., ‘reward’, not a punishment) of sin is death”** (Ro 6:23). God does not punish people with death! What purpose would that serve? Death only interrupts upbringing and correction.

Joh 5:28,29	<i>“Do not be surprised at this, for the hour is coming when the dead will leave their graves at the sound of his voice: those who did good will come forth to life; and those who did evil will come forth to judgement.” [NJB]</i>
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Note: One of the reasons for shortening the physical age of humans after the flood was probably to facilitate our correction. The longer a person persists in wrong attitudes, the stronger a habit they develop and the deeper the wrong attitudes become ingrained in their personality. They then cease to perceive them as wrong but blame their surroundings for the problems that they themselves cause. You may be able to reform a 20-year-old easily, a 30-year-old with difficulty, but try it with a 60-year-old.

The phenomenon of death is therefore an inevitable consequence of a state of brokenness, a kind of reckoning with the reality of social and biological (genetic) laws. Broken human generations are incapable (at least none of them have been so far) of achieving moral maturity and creating a harmoniously functioning human society. That is why they must die.

3.4. Resurrection

The Bible says that even dead people are not completely lost to God (Job 14:13). According to the Bible, when a person dies, the human spirit leaves the body and goes somewhere toward God (Ec 12:7). It speaks of a kind of mysterious realm of the dead, called **Sheol** in Hebrew (**Hades** in Greek). Surprisingly, however, these dead are unaware of anything (Ec 9:5,10; Ps 115:17). In the past, this message was so incomprehensible that the biblical Sheol and Hades gradually merged with pagan ideas of hell and the realm of dead souls in the Christian (but also Jewish) tradition. Christians also accepted the doctrine of the immortality of the soul. Such an idea was more acceptable in ancient and medieval times.

Note: People knew nothing about cybernetics, computer science, and the possibility of storing information. Today, we know that the information that controls processes in living organisms is digital in nature.

By understanding and imitating the basic function of neural networks, humans have built computers. We know that computers, like the brain, can store all information in their memory. We can record, copy, and store these records in databases. Something similar must therefore be possible in the case of the memory (digital) records of the human brain, the human personality. The Bible explicitly states that the dead in

Sheol are without any activity, so it will indeed only be a matter of "records".¹³ This measure explains the possibility of returning these records back to the world, resurrecting the dead, and continuing their upbringing and correction under special conditions. The Bible claims that every individual who has ever lived on earth is precious to God.

Joh 3:16	<i>"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." [NIV]</i>
2Pe 3:9	<i>"The Lord is not being slow in carrying out his promises, as some people think he is; rather is he being patient with you, wanting nobody to be lost and everybody to be brought to repentance." [NJB]</i>

Each person's experience is completely unique and, in many ways, even indescribable. You cannot convey the subtle nuances of your emotions and experiences, the suffering and joys you have encountered in your life, at least not yet.¹⁴ This resurrection will ultimately enable the completion of a truly just upbringing and correction of humanity. That is its true meaning. It is not a reward only for smug Christians who feel superior to others.

3.5. Judgment Day

The process of correction is called **"Judgment Day"** in the Bible. The primary purpose of any trial is to prove guilt. The secondary purpose is to determine the severity of the punishment. The purpose of God's judgment is to convict the conscience of every person of their wrongdoing. More precisely, those whose conscience does not come to this conclusion on its own. That is why it is written that only the unjust will rise to judgment (Joh 3:18; Joh 5:28,29). It is not only a factual, criminal conviction, but a deeper, spiritual one. This is only possible through understanding and deep awareness of the extent of all the damage that this behaviour has caused. A truly affected conscience then determines the severity of the punishment itself. A criminal convicted only on the basis of facts despises the court, despises their punishment, and after their release from prison continues their criminal activity, usually even at a "higher" level. On the contrary, a person whose conscience has been convicted falls into remorse, deep depression, and despises their wrongdoing. Often, they begin to despise themselves and need encouragement and support (2Co 2:5-8). This principle was outlined by Jesus Christ.

Joh 3:19,20	<i>"This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed." [NIV]</i>
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The Apostle Paul added:

Ro 2:15,16	<i>"They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts sometimes accusing them and at other times even defending them. This will take place on the day when God judges people's secrets through Jesus Christ, as my gospel declares." [NIV]</i>
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This judgment (process of correction) will be carried out by selected members of Spiritual Israel (Re 20:4).

3.6. Gehenna – Final Stage of Correction

Heaven does not expect that all people will be corrected by natural means (Pr 27:22). That is why Jesus warned the Pharisees:

Mt 23:33	<i>"Serpents, offspring of vipers, how will you flee from the judgment of Gehenna?" [NWT]</i>
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As already explained, the purpose of judgment is to convict the guilty, and punishment is to bring about correction. According to Jesus' expression used here, **Gehenna** must serve this very purpose. In the case of Gehenna, it cannot be eternal damnation in eternal torment, nor even eternal death, as theologians who reject the traditional idea of hell try to mitigate it. It is necessary to reiterate that **death is the wages, not the punishment**, for sin. God does not punish people for their sins by destroying them. God's punishments have an instructional or corrective purpose. The Bible strongly warns humanity against Gehenna. In no case is this an empty threat on the level of a meaningless, eternal fire in hell.

¹³However, these records are passive even in the case of unconsciousness. Only when consciousness is acquired are they installed in the "operating memory" of the brain. Therefore, nobody needs to fear that after resurrection they will not be themselves, because their original body will crumble to dust.

¹⁴Various artists, painters, musicians, writers, poets, playwrights, actors, and directors are already attempting this.

