

## LOVE - The serum against the apocalypse

This visionary nonfiction book is a hypothetical concept for saving the world battered by climate change, environmental degradation, and social ills.

The approach to this is provided by immaterial resources of man. In the interplay of spiritual values paired with well-founded convictions of the author in this regard, a philosophical evolution of our species manifests itself, which not only he prefers, but which will also inspire the reader. Technical, legal and medical aspects as well as concrete ideas about them are also part of this book, which, however, mainly deals with the author's worldview - the belief in a higher power. He helps on the stony way there, but also speaks of the reward at the goal, the love of God. With regard to this, elements of the status quo are encountered, such as peace and justice, health and contentment, acceptance and participation, and last but not least, the preservation of our living space.



The author Daniel Adamczyk, \* 1965, is a German generalist whose worldview is shaped by religion, philosophy and other sciences. He works as a graduate engineer at his birthplace and hometown Rendsburg in the vastness of Schleswig-Holstein, even if his heart beats for metropolises, whose narrowness formed his love of people.

**Daniel Adamczyk**

# **LOVE**

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## Foreword

It is a personal risk for the author to put this book project into practice. To move so far away from this world, to give it such a completely different face, carries the danger of being taken over by the world of thoughts.

Not infrequently, the awareness conveyed in this book will seem abstract to you, the reader. In addition, religious people are also often considered simple-minded in the present. It is not certain whether you will manage to stay on the ball until the end - the spirit in this seems too strange, too unconventional, unfamiliar.

You will soon realize that it takes great grounding to create such thought. The best way to read it the first time is like a fantasy novel<sup>1</sup>. Only when reading it again, you should try to dive into the author's world of thoughts. He himself is personally trying to keep contact with this world.

If you get the impression that he could not have done this at all, try to track him down in one of the specialist clinics in Schleswig-Holstein. If you find him, you may be right.

However, he himself would like to add that a mental illness does not necessarily prove that the delusional worlds experienced thereby are untrue per se - after all, they are based, like everything in the mind, on this-worldly experiences.

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1 Recommendation: The Prophecies of Celestine, James Redfield, Heyne-Verlag, 2004, EAN / ISBN-13 9783453149809

However, the spirit of man also tends to supersensible creations which, figuratively speaking, possibly correspond to the dreams of a fetus whose world of experience is, after all, firmly connected with the heart of the mother's sensations.

Just read on to understand the picture ...

# Introduction

This book is the follow-up volume to the philosophical-spiritual non-fiction book *A Voice for God*<sup>2</sup> by the same author.

In the course of the first volume it becomes clear that an extension of the title to *Man - A Voice for God* would make sense, because just as primates, apes, are able to imitate man, even if only imperfectly, it becomes apparent at the latest at the end of the book that it is man's most outstanding characteristic to imitate God's spirit in the world with ever increasing quality. *A Voice for God* thus describes man not only as an imitator of God, but rather as the recipient of a spirituality that goes far beyond that. It is the passage of man's likeness to God in Genesis that justifies this conclusion. After all, it cannot be the likeness of God that man may also hold, since God has none, and so it will probably be his spirit that resembles God.

This leads the author to believe that his thoughts and works are inspired by God. He discovers his conscience as the instance that lets him distinguish between good and evil, right and wrong, by means of emotions. He wishes God's spirit, indeed God himself, to dwell in all people, all beings of God, and endeavors to take this into account in his work.

In this introspective way, then, he sets out to seek God. His discovery is the broad nature and meaning of beauty. He

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2 *A Voice for God*, Daniel Adamczyk, KDP Amazon, 2020, ISBN-13 : 979-8583773053.

believes to see in it the door to new horizons, to expand his mind and to increase his experience. He hopes that the beauty in the creation ensures him the right and good component of the world.

But the world is not all beauty. Excursions into the rule of law, economic psychology and natural sciences show him how far man is still from the image of God's spirit and how risky is the path he takes. Although mankind strives for perfection, as it can be finally only in God, it has not made him, nevertheless, yet the inner guidance or does not want to recognize this.

The author Daniel Adamczyk is not a person who gets angry about it. His means are compromise and rational persuasion. But not only that: he relies on the element of love, a component in discourse that has been completely forgotten in the course of the general greed for profit. It is, after all, the element that everyone secretly strives for, the one that provides the arguments for their aspirations. Mr. Adamczyk thus makes the most fundamental thing in the soul of man the place of his thinking, which in the present continuation of the book of his journey, which was thought to be already completed, only experiences the quality of practice.

As if for the purpose of this thought, he takes up the inviolability of the dignity of man and subjects it to a rigorous examination. As expected, the essay concludes with a reference to the love that man should also exercise

among his brothers and sisters, since man, like God, also has power over man, and he over him.

As if this were not already a sufficient indication of the foundations on which the future of mankind has to rest, in the epilogue at the end of his search for God he finally finds the confirmation of his thoughts, which he nevertheless believed to be his own: the love of God. The search for God can always take place only through the spirit, but whoever does not keep his senses wide open will not discover that God himself is love. It is true that God's love is also of a spiritual nature, which is of great appeal to man, an original toolmaker, but it is ultimately to be experienced by all God's beings by means of touches of the heart, that is, emotions, as the prologue of the book already correctly states.

What will human beings do with this realization? Will rich people suddenly discover love for their brothers and sisters? Will they have something for them? This is what D. Adamczyk surmises in the last line of his book *A Voice for God*.



## The godforsaken man

Since the original sin, man has lived separated from God. His created companions Adam and Eve had not observed one of his laws. They ate a fruit from the tree of knowledge. The knowledge should be that to live sometimes means to renounce, because not every desire is good and right for man, his body, mind or soul.

We know this all too well from our own lives. It takes a long time for a drug addict to understand that although consumption serves to cheer up his mind, it ultimately threatens his existence to such an extent that he finally gives it up. We also know from other addictions, gambling addiction, obesity, sex addiction and lust, to name but a few, that renunciation is required in this case, but this requires spiritual maturity, which Adam and Eve did not yet have.

By expelling them from paradise, God abandoned the first humans, since they obviously wanted to learn from the experience themselves, yet they did not pay attention to his word. This had fatal consequences for the lives of these two and all those who came after them. The philosopher Arthur Schopenhauer<sup>3</sup> described his need to live vividly. The human mind, he said, was a machine that served only to satisfy the needs of its senses and body - an extremely unsatisfactory state. In order to deal with the life of the soul as well, there was not enough time. Man is driven out

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3 [https://de.wikipedia.org/wiki/Arthur\\_Schopenhauer](https://de.wikipedia.org/wiki/Arthur_Schopenhauer)

of the Garden of Eden, a land of milk and honey, an all-inclusive resort.

If the first two people could be fully comfortable with God, had the time to use their excellent thinking organ to cheer themselves and God, now they were left alone on their own and had to vegetate in daily toil according to Schopenhauer's pessimism.

We all know this from our daily lives, the struggle for daily bread. Even people who have become financially independent, who no longer have to work, feel the absence of God. The bright cheerfulness we all strive for, the happiness - it takes so much effort to catch even a hint of what God was able to give his first children in terms of happiness with his presence.

And so the sky gradually darkened for man. Gloom, sadness, anger, even despair arose as states of mind in man, which did not exist before. All these are feelings, as we know them also with the loss of a close person, the father, the mother and finally the partner and the children, only that these feelings have their origin in the loss of the presence of God, his absence.

In the garden of Eden the cheerfulness was present. But even a paradise newly built by man is a sad place without God, just as today's land of milk and honey of the consumer society nevertheless remains a vale of tears, because it still lacks the presence of God. The consumption of the pomegranate by Adam and Eve made them just as little happy as a lottery win can make us happy today. The

length of the day remains the same, and the hardship of spending it does not become less, just because one can overwhelm oneself with things alone.

It is always company that makes happy, and even if some rounds are badly chosen, in the evening you realize that it was better than none. After all, it always depends on what you make of it yourself. With God, Adam and Eve did not need to worry about such philosophical thoughts, they did not need any knowledge, just like children who still have their parents.

From this you finally see that when God took love away from his two children, their downfall began. Gloom, sorrow, anger, despair, and even illness, decay and death arose, just as Schopenhauer not infrequently cites it as the way out of the mill of a life lived in the sweat of one's brow. But we would not be God's children if he had not promised us his Second Coming in the form of his Son Jesus, which is the content and foundation of the faith of all Christians. This distinguishes us from Judaism and Islam, even though all three religions worship the same God: The God of Abraham, Yahweh.

## Second Coming of God

Christians worship God, Yahweh, primarily because of His promise to return, according to the prophecy in the New Testament of the Bible. Already in the Old Testament there is talk of a Messiah, the Savior. In fact, he appears as Jesus, the Son of God, in the year zero of our era in the town of Bethlehem, Israel. The Jewish couple Joseph and the virgin Mary from Nazareth are his parents. They raise him together, and he becomes a carpenter. Mary is said to have conceived him by the Holy Spirit of Yahweh, which is probably due to the moral concept, after all Mary was a very young woman, actually still a girl.

But even without this sensitive passage in the creed of Christianity, Jesus and his followers, the 12 disciples and later apostles, perform miracles, heal the sick and rally the population of Israel, enslaved by the empire of Rome, around him until he is put on trial. Finally, it is the infantile city people who deliver him to the cross. When asked who should be pardoned, they prefer a common barbarian. Jesus words on the cross are *Father, forgive them! They do not know what they are doing* <sup>4</sup>, with which God forgives people their sins. The prophecies are thus fulfilled. Jesus is the Savior, the Messiah and Son of God.

After the crucifixion, Jesus' body disappears from his tomb. Later, his followers meet him again in another form. Jesus is alive! He has risen from the dead, God has taken

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4 Luke 23:34, Good News Bible, Deutsche Bibelgesellschaft, Stuttgart, 2000

him to himself, from where he continues to work in people. The apostles take up this in their gospels, divinely inspired writings, and declare that he will return. The myth of the Second Coming of God is born.

The apocalypse comes into play. Jesus will return one day in the distant future in a thousand and no longer a thousand years, that is, now according to our calendar, and judge the living and the dead. These are the arguments, hellish words of various free churches of today, with which they rally people around them who want to escape this by means of an expensive membership. Thus, the apocalypse itself is also of the greatest interest here. There is talk of natural disasters, plagues and diseases, so that one could think that we are already in the middle of it with the Corona virus and climate change.

But as we know from science, all this is due to man and his modern habits. If one calculates even this with faith in the Bible, there is nevertheless a glimmer of hope in our time, namely that much, even if it must be met with the greatest effort, can be defeated. An apocalypse, as described by the apostle John, which destroys mankind, does not have to mean this. It is not for nothing that theologians, firmly founded on the Holy Scriptures, increasingly assume that hardly any human being will end up in the pit of hell, but rather that the vast majority of people will be found good by Jesus, the focus of these scientists being primarily on the Second Coming of God, Jesus, the loving Savior.

It is unlikely that Jesus will float back to his people, us humans, on a white cloud like on a fresco in a nave. Not only physical realizations of the modern times do not let conclude on it. Even if once the Holy Spirit was poured out among the disciples, so that they could make themselves understood independently of the language of the audience, this is unthinkable today. To us, the thought of the computer and artificial intelligence comes rather to this than that we could believe in it, and that is correct.

Who would still believe a man or a woman today, if she thinks that she was born as a son or daughter of God and thus even endowed with divine power like God himself? There are 'umpteen people in Jerusalem every year who fall prey to this delusion <sup>5</sup>. All of them, regardless of the possibility of a spark of truth in their statements that they are the son or daughter of God, are locked up, pumped full of medication until they come to their senses again and then flown home. If God is the originator of this madness, he will have noticed long ago that he will not be able to assert himself as an individual human being and power holder as an earthly God. Modern man is sclerotic, not to say jaded, scientific knowledge is in his way to seek his salvation in naive promises, especially if it is a future autocrat and he also wants to be a loving patriarch. Our form of government, democracy, is fixed, secured and has turned out to be the most effective, most just and best that philosophy has to offer. Nothing, nothing at all can lift it

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5 <https://de.wikipedia.org/wiki/Jerusalem-Syndrom>

from its hinges, certainly not a confused, naive, God-believing, single person who is mentally out of his mind.

Something new is needed.

## The meaning of life

People often fall into deep depression after strokes of fate. Usually this is the loss of one or more loved ones. It may be a car accident, illness, or the partner has newly fallen in love with someone else and left. So all of this is based on separation, whatever the cause behind it. It starts with senseless musings. Circling thoughts are the consequence, and not only with it a disease of the soul, as a psychiatrist would diagnose it, is in the developing. The illness was already there before with the separation from God since the original sin. It only becomes visible with the separation from loved ones. They should replace God for the sick person, which is an impossible overcharge, and thus in some cases the reason for separation is already pre-programmed.

This is repeated countless times in the life of modern man, in which there is no longer the reliability of marriage as it once was. Today, people no longer marry for love, which was already a great revolution in the 70s, nor do they marry to be provided for as a woman, as was the case until long before this time, or even for religious reasons, because man and woman are just a whole, no, today people marry because they believe, No, today people marry because they believe that they can protect themselves from separation, which is of course absurd in view of the increasing divorce rates, but at least it offers so much security that the woman, who has been battered by separations, can at least find enough peace to book a vacation together, the honeymoon.



Women in particular are very conventional by nature when it comes to love and partnership. Men, if they want to finally "arrive", have to accept this. Sometimes they still produce a child with the wife, which amounts to a catastrophe, if one considers the role of the woman after the separation standing with increasing security in the house, finally neither of the two partners can be godlike. Both are human beings, without a spiritual leader, and both would be entitled to him, but they only look at each other expectantly.

The cement in society is crumbling, and so it is not surprising that philosophy should help here as well. The author, not inexperienced in separation scenarios, had to seek a solution to this problem early on. The preoccupation with the question of what sense all this makes at all brought curious things to light. Would it make sense to say that procreation makes sense? Again the Bible consulted showed up, even in the strict framework of the faith sexuality serves also the mental connection of two humans as well as the pleasure gain, <sup>6</sup>which should not be, if pure reproduction would be their sense.

Furthermore, work would be a meaning in life. Surely one can also try to promote his God-given, God-like spirit, what surely some scientist or even Nobel prize winner is able to see in such a way, but is that also a sense for simple people? The meaning of life, whether one gives it to oneself or whether it is fixed, must have general validity.

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6 Good News Bible, Proverbs 5:18-19, Deutsche Bibelgesellschaft, Stuttgart, 2000, ISBN 978-43801614-0

Nor can there be a universally valid meaning of life in the worship of God, because it is legitimate and not forbidden not to believe in God, in something or in nothing. Does God want worship by his believers? Isn't he far too great to care about that? Haven't we humans already received everything God has given us, with His creation and the Spirit, and without anything in return, just like that? Perhaps out of love.

*To live, to laugh and to love*<sup>7</sup>, in short, *to be happy, don't worry, be happy*, are gladly acquired sayings on all kinds of commodities and ornaments for the stylish woman of today with the desire for ambience. How much truth is there in this? The author himself found himself believing for years that "to live" was the only true meaning of life. As contradictory as it may sound: The meaning of life is *to live* - so plausible is it in view of everything we observe of life. A chaos, at superficial view, a teeming. Each individual fights for a small piece of the big cake, which is called life. Everyone wants to live, and thus give his life a meaning.

In the whole creation lies this sense, and if there is a systematics behind it, it will be closely connected with this sense, the life. More complex becoming structures in every

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7 Living Loving Laughing, Osho (Baghwan),Innenwelt Verlag, 2005, ISBN 978-3-936360-83-7

species by evolution<sup>8, 9</sup>, even in plants, are consequence of this dynamic. And if Schopenhauer also wanted to hold the systematics, the principle of the life, an artist of our time does this much more clearly. With artist name Friedrich Liechtenstein<sup>10</sup>, he represents in his music videos the irrational concept of life and comes along like God the Father, worth seeing. He embodies the meaning of life *live, love, laugh* in a unique way, regardless of age valid for every person. His outfit is possibly calculation. We humans, who eke out existence separately from God, seek identification with a person of higher power, of whose love we have knowledge. Thus, perhaps, since Adam and Eve, the knowledge of their symbolic figure is still in us, just as Michelangelo<sup>11</sup> may have certainly met them in his fresco *The Creation of Adam*. The essential section of this work of art is the cover of this book.

The author hopes to include not only living and loving in this book, but also laughter. To love, however, he considers the most essential quality of man, because it is this that is the most important food of the soul for us. A person may not be able to laugh or live actively - his ability and desire

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8 Of course, the Holy Scripture does not contradict Charles Darwin's evolutionary biology at all. As is generally known, it uses a symbolic language, which only those understand who have the necessity for it. Thus also its entire Genesis is a symbol for the colossal effect of God in the entire nature.

9 *The Origin of Species*, Charles Darwin, German translation, Nikol-Verlag, 1859, ISBN 978-3-86820-002-7

10 [https://de.wikipedia.org/wiki/Friedrich\\_Liechtenstein](https://de.wikipedia.org/wiki/Friedrich_Liechtenstein)

11 *The Creation of Adam* is an often-reproduced detail from painter Michelangelo Buonarroti's ceiling fresco in the Sistine Chapel. Source: Wikipedia

to love and be loved remains until the end. Even completely demented people live in the presence of the feeling of sympathy and antipathy of their companions. Every person always feels, however ill he may be, whether he is loved or loathed, which can be a great torment to him.

## The faith

When a person's life approaches death, when he is affected by serious illness, or when he is the victim of a separation from a loved one, he takes stock. His life runs before his inner eye as if in fast motion, and he looks for his mistakes. Why only now?

As already pointed out after Schopenhauer, during life, the fight for survival, there was ultimately no time for this. He was therefore always distracted. Now when dying, where the human being doesn't have to be busy with it anymore, because he closes with the life, the higher power, which once left him, approaches him and this provides him with the opportunity.

It is not exactly rare for people to find God in this final phase of their lives. Suddenly they remember their confirmation, consecration, communion or confirmation, the initiation rites that were supposed to lead them to what they hoped would be a self-determined, adult life. Only now do they realize that this was not the case. Quite the opposite was the case. Obligations came crashing down on them, desires for partnership and starting a family, consumer desires, for recognition, perhaps even significance, power, fame and wealth.

At the end of life, none of that matters anymore. No one leaves in peace and contentment in the face of death. Fears seize the consciousness, if one still has one. After all, no one knows what is coming with death. One has also heard a lot about rebirth and similar cycles - spirituality holds so much hope - but there is no certainty. It is obvious that the human being finds the way back into the biological cycle like everything earthly, his soul disappears with the loss of the body.

For some this is reassuring, finally the fight for survival, which tormented him all his life, would then finally end. New people would then take over this again and continue to contribute with him to the development of the human species - by the sweat of their brow.

But can that really have been a meaningful life?

In view of a negative balance sheet, isn't it much more obvious to check what the catch is that led to this failure? And shouldn't one continuously draw up a balance sheet, as in any proper business enterprise? After all, every person must know for himself what the meaning of his life should be. Being guided only and repeatedly by instincts and hormones cannot lead to success in the long run.

Work-life balance<sup>12</sup> is a buzzword of our time that more and more people are taking up to shape their lives. In fact, however, its importance is still underestimated. It's true that some people are also discovering their spiritual needs, but it usually amounts to killing time, and that can't be the point. Of course, athletic activity and meaningful volunteer work are of great importance for well-being, but it all remains piecemeal. The common thread that connects all these interests is missing.

No matter how much effort the individual makes with the time of life allotted to him, and no matter how much he carries his cross to sense in all this, without the recognition of a higher power, provided that it is transparent for the individual in its essence, one can never claim to recognize the extract of one's own existence at the end. This is a problem that does not exist only today. Already Schopenhauer knew about it, and he really did his best, all his life long, to have this answer one day. Schopenhauer

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12 <https://de.wikipedia.org/wiki/Work-Life-Balance>

did not draw on the higher power to give spiritual guidance to his work. He, too, was a man who believed that his mind alone would convey the answer to him. God may have tolerated this, after all, his work has received the highest recognition, but that Schopenhauer with his pessimism could not be a living example of his theory of the irrational principle of life is clear. The joy and cheerfulness remained. Simply the recognition remained - a dry business.

But who still draws the lesson in view of such balance? Didn't God rather want to show Schopenhauer that his lonely striving for knowledge leads to nothing that benefits life, liveliness, makes it beautiful and desirable? The power of man alone is very limited. Without God's love and the love for him, the neighbor and the whole creation, everything remains trash<sup>13, 14</sup>.

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13 More or less synonymous terms are, for example, bric-a-brac, frippery or junk, from <https://de.wikipedia.org/wiki/Tand>

14 Die Brück' am Tay, ballad by Theodor Fontane, 1880, citation: "Tand, Tand ist das Gebilde von Menschenhand" (Trumpery, trumpery is the creation of human hands)

## Seek God

May the knowledge of the human being about the creation reach so far, it remains incomplete, it does not include the power of the creator. Not only the ratio seeks reasons for the wonders of the world, of the whole universe, no, also, and perhaps above all it is the irrationality, which is the determination of the spirit, it serves outstandingly the search for God, whom one can perceive, if at all, only indirectly, namely only under use of all areas of the conscious and unconscious spirit.

Reason is only a small part of the thinking organ. Its abilities reach much further - especially in spirituality, which has its roots here. There is the logic of irrationality, as Schopenhauer proved, only it is psycho-logical, thus soul-conditioned and thus individual. Every human being knows about this thinking - who has not heard about empathy? Mentalization<sup>15</sup> is the superordinate form of it, which serves to include the state of mind of the interlocutor in the dialogue. This interlocutor must always be God the Father himself in the science of the search for God, the theosophy.<sup>16</sup>

The search for God serves above all to substantiate faith. For us, however, it is the way to find faith in the first place. This does not have to mean automatically that for everyone who finds arguments for the existence of God, no matter how strong they are, faith is at the end, because to believe

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15 <https://de.wikipedia.org/wiki/Mentalisierung>

16 <https://de.wikipedia.org/wiki/Theosophie>



is irrational, a feeling. Only experiences of a categorical nature, that is, touches of the heart, make up the believer's wealth of experience. These can be strange coincidences that confirm the already believer in his faith, but above all it must be a strong emotional experience if it is to lead to conversion. Conversions, such as people have devised to gather members for their (free) churches, are meaningless unless there is already a spark of faith in the subject.

But it is not to speak of conversion, this term has a much too bad image, even if it is indeed correct for the facts discussed in this chapter. The author himself has already been through it personally. However, it happened long after a deeply personal, individual and strongly emotional experience of God. The view into the night sky after surviving a long and exhausting journey full of danger and adventure, the destination in sight <sup>17</sup>:

"[...] I lay on my back and looked at the stars. As vast as the cosmos was, the lights appeared to me as if they were inside me. They were like the tickling of my retina, so close to me that nothing told me whether they were inside or outside.

I experienced the size, the coldness, the abysmal loneliness of this emptiness of their home, and also the ground under me, was nothing more than a drop of matter in the infinite dimension of the universe. But this drop offered me a home, which knew nothing of what stood before my eyes.

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17 Pp.193-234, Animus, Nick Rymer, Books on Demand, Norderstedt, 2014, ISBN: 3735782213.

I felt as if I were lying directly on Mars, but I could breathe. It was warm. I was not alone. I could hope all my dreams would come true. A wife, children, a place in society. Nothing seemed to me to preclude happiness in the midst of the impossibly dark lifelessness.

Here, where I was or only the billionth part of a light year away, in Tamanrasset namely, everything could lie, whose absence made my heart so heavy.

The search for interstellar propulsion, a source of energy so vast that it could tear stars apart, is useless. A bicycle, the feet, the goal does not lie further away. I suddenly saw no more reasons to dream of journeys of generations spanning through light years of empty space to renew my hope at an image of what supported my back at that moment.

I was and am, God knows, not a deeply religious person, but the sensation I had in the face of the infinity opening up before my eyes and the indescribable amazement at my living existence in the midst of vacuum I could not interpret in any other way than with the unfathomable presence of God.

The under deformed laws of nature seething, interpenetrating, whipping over each other and degenerated matter of glowing hot stars, which were only the tickling of my retina in this distance, gave me with it a possibility to measure through the cathedral in whose dust an atom is our home.

The powerful energies in the firmament touched me softly as if to signify their inaccessibility, and it was not possible for me to think other than that I had never felt God so close, or even close.

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I cannot undo this experience and its grace. Since then, the thought called *God has* existed in me. I have always forgotten him and remembered him again and again. From then on, I have sought the divine spark in the events that have touched my heart.

Regardless of the hardships behind me at that moment, I survived it all [...]. Thus, these hardships of life seem to me today like the opening of my soul to receive the knowledge of a divine presence and as the price of the richness of this faith.

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Perhaps, from a transcendent point of view, I perceived the voice of God in the desert. But then it would have neither sounds nor words. It would speak to us through the feelings and sensations of our hearts.

The holistic reflection of experienced touches of the heart, an examination, therefore, that even the Holy Scripture asks its own words to teach, is a lesson on the way to the insight of having to follow the urge of the soul.

If we want to speak to God, this does not require words. It requires an inward look at the instance of our heart that speaks the only language that all people, all beings of God, understand." <sup>18</sup>

Never again was an experience of God as strong as this one for the author, but once the eye was sharpened, he knew what to look for, it was not of greatest difficulty to discover

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18 Pp.232-234, Animus, Nick Rymer, Books on Demand, Norderstedt, 2014, ISBN: 3735782213.

many facts in nature and also products of the human mind that pointed to God's existence. Admittedly, all these are only indications for the one who has not seen God, but to the believer they are a treasure. The desire of the existence of man to give a good end or rather everlasting life, yes happiness, results from it. The experience of God was not a conversion. Its intensity only points to the priority of God in world events. No roller coaster ride can describe the feeling it triggered. No partner can touch as lovingly as God.

But the journey to God, the search for him is full of danger for body, mind and social integrity. After returning home, which now seemed to him the best alternative, after all it is the habitat in which he knows best, he collapses. His strength leaves him completely. His body is in mortal danger. After this is miraculously overcome, his spirit is destroyed. He is a helpless wreck. This results in the complete loss of his social integrity. Completely abandoned, he awaits his recovery in catatonic<sup>19</sup>rigidity. His parents are supposed to give him up. A permanent placement in a nursing home is considered.

But again it is the divine miracle that brings everything back to him. God did not want to eliminate him, no, he wants to transform him, to fulfill the wish for whose favor the author once prayed in his ignorance, when a separation from loved ones tormented him with sadness, yes, grief and despair - namely, to be God's instrument on earth.

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19 Wikipedia, keyword catatonia

To every clear-thinking person, who is stuck in the world of this world, this transformation will appear as a consequence of coincidences, but it was the author himself who chose it. So many switches are set by man during his development without being aware of their consequences. The author led himself as if guided by God through the jungle of possibilities that his new life offered him, and the reward was a new existence and a new spirit. Entirely entrenched in earthly desires his life had once been, even at the price of using all his intelligence to invent killing machines, he wanted to realize them - and that before he had completed his human maturity. Now, however, his interest is in man, whom he meets from now on unconsciously and as if guided by God. His self-confidence is changed. Women are no longer his goddesses, they are human beings, not much different from himself. Easily he comes close to them. While interest in technical gadgetry is still his companion, increasingly he looks for the benefits to society in them - it is not the pure desire to realize technical possibilities that dominates him - rather, the focus of his thinking is feasibility in the context of social concerns. This is the maturity that gives his existence meaning. While he is still thoroughly attached to money, since it holds a large bouquet of possibilities for realizing his ideas, it is no longer a personal value in the value structure per se. It helps, but he is nothing without people, cannot replace them with it, cannot free them from their importance for him.

Under constant vision of the life already passed and with the years of experience, he realizes that the human spirit is not only in the image of God, but much more a part of God's spirit itself. From his experience with the people he meets, he understands that God dwells in every human being. The many dialogues he has, especially with women or those who would like to be, make him suspect this at first, but over the years it becomes a certainty. Even if the man in the group is hardly recognizable in relation to his innermost being that he has experienced, he still experiences God's presence in the company of his female friends. They are partners to him, to whom he remains connected in friendship even after the relationship has ended.

Beauty is the trigger of so many movements of the mind. Beauty is the door to new worlds, and so a flirtation, a crush in the young person can trigger countless thoughts and sensations. This can act as a switch, and many a person has gone completely astray in the process <sup>20</sup>. Even if the beauty of the object does not necessarily refer to feminine beauty, it can prove to be a strong touch of the heart, and not only on closer examination. Idealization of the person is often the result, and so it is almost more skillful not to get to know her, but better to remain in the ideal, since this also reveals much about oneself to the gusher. This can also be an experience of God, which lets one find God.

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20 Professor Unrat, Heinrich Mann, 1904, Books on Demand, Norderstedt, ISBN: 3752641290

Man can be God to man<sup>21</sup>, after all, the connection to a man temporarily cancels the separation from God in love. This is already because a human being is not only the image of God but also a part of God, a facet of his myriad facets, his incomprehensible dimension.

Not a few people are astonished that God has taken up residence in all of us; after all, the human being who strives to experience God experiences so many people who do not act accordingly at all. God himself already had to experience with his creatures Adam and Eve that the casting of his spirit into a fleshly shell has fatal consequences. The equipment of the pure spirit with the senses necessary for a survival in the material led to the pleasure addiction. After all, the ability to distinguish good from bad holds this possibility. Sensual experiences become an end in itself. With all effort of the creator his children become weak before it. It could not be prevented that good results in good sensations and bad in bad sensations, finally God wants to make the human being also receptive for his word, be it also immaterial. The concentration of the human being on the creation, which is also his own habitat, does not produce in the resonance the desired ability to hear God's word, one has not already heard of his existence. Only with the consciousness of it the God desired association is found.

God's spirit, therefore, lies buried deep within man. If he also knows of its existence, it still requires fearful faith to

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21 Pp.26-27, Dignity, Honor and Soul, Daniel Adamczyk, KDP-Amazon, 2020, ISBN-13 : 979-8685234551.

search for his will. Added to this is the inertia of the flesh, the shell, the body. The proverb *The spirit is willing, but the flesh is weak*<sup>22</sup> is known to just about everyone, and so it is indeed. When carnal pleasure is to suffer under God's will, man usually chooses the flesh. Nevertheless, the author here wants to prove that God's will is pleasure. The touches of the heart, that is, love, which is the language of His Spirit, clearly conveys pleasures more meaningful than the carnal, since they appeal to the spirit of God buried deep within man, which is all his pride. But pride is insidious. In this case, it is the idea that the portion of God in every man's spirit is a property to be dealt with as one pleases. This is not so. In fact, all the exhibits of the spirit of every human being belong to God, because his spirit created them by means of the body of his creatures. Thus it is blasphemy to judge that man himself is the creator. That is incumbent only on God. The individual human being receives only gifts like also the life and the own body, and it is incumbent now on him to deal with these in the sense of God. Such conclusions admittedly understand only the one whom he has touched in the heart, whose treasure of experience with God's spirit, the experiences of God reaches so far. But this book wants to help.

Against the background that God's creation, i.e. everything material and immaterial of our living space, belongs to Him alone, no human being can claim to be greater than another. On the contrary, the stronger the connection with

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22 Mt 26, 41, Good News Bible, Deutsche Bibelgesellschaft, Stuttgart, 2000



God, the smaller and more insignificant one's own strength is estimated. It is a fool who boasts of his works, but this view puts him in an exorbitant situation. He loses the bond with his own, and who wants that? The ambition is not to defeat his own kind <sup>23</sup>but rather to let his own share of God's spirit continue to have a positive effect on creation, to perfect man's habitat not without respect for nature and to promote the spread of liveliness and love. With man and his desire for knowledge of creation, God continues to create new, meaningful things. Man does not have the permission to independently make mischief with his habitat, he is rather the puppet in God's hand, the incorporeal, who continues to dream his own life in the form of the living and dead of himself.

It will no longer surprise anyone to conclude that in man rests the ability to give God's thoughts also words, a voice, which was <sup>24</sup>attempted with the book *A Voice for God*. After all, he is the bearer of a spirit of God, however pronounced.

This is even compellingly the case. It is left to the seeker to fathom this in the thoughts of his dialogue partner, or even in the speeches of our people's representatives, but it is possible. These are not the holiday speeches of the Pope, nor are they Sunday speeches, but, as with so much, many

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23 Dignity, Honor and Soul, Ch. Animals, Daniel Adamczyk, KDP-Amazon, 2020, ISBN-13 : 979-8685234551.

24 *A Voice for God*, Daniel Adamczyk, KDP-Amazon, 2020, ISBN-13 : 979-8583773053.

a true word is found in intimate, private exchanges <sup>25</sup>with people of all stripes. We all wish for that. Our ears long for nothing more than for truth, and yet we ourselves lie so much, feeling compelled to do so in the face of people's supposed lack of understanding. But people are not without understanding. If some people are also strongly influenced by their hormones, one can assume that many a clever thought occurs to them, they are only again for themselves. To listen to people, how they speak in thoughts alone with themselves, is not only wish but also perspective for the future of our planet, finally no thought remains hidden to God. Man is part of God and therefore worthy to hear even these.

In this book, we are not far from getting permission from the ruminator to do so.

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25 Pg.19, Red Light - Men are so naive, Nick Rymer, KDP-Amazon, 2020, ISBN-13 : 979-8655310964.

## Finding God

God may not have been lacking in openness in the form of touches of the heart in the previous chapter towards the author, so the many findings accompany him in love and gratitude to him from the beginning of the cosmos up to its present borders. No way was mentally too far for the author to find somewhere fragments of his idol. He strove to establish the crazy characteristic of his expansion. God does not rest. His being is expansive, living, so he found out not only in the last chapter of this book. Surrounding the universe even under our advanced science still many mysteries, Mr. Adamczyk nevertheless came to a conclusion <sup>26</sup>. Under the systematic, which the author operated, and which drew so far circles that he lost himself not only once in shadow worlds, it is to be called only the pure love of God that the author succeeded nevertheless - this also before the background that his education has nothing, but also nothing at all to do with this research subject. He did it as an autodidact, just as nobody told him about how to find God.

In retrospect, the tireless search for God seems like a wooing for his closeness, much like a man tries to do to his beloved. Never dies the belief in himself and the hope for a feeling of the woman for the suitor. The interest, which can already be called idealistic, does not diminish, and finally

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26 Calculating the Accelerated Expansion of the Universe  
Considering Constant Mass of Matter and Constant Density of  
Dark Energy, Daniel Adamczyk, GRIN Publishing, 2020, ISBN:  
9783346232403.

the courted sends out signals. Even if these signals are misleading, the lover feels spurred on. And finally her heart is inflamed, which means that two people have found happiness again, even if it is only for a finite period of time.

Quite so the author suffers in his approaches to his self-chosen bride, God. He hopes for her complete devotion in the form of touches of his heart, which will yield new successes, again in the form of further knowledge, their common children - God is the most beautiful bride he can imagine, and he does not cease to conquer her.

God is neither vain nor arrogant, nor egotistical or even egotistical. His essence is love and his language is love in the form of touching the heart. It is incumbent upon us to use the gift of his spirit, to recognize him. No approach is too abstruse for this, for God is all that we see, know and know, of ourselves and of others. Neither dead nor living matter is not suitable for fathoming his being. Only desire and will are necessary for it. May the author have chosen above all the way of the rational cognition, nevertheless irrationality, emotionality or spirituality is just as meaningful. If we humans are also still so different, then the universal genius of God accompanies the efforts of everyone competently and purposefully. Only the time is a problem. *He who rests, rusts* already says a saying, and so it requires the movement, whether physically, psychically or/and spiritually, to find God. Who does not follow his desire, or follows only restrained, the patience can run out. In this respect it was not said empty therefore to *have to*

*follow the urge of the soul,* <sup>27</sup>because this is the fastest way to find God, even if also so already soon times half a life can pass over it. It is not a secondary occupation, but also not a main occupation. The habit of keeping the eye open for touches of the heart, the love of God, makes it possible to live a normal and inconspicuous life in spite of it.

## **The Song of Songs** <sup>28</sup>

If I speak the languages of all people and even the language of angels, but do I not have love - then I am just a booming gong or a noisy drum

If I have prophetic inspirations and know all heavenly mysteries and possess all knowledge, if I have such strong faith that I can move mountains, but I have no love, then I am nothing.

And if I distribute all my possessions and take upon myself death in flames, but I have no love, it does me no good.

Love is patient and kind. Love does not zeal for its own point of view, it does not boast or show off. Love does not take liberties, it does not seek its own advantage. It does not allow itself to be provoked in anger and does not bear evil. It does not gloat when others are wronged, but rejoices with them when someone does what is right. Love never gives up on anyone; in every situation it trusts and hopes for others; it endures everything with great patience.

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27 P.234, Animus, Nick Rymer, BoD, 2014

28 Good News Bible, 1 Cor 13, Deutsche Bibelgesellschaft, Stuttgart, 2000, ISBN 978-3-438-01614-0

Love will never pass away. Prophetic inspirations will cease one day, speaking in the languages of the spirit will fall silent, and knowledge will also come to an end. For our knowledge is piecemeal, and our prophetic speaking is piecemeal. When the whole world will be revealed, the piecemeal work will be over.

Once, when I was a child, I talked like a child, I felt and thought like a child. But when I grew up, I put away childish ideas. Now we see only an unclear image as in a dim mirror; but then we see God face to face. Now we know God only imperfectly; but then we will know God completely, just as He knows us now.

Even if everything ceases, faith, hope and love do not. These three will always remain, but love stands highest.

Continued from Ch. **Finding God**

Now, however, experience in the search for God shows that his presence, even if one believes to have found him already, never lasts uninterruptedly. The believer is always tested in the quality and quantity of his love and devotion to him. The test is similar to the behavior of a capricious lover - she disappears, vanishes into thin air, is unattainable. No praying or begging helps, the bruised lover finds himself facing the shards of all his happiness. What has he done wrong? Answer: Nothing! No one who knows God asks such questions! After all, he knows about the pleasure of God's love and the entertaining of his spirit,

and so it is bad for him, nevertheless. The capricious beloved gets with her behavior, God's tests of the believing man, her absence only more power over him. His love multiplies and multiplies until only she/God alone is in his focus, people seem like staggering dolls to him. It does not help. Life must go on without him/her. Sadly, he throws himself into hard labor as the ignorant, unbelievers have to do every day. All glitter and shine seems to be lost, only nothingness is waiting for him. Not unexpectedly for the reader, he goes in search of him/her anew, and one day, not too far away, they reunite in colossal, common joy. The test is over. Such a test can last weeks, but months and years are also possible. It is up to the examinee to correctly interpret God's absence. God never leaves completely. There is always a second, third, new chance. Man needs these trials in order to grow from them. They steel his character and make him mature for the tasks that God wants to submit to him for solution, and which cannot be completed without a deep trust in him.

The desire of every seeker is always to find what he is looking for. In the case of the search for God, finding cannot mean meeting a being. Many a believer searches completely in vain, never finding him. Perhaps one believes to meet him in the figure of Frederick Liechtenstein, but of course this is not so. It is an art to interpret his touches of the heart correctly. It is easy to overlook him. One does not encounter a being, one encounters the character-defining essence of God, His love, as it is the content of the Song of Songs. His whole

character is therefore love, also his language, which is the irrationality of the touches of the heart, which every human being, every being of God understands, to try again the already quoted words of the author. We and the whole creation are testimonies of this love. Love is the building block and love is the plan.



## Recapture of Paradise

In fact, it is not important to receive gifts from God in the form of joint children, that is, knowledge. Loving Him, honoring Him and respecting Him brings sufficient feelings to receive His love. To enjoy his love, the touches of the heart, experiences therefore and experiences, is sense enough of the passion of his presence. Thanks to the more pronounced thinking in irrational aspects as well as their joy of life, women are more similar to God's nature than the male gender. Finally, as the recipient of His love, she also accommodates God's desire for expansion by herself thanks to her communicative nature. Example:

Her clan, friends and acquaintances, and finally her own family register the positive change since she has seen God. Even if this happened in secret, it is no less spectacular. Without going directly into her private experiences with God in conversation, her circle notes that. Of course, she does not tell about this book or even give it away, but at least her own family realizes that her charisma has improved, and they wonder what the reason is.

There is a difference whether someone's secrets bubble up of their own free will, or whether one or the other turns to them in dialogue, i.e. in dialog, with the question of their positive change. The questioner brings by his initiative already a certain openness for whatever may come now. Also, some already give the impression of wanting to be asked, so much is she happy about her new friend, God.

She almost bursts with pride to have found him. So the news of God spreads. The new believer has to face the skepticism of her mother, who fears for the mental health of her child. After all, belief in God is no longer up-to-date and is frowned upon as old-fashioned and boring in our time, especially among young adults. The young lady, however, experiences herself as the representative of her great new find.

From the beginning of our era, Christians have been subjected to skepticism, scorn and persecution. So it is not the first. Although it is still common knowledge what we celebrate at Christmas, Easter and perhaps Pentecost, you learn that in school and confirmation classes, but the skepticism about the naturalness of faith for them obviously does not stand in the way. With the receipt of the confirmation gifts, money, the case should be closed for them, the people, finds the majority. Her own strength, God's spirit and his and her love for him stand in the fight of the gray mass, the opinion of supposedly all people opposite. Too soon God has signed over to her the great office of his representation, and she gives up before she finds herself in a specialized clinic.

Even if faith is a mustard seed, it still sprouts. Her search for God silently begins anew, and she cherishes and guards God's touches of the heart like a treasure in her memory. She gathers experiences, God experiences like her friends love partners. She thus acquires the reputation of being special, which is tantamount to a dirty word. So, willy-nilly, she has to pull along with her friends. She is left with

nothing. The years pass, and the first child is born. She separates from the father of the child because she wants to raise it in God's care and with the Christian values that she believes she has found in the years of external silence. She seeks the proximity of institutions of Christian charity and finds here a home of living exchange and togetherness. She has matured into a responsible person of social integrity who may represent God to the best of her ability in her new circle. She is aware of the favor of her immaterial office and she is a beloved, respected and respected mother of the best sense to her child.

This is an example of God's work in man, a testimony of faith, and so ultimately the salvation of a preordained destiny of two people. Whose spiritual child was the father from whom she separated cannot be said, but we trust the divinely guided judgment of the protagonist.

God's influence also shows similar quality towards people who are far from faith. Without being aware of his blessing, many a man, many a woman serves God's love. God, who finally also dwells in the atheist, performs great deeds of charity through him. Modest as he is, he does not take care of himself, and we can only hope that this might not be the reason for his absence, which is already imminent for some. We must ask ourselves, if man is only the puppet in the hand of the puppeteer, why he does not simply impose the appropriate consciousness on him. But first of all it will not be God's way to force, secondly it is not compatible with his philosophy, and thirdly it is not possible at all because of the construction of the mind. The

consciousness of belonging to his own must be consciously acquired, otherwise it does not work into the integrity, which is the basis of the physical existence in the creation. The invisibility of God's spirit requires the exclusive acceptance of the visible in the continuum of material being. While God seeks to be part of this continuum, He is unable to appear before the eye of the beholder. Faith is immaterial. God is immaterial, and so, under these conditions, it is beyond all wonder what great influence He nevertheless has among humanity. The reason for this is our inheritance, our kinship with his form of existence, an existence of spirit and the albeit unconscious but nevertheless constant, perhaps even physical connection between God and man, energy<sup>29</sup>.

For reasons of charity, charitable foundations are raised from the cradle, whose purpose, when seen in the light, serves only to heal the symptoms of our brutal, even barbaric human world. They are the plaster on the wound of the hatred of many people again opposite the brutality of our existence unadorned without perception of divine energy, a spiral of violence. Nothing more than a spiritless animal is the human being, if he braces himself with power against his divine feelings of justice and compassion. An animal that is not afraid to exploit its power for the purpose of satisfying its hunger for acceptance and participation in cruel rites of initiation against the weak and sick. His nature commands him to want to belong. The transformation of divine energy into barbarism is not

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29 p. 337, Animus, Nick Rymer, BoD, 2014

punished. If there should be earthly punishments, these are a chance for the convict to improve, in view of the philosophy of the prisons in this country. And that's a good thing, because after all, hops and malt are never completely lost. Perhaps the clicking in the criminal's mind will take place after all, and he will find his way back from barbarism to charity - they are, after all, two sides of one and the same coin. Jesus called it *treat people as you would like to be treated by them* <sup>30</sup>.

To convey this lovingly to people, even to children, is the task of so many institutions and charitable foundations and associations, so that we can justifiably claim to be doing something for the reconquest of paradise. There are institutions worldwide for this purpose, but there can never be enough, because the need is huge and growing constantly, as the knowledge of the existence of God and His love is dwindling. The churches are digging their own graves. If until not so long ago people saw in them the bearer of hope against the decay of social behavior, their shock towards internals of these institutions is growing. If the church is not able to do this internally, how can it communicate it to its followers? - it is a pity. Spiritism, a substitute faith thus becomes popular. The habitus of the churches in the face of their transgressions makes them repugnant to the faithful, and they have thus lost their spiritual home.

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30 Good News Bible, Luk 6, 31, Deutsche Bibelgesellschaft, Stuttgart, 2000

The *spirit of*<sup>31</sup> modern man is technology. With it he hopes and believes to solve the problems of the world. Science precedes it. The test person makes contact with it via his smartphone, computer and car, products that can be operated intuitively, i.e. without knowledge of how they work. It is suggested to the simple, unpretentious person that he or she can participate in the miracle of technology without understanding it. Participation as a means to the economic success of a few. Nevertheless, this sacrilegious system is not all bad. In view of the mysteries of technical products, curiosity is constantly growing in the user and with it the activation of intellectual resources, culminating in an interest in education. Insightfulness and personal thought grow, consciousness expands. In front of this development, the author hopes to convey meaningful thoughts with this book, so that no uncontrolled growth arises from underchallenge of this new spirit, primarily in the growing generation - an expansion of consciousness, after all, also always carries the danger of confusion.

Besides the loss of the spiritual, perhaps also religious home, the world is shaken by catastrophes whose effect is to distract further from God and which shake every single human being to the core. Not only the author, an engineer, is concerned about the solution of these world-wide problems. The world and science are pulling together. Politics is paving the way. Vast sums of money are being loosened up. In view of these developments, the young generation sees itself as being left behind, cheated out of a

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31 English. spirit, sense, mood

future, prosperity and the meaning of its existence. People in a weak social position are rubbing their eyes in the face of all the money that seems to be available and that has so far always been withheld from them in their poverty with the argument that it is not there. Desires are growing on all sides.

It doesn't look like the spiral of misfortune will ever end. Everything is crying out for money. No one can stop the flood of honestly admitted needs that finally really exist. A bottomless pit, it seems. The author suggests the path of small steps. Priorities must be set, otherwise this policy runs again after the system *where the one hole is plugged, does itself at other place a new one* into the void. Before this procedure the impression of mercilessness will arise, but in view of the expanded consciousness of the population understanding can be expected. So climate change cannot be countered with huge projects, but neither should it be a *small, small one*. Holding out the prospect of good returns has already opened up many a private fortune for purposes that do not serve the owner's own luxury. Wealthy people in particular see in their money not only the possibility of personal pleasure, but much more the potential for the realization of a meaning in life or of subjective and/or social significance. The latter, however, occurs less frequently than assumed. Wind power is the best example.

The opportunities to invest in projects of charity do not offer returns, but they do offer a way to reconcile oneself with a personal blow of fate. Forgiveness and the desire to

forgive are more often arguments to make one's contribution, superficially altruistic, but in the sum of their effects more effective for the character than the construction of world-wide power plants of regenerative energy sources. The character promotion of individual but outstanding people has an effective role model function for weaker ones, and this is the lever. One thinks here above all of its many coworkers. The word of Jesus is colloquially *Do good and talk about it*<sup>32</sup>.

Now the salvation of the world, which is called here reconquest of the *paradise*, will not be able to take place alone on social sector. Beside many ideas from economy, institutions of the science, but also the general foot people, a theoretical project of the author should find its place here in addition: The practical implementation of the sustainable principle of the hydrogen combustion engine and its supply with sufficient energy.

The use of hydrogen to generate energy is sustainable because it burns with air to form pure water. Although it takes more energy to produce this hydrogen than is actually in it, any energy transformation is less than 100 percent efficient. In view of our abundance of water, sand, i.e. quartz or silicon, wind and sun, however, the efficiency plays a negligible role, considering that we <sup>33</sup>had accepted an efficiency of around 30 percent for the use of oil, and that with a fuel that causes lasting damage to the climate.

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32 Gal 6:10, Good News Bible, Deutsche Bibelgesellschaft, Stuttgart, 2000

33 <https://de.wikipedia.org/wiki/Carnot-Prozess>



Hydrogen, as already noted, does not do that. Along with wind energy, photovoltaics are considerably less expensive. Solar power panels are made primarily of silicon, or sand. Water is the basic material for the electrolysis of hydrogen and oxygen. Sun is available free of charge in the deserts of this earth. Experts have calculated that only one hundredth of the Sahara's surface area would have to be paved with solar panels to meet the energy needs of the entire world<sup>34</sup>. We do not want to go that far here. After all, it would be enough to generate the demand for hydrogen for the entire European Union with solar energy. Since the hydrogen would be produced locally by electrolysis, a transport problem arises. This can be solved if the hydrogen is stored in solid form. Metal hydride storage<sup>35</sup> magic word. These metal hydrides, pellets, can easily be transported to Europe by ship. Although the return of the hydrogen from the pellets to Europe again involves energy losses, thanks to the earth's abundance of sand, sun and water, this raises the question of the dimensions of the power plant or plants, but not of sustainability.

The fact that the desert states are all poor improves the chances for this giant project. It is true that the neo-colonists are again exploiting third-world countries for

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34 How much space do we need to supply the whole world with solar power?, Benjamin Friedrich, Katapult, 2016, <https://katapult-magazin.de/de/artikel/artikel/fulltext/wie-viel-platz-benoetigen-wir-um-die-gesamte-welt-mit-solarstrom-zu-versorgen/>

35 <https://de.wikipedia.org/wiki/Wasserstoffspeicherung#Metallhydridspeicher>

their resources, but these are, after all, regenerative, i.e. inexhaustible. On the contrary, the economic revival of the region would be noticeable, and the level of education would rise. Finally, for reasons of cost alone, the project executing agencies would endeavor to involve local people in construction and operation wherever possible, since the local purchasing power is much greater. Compared with other developing countries, this is an enviable prospect for the people of nations ravaged by poverty and hunger.

The reasons for the use of the hydrogen burner in commercial and individual transport, but also the operation of additional power plants at peak load are obvious: Electric mobility does contribute to environmental protection at first glance, but at the price not only of energy-intensive production of these vehicles, no, also because of the resource exploitation of lithium and rare earths, devastating the planet. Electromobility will also only be sustainable if the electricity is generated with renewable energies. Otherwise, it only carries air pollution from the cities across the country. Nor is the fuel cell, the automakers' miracle cure for range and the refueling problem, environmentally or resource friendly.

Electric vehicles are also very expensive. Hardly anyone can afford one without government subsidies. The hydrogen burner, on the other hand, is also possible for older vehicles. The author imagines that industry would develop conversion kits for models of all ages and offer them for sale in workshops for conversion. Any internal combustion engine can theoretically be set up to use

hydrogen as a motive force. Conversion kits are comparatively cheap, and the environmentally friendly evolution of personal transportation becomes feasible and affordable for the general consumer. The price of a new vehicle is also unlikely to change much compared to gasoline and diesel models. It may even fall.

Not that the words of this concept now have very much to do with the language of God, love - this is only passed on by the individual person in the concrete implementation, and this requires faith and knowledge of God's nature. After all, the passing on of his love is the core of the reconquest of paradise. Not because it does so wonderfully well, nor in order to secure a place in heaven, but rather out of the necessity of making friends with one's neighbor. After all, this secures the peaceful coexistence and opens the ear for further tasks, which are not least also those of the friend.

In the course of his life, man is given tasks by the higher power, his inner guide. He receives these by means of his life history and the motives which his thoughts and emotions convey to him for this. If he does not find a place for the realization of what exactly fits him and his abilities, talents and desires - after all, God knows him exactly -, his drive does not meet with resistance, he rears up in anger one last time before he threatens to fall into resignation. He sees himself failed and only a life in the sense of Schopenhauer's pessimism remains for him, which does not correspond to his value for society.

Against this background, the words of this book fit together into a harmonious whole. Paradise cannot be reclaimed without God, His essence and His spirit. The re-creation of a man-made paradise would not be the same as the original one. It would not even resemble it. Nature and man, flora and fauna are too complexly interwoven for science to succeed in copying it. An android is never of the quality like its natural model<sup>36</sup>. Man would make himself superfluous with an artificially created paradise. He would not fit in, would be homeless and threatened with extinction. To recognize God as spiritual guidance is therefore not a question of free decision - it is imperative, because only he has the historical background of our evolution, is the origin of the human being and carrier of all knowledge of him. He is not only father but also loving mother to him. In the face of the Corona crisis, society has discovered its heart for its parents and grandparents. Let us hope that this will not stop beating for them when we - hopefully with the acceptance of God's help - have escaped this visitation.

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36 A.I. - Artificial Intelligence, US feature film, Steven Spielberg, 2001

## Peace

It was not only after the two world wars of the 20th century with millions and millions of victims among the soldiers but especially among the civilian population that people cried out for peace. Finally they were ready for it. The genocide of the Holocaust was the peak of cruelty of human atrocities. Increasing the horror of diabolical butchers seems impossible. The peace movement experienced its renaissance in the 1970s with the hippie culture, and the pressure on politics grew. Whereas up to then it was mainly diplomacy that was to secure peace, now, with the technical possibilities, globalization offered itself as a vehicle for the peaceful coexistence of nations. For the time being, it was primarily economic interdependencies among the states of Europe, as the Hanseatic League had once<sup>37</sup> done, but its founding fathers were probably not yet aware of the peacemaking effect of their idea. They were simply merchants seeking wealth and success. Even if their customers were not necessarily wealthy, they ultimately saw it as their turn to supply them with all the goods they needed on a daily basis. The global network of the world economy can be understood in no other way. It is true that the merchants are still getting richer and richer, but their trade is indispensable for any human being of all nations of the earth and for peace as well, because *you do not bite the hand that feeds you*<sup>38</sup>. I.e.

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37 <https://de.wikipedia.org/wiki/Hanse>

38 Bed.: One should not be ungrateful to the one who does good to one, German saying.

the nations stand in dependence to each other. Apart from the enlargement of the market immanent in globalization for the merchant and the possible increase of his profit due to the number of pieces sold, these dependencies mean the prospect of peace. But the enlargement of the market also brings more competition, so that the price for the consumer usually decreases. This is a triple win-win situation. Securing peace while prices fall and increasing the merchants' profits - an ingenious system.

But no one reckoned with the people as recently as the late 1990s. Since the 1920s, populist and nationalist value systems have been on the rise throughout the world. Globalization is seen as hostile. Only corporations can withstand the price pressure, and the grocer around the corner is dying a quiet death, is the credo. Nationalist opponents of globalization revel in romantic memories of the past, when news from the neighborhood could still be found in the corner store. The personal disappointment of a noticeable number of people regarding the development of the economy and thus also worse working conditions is growing. Discontent is stirring not only among the leaders of the nationalist-populist world movement. With Donald Trump's presidency, the movement is finding its zenith. After Trump's complete failure during his term, the movement's failure culminates in the *storming of America's Capitol*. In the aftermath, nationalist leaders almost all over the world condemn Trump, saying he is the instigator of this lone peak of an attack on the democratic world order in general, thus admitting the failure of their political stance.

While this does not take the spiritual object of nationalism off the table, since its human bearers still exist, they are deprived of their heads and thus more open to the offer of a substitute to relieve their discontent.

If the peace of nations could also be secured by political means, it is now inner peace that is up for debate. The existence of computers and smartphones makes it possible to spread untrue thoughts in the blink of an eye. In the blink of an eye, hundreds, even thousands, know about terrible events that don't even exist. Fake news is a disease of our time. Whereas in the past it was computer viruses, today it is fake news that is destroying the spirit of society like computer viruses destroy PCs. Germany's nationalist-populist party, the AfD, to which intellectuals also belong, uses this means. The author himself was able to decode a WhatsApp message to this effect.

Thanks to his faith, the author lives at a spiritual distance from his fellow man without lacking love for him. Skepticism is his constant companion. He had to learn this already on his path of faith, the school of life, after all, not everything he perceived on this path was right, good or true. So his senses have been sharpened during his search for God. This benefits him naturally and especially in identifying disinformation such as fake news. Under the spreading of the world view treated here it is with it only a question of the time, until the Fake News viruses of the scoundrels the cock of their power is turned off, should it gain popularity in school and society.

If Buddhism is currently making the rounds, it was spiritualism before that, and so it is not impossible to make the entity of God palatable again to a majority of people as a worldview, after all, we know a lot about God because of the structures that have grown and still exist. Man needs spirituality, as can already be seen in a small movement, the Sunday Assembly<sup>39</sup>, which organizes Sunday meetings of people who are strangers to each other for the common celebration of life in general, without desiring God's presence. Even the atheist has the need for spiritual guidance, after all, God also dwells in him, and so he finds it here in the community, as if it were a strong team to cope with all personal concerns.

Under the pressure of freedom of opinion and religion, this misconception must be accepted. Coercion is no longer the means of choice, as the generation of war children still had to endure from their Christian educator in religious instruction. This coercion to faith at that time is the reason for the faith fatigue in society today. Getting to know God under duress is like being waterboarded<sup>40</sup> when you are thirsty. The pedagogical errors of the church are staggering. They have crushed the mustard seed of faith of <sup>41</sup>many of those who wanted to enter into it. If the Church today, even with its institutions of charity, is the epitome of attachment to man, it simply lacks didactics for the transmission of God's values. Instead, one experiences internals of

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39 <https://de.wikipedia.org/wiki/Sonntagsversammlung>

40 <https://de.wikipedia.org/wiki/Waterboarding>

41 Mt 13:31-32, The Parable of the Mustard Seed, Good News Bible, Deutsche Bibelgesellschaft, Stuttgart, 2000



falsehood and pushing away. It is the servants themselves who make up the image of the church of today. This is not only the case here. The care of the servants is the responsibility of leaders, pastors and ministers. The fish stinks from the head. Nor can it be that concerns such as membership decline and lack of money influence the appreciation of God's ground staff, because, after all, faith is independent of that. But enough of that. These problems of the church are to be left to the church itself, after all, it sits at the source of God's essence, love.

This sufficiently explains that the attractiveness of the Christian faith must be increased if civil war-like conditions are to be avoided in the country. This has nothing to do with the fundamentally false assertion that religion is opium for the people<sup>42</sup>. It is true that the love of God can be felt to correspond to the effect of a drug, but the believer does not fall into an intoxication, but he sees more clearly and is happier than the search for a system in the world on the basis of disinformation from the cell phone makes possible for him. The exchange of God experiences with brothers and sisters in faith also counteracts a feeling of loneliness and also fills the silence with life.

For it is the isolation of people that cooperates with the lack of cohesion in society. This is due to the lack of an understanding of the roles of husband and wife, father and mother, since a salary in a family of four is no longer enough to live on. The demands on life have increased.

42 "Religion is the *opium* of the people." (Karl Marx)

Whereas in the post-war period conditions were still modest but orderly, today they are chaotic and demanding. According to the motto "*The day has 24 hours, and if that's not enough, we'll take the night*", mothers in particular have to structure their days. This is not acceptable, since every human being also needs idle hours to balance his life and to search for a meaning. For the expansion of God's being, however, the circumstances of life are fatal, especially in the nations of the Occident. The addiction to distraction and diversion, the desire for fulfillment in leisure time - if one is in the enviable position of being able to maintain a work-life balance - borders on sin. Where it is due to constraints, e.g. in the case of single parents, the author wants to remain silent, although this is also untenable and on the one hand is related to the understanding of the roles of father and mother, but is also rooted in godlessness.

The inner peace not only of the individual but especially of the industrial nations as a whole has been severely disturbed by technological progress and consumerism, which in turn has its origin in the safeguarding of external peace. To control natural disasters is one thing - but the multitude of errors in the system of society make clear the necessity and the extent of saving the world also in the social field. The Holy Scriptures and God's essence, love, as described on the basis of this worldview, are the means for this reconquest of paradise.

## Justice

Germany, most of Europe and most of the world live under democratic conditions in a constitutional state. This, the author can claim at least for his homeland, functions well, even if not always smoothly, and as a rule, reasonable judgments are reached to the best of one's knowledge and conscience, with all parties involved being heard. All of this is done on the basis of the national legal codes of the state apparatus. However, the road to a conclusion of the proceedings that corresponds to the perception of justice is often long. There are appeals and various instances that can be called upon. Measured in terms of the total number of proceedings, it is not that often that one or even more lawyers have to be consulted, but in the sum of these considerations the number is immense. This is a deterrent to litigation. It is not uncommon for some to give up before this hurdle, and an unauthorized party is favored. No matter how sophisticated the legal texts are, many a lawyer knows how to exploit them better than the judge, and so our social recognition of judgment does not reflect a high opinion of our rule of law. The possibility of twisting the law on the part of highly paid, highly intelligent lawyers counteracts the meaning of the text written by the legislator, the wording of which is hardly comprehensible anyway - at least not on the part of the defendant. From this point of view, it is not surprising that in the tenor of the general public towards the judgment, justice is no longer

spoken of, only law as an instrument of the state. That cannot be.

With the help of faith, only God can be the judge anyway. Many a condemned man hopes in this way to be able to cheat his opponent one day and curses him. Curses, however, are not exactly friendly and thus do not correspond in any way to the divine nature. Justice seems to be a subjective good, uncontrollable. Efforts of national and world-wide organizations in this direction are consequently also inaccurate. Justice finds its place here only in a codified way. Even in the human rights conventions of the United Nations, one searches in vain for something concrete. Something must be done. The author's concept is simple and cheap. It provides for a new legal remedy, a witness from the innermost of the condemned, around whose opinion the verdict is supplemented:

With the first verdict of a court case, the convicted person is also granted the possibility of appeal. Should he wish to make use of this, he either instructs his lawyer to do so or he makes use of the supplementary, new possibility for reaching a verdict - he turns to a clergyman, a pastor. The only condition is that he believes in the God of Abraham, i.e. that he is a rabbi, imam, pastor or minister. The God of Abraham is invoked regardless of the denomination or non-denomination or other world views or even atheism of the condemned person. Churches, synagogues or mosques are the scene of this undertaking of the pastor of God. The costs are paid by the defendant or the plaintiff himself, but since religious institutions are committed to the individual,

they usually take personal, economic circumstances into account.

The recipient of the judgment describes his concern to the clergyman. The latter will probably ask him about his personal motives. The defendant or plaintiff pours out his heart to him. This takes place in dialogue. Plaintiff and defendant cannot be heard together. The concept of the confessional of Catholic teaching should be maintained. The person comes before God alone.

The pastor is guided by the desire that there is respect for his office and the dignity associated with it, but above all for God. Through his training and daily contact with people and their secrets, he is a highly competent representative of God in the style of "The Righteous"<sup>43, 44</sup>.

The counselor makes his judgment in his mind. He notes this down in the form of an expert opinion, presents it at the new hearing or adds it to the judge's documents. In any case, his voice is heard in court. Since our judges are independent, they have leeway within the law to reach a verdict. Also, the judge can revise his decision exclusively after updated records without a new hearing. It would be hoped that this approach would serve justice. Apart from this uncertainty, there is a good chance that the proceedings will be shortened.

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43 p. 576 ff. , Animus, Nick Rymer, BoD, 2014

44 A Voice for God, Ch. The Human Paradigm, Daniel Adamczyk, KDP-Amazon, 2020.

Especially cases of embezzlement of alimony payments from men to their separated children and their mothers are often very complicated. There are already men's clubs on the Internet that deal with nothing else and have many clever tricks in store. The law often no longer applies here, so that the mother and her children are often left penniless. The author sees a need for action precisely for these cases of the Social Code.

Not infrequently, the concept will encounter organized crime. After all, faith is still often present in the families of mafia members. Arab clans are also part of the clientele. Even if these criminals often accept neither law nor order, they end up respecting God. It must be assumed that the appeal by the lawyer is preferred here.

The clergyman must withstand the pressure that he can expect to be banned from practicing his profession, can be proven to have abused his office.

## Health

Against the background that Jesus performed miracles during his physical presence on earth, especially on the physically ill, it is difficult to define the concept of health in connection with the reconquest of paradise. It is true that man often performs deeds bordering on miracles by means of medicine even today. But since it is ultimately always the natural forces of creation in the sick person himself that work miracles, faith is again in the room.

God is alive, and He is immaterