

to the gnostic's God, which the imprisoned spiritman is made of the same god-stuff as. This being the case, any destruction of this alien world (Greek *cosmos* – system) is preferable. It is through the destruction of the Yahweh-dominating systems of control and restraint, both internal and external, that the "good spirits" that are of the same stuff as the anti-Yahwehian gnostic God, are released back into the fullness-*plērōma* with their God-daddy in the "realm of light". All of this today is present in a larger and more powerful way.

It cloaks itself in Christianity by "employing the allegorical method to extricate Gnostic meanings from it". It does likewise with true philosophy—love of wisdom, by the same means. It lays itself beside philosophy, so as to make its opinions—*doxa* seem a valid alternative. They are those that Plato and Aristotle referred to as the philodoxers. Yet their opinions they insist are unquestionable because they come from unassailable esoteric celestial sources. This "laying aside" method it also applies in the realm of true science, which is based on exhaustive testing and observation. The gnostic need not bother himself so, he only need to "lay aside" and absorb a semblance of validity, and fall back on his sole claim to celestial esoteric "truth". This all exists today in a larger and more powerful form.

A Scriptural Foundation

What is "nature" exactly? Not "nature", as in the trees and rocks and ferns and deer. But rather as it is used in phrases such as divine "nature", and human "nature". What does the word really mean?

na-ture \ˈnā-chər\ n [ME, fr. MF, fr. L *natura*, fr. *natus*, of *nasci*: to be born]
the inherent character or basic constitution of a person or thing : essence

So what of its biblical meaning, does it match the dictionary definition? Here we will discover much confusion. Not because of any fault of the writers of the Hebrew and Greek scriptures, but due to errors of the translators of the original languages. In almost all English translations there is utter confusion created in the translation of two completely different Greek words by the single English word "nature". The first word would be the Greek ***psuche***, which is more often than not translated by the English word SOUL (and slightly less often as LIFE). The confusion enters in because the adjective form of ***psuche***, which would be ***psuchikon***, is in key verses translated by the English word NATURAL. If it had been more consistently translated as SOULISH, enormous confusion would have been averted.

The second word would be the Greek ***phusis***. This word comes from the root word ***phuo***, which literally means SPROUT, that which comes forth from a seed. ***Phusis*** means SPROUTING. This word fits the dictionary definition of the English word "nature". What SPROUTS forth from seed, will bring to light "the inherent character or basic constitution of a person or thing: the essence" of what is within the seed. Indeed, the word is used in the book of James in tandem with the word "human"..."For every nature, both of wild beasts and flying creatures, both of reptiles and those of the salt sea, is tamed and has been tamed by human nature."

To lay a proper scriptural foundation concerning HUMAN NATURE, the word that needs to be studied is the Greek ***phusis***, and not the words ***psuche*** or its adjective form ***psuchikon***. It will be necessary to look at ***psuche*** and ***psuchikon*** after the meaning of ***phusis*** is fully understood, yet only so we can understand how the mistranslation has tainted the foundational beliefs of human nature in Natural Law Locke philosophy. As for ***phusis***, what would we gain by having a fuller understanding of its use in Greek NT scripture? Does one of the Gnostic Rousseau camp care for anything that is said in Greek NT scripture? He would perhaps, if it confirms something of what he believes? Would it not? Would it not also hold an interest for him if it disproves something of the foundational beliefs concerning human nature of the Natural Law Locke camp? Would those of the Lockean camp gain anything from understanding that in scripture NATURAL does not mean SOULISH, and vice versa, and HUMAN SOUL is not the same thing as HUMAN NATURE, nor is it the same as HUMAN SPIRIT? An entire philosophical foundation for political institutions comes

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