3.6.1. Today's Understanding of the Term Gehenna

2Th 1:6-9	"God is just: He will pay back trouble to those who trouble you and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the glory of his might." [NIV] ¹⁵
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Note: The Bible does not use the term "eternal" in the sense of (absolutely) infinite time. Ancient Hebrew does not even have adjectives; for example, the exact translation of the term "eternal God" is "God of the age". The Greek "aiónios" (eternal) was derived from the word "aión" (age) and could therefore mean "lasting for the duration of a contractual period". These historical (covenant) periods are also called "olam" in Hebrew and "aión" in Greek, which originally meant literally a long period of time whose length was unknown. "Eternal destruction" can therefore be understood as a process lasting at least for the duration of the 3rd covenant. The length of its duration is already stated in Scripture.

People who are corrected in this way will truly be physically destroyed (their original body). Their punishment will be carried out in a manner similar to that of the angels punished at the time of the flood (2Pe 2:4; Jude 6). The environment in which these beings are imprisoned is called the Abyss or **Tartaros** in the Bible. But their record here is no longer passive; they are conscious (Jas 2:19; 1Pe 3:19). How is this possible?

Lu 8:31,32	"And these begged him not to order them to depart into the Abyss. Now there was a large herd of pigs feeding there on the mountain, and the devils begged him to let them go into these. So he gave them leave." [NJB]
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The answer to this question lies in the anguish they experienced when they were forced to leave the possessed person. These beings also need some kind of body for their conscious existence! The biblical Tartaros probably allows for such an existence. These angels (in the form of "software") can then, under certain circumstances, leave this "hardware" (biblical Tartaros) and enter people. This apparently happens through the same mechanism by which the spirit of the deceased (already a passive record) enters Hades. As is well known, spirits must be summoned using a receiver, a spiritualist medium, and possibly "installed" into their brain.¹⁶

Jesus described the condition of people in Gehenna as follows:

Mt 10:28	"And do not become fearful of those who kill the body but cannot kill the soul; rather, fear him who can destroy both soul and body in Gehenna." [NWT]
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The apostle Paul wrote:

Ro 2:5-9	"But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. God 'will repay each person according to what they have done.' ... But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. There will be trouble and distress for every human being who does evil ..." [NIV]
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The goal of humanity's correction is to do everything possible to ensure that as many people as possible escape the process of Gehenna. Logic dictates that Gehenna is probably a simulated environment (virtual reality) that will expose incorrigible individuals to the consequences of their own actions; and here, without mercy, according to the principle of justice, "an eye for an eye, oppression for oppression" (Ex 21:23-25). The suffering they caused others will therefore be repeated on them, until their own conscience is convicted in this drastic manner (Heb 10:26,27; Mt 24:51). The Bible does not explain the principle of the processes in Gehenna, for understandable reasons; a concept such as virtual reality was inexplicable to people at the time when the Bible was written. Nevertheless, from the behaviour of the spirits in Tartarus, we know that such a principle exists as a means of correction within God's punishments. The only (back then necessarily symbolic) description of Gehenna was provided by Jesus in one of his parables.

¹⁵The words "the glory of his might" mean public recognition of the success of his reign. The purpose of Christ's reign will be the restoration and correction of all things (Mt 19:28). The correction of these people will therefore take place within the same age (the 3rd Covenant).

¹⁶These spirits cannot exist independently. They either dwell in Tartarus or "install" themselves in people. In the case described in the Gospel, they even wanted to install themselves in a herd of pigs. They probably intended to "network" the pigs' brains to create sufficient capacity for their stay (a similar system works in colonies of ants, bee colonies, and schools of marine fish). However, this attempt failed.

3.6.2. The Rich Man and Lazarus

Let us look at the Gospel of Luke for some key information about this parable.

Lu
16:19-31

"But a certain man was rich, ... But a certain beggar named Lazarus used to be put at his gate, ... Now in course of time the beggar died and he was carried off by the angels to the bosom position of Abraham. Also, the rich man died and was buried. And in Hades he lifted up his eyes, he existing in torments, and he saw Abraham afar off and Lazarus in the bosom position with him. ... 'Now, however, he is having comfort here but you are in anguish. And besides all these things, a great chasm has been fixed between us and you people, so that those wanting to go over from here to you people cannot, neither may people cross over from there to us.' ... 'In that event I ask you, father, to send him to the house of my father for I have five brothers, ...'" [NWT 1984]

After his resurrection (i.e., in the period of the 3rd Covenant), Lazarus becomes Abraham's son.¹⁷ If he is his son, it means that he is his heir, that is, the heir to Abraham's promise (Romans Chapter 4). He therefore belongs to the anointed rulers of God's kingdom.

In contrast to him, the deceased rich man finds himself not only in Hades, but in the abyss, where he feels torment (here too, he must be resurrected).

Da 12:2

"Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt." [NIV]

The rich man finds himself in such torment that he wants to warn his relatives. However, he is told that unless they are corrected by studying the Scriptures (Heb 4:12,13), and thus by their conscience, such a warning will not lead them to repentance. Such information could cause the person concerned to change his behaviour only formally out of fear of suffering. However, it could not bring about the true repentance that is necessary for correction. Severe egocentrists are unable to realize or even admit their mistakes, so they cannot be corrected in any other way. In that case, Gehenna would indeed represent a place of absolute justice, which cannot be achieved in our real environment.

4. CONCLUSION

Mankind has found itself in a very complicated situation. It is severely spiritually damaged, and its correction requires a long and complicated process. For some severely damaged individuals, a special place of correction called Gehenna has even been prepared. Even this place of true horror might not help in individual cases.

However, after completing the educational process, a large part of humanity will be "healed" and given the opportunity to live in a real paradise without fear of evil and death (Re 21:4).

¹⁷According to the terminology of the time, to be in someone's arms means to be their son (Joh 1:18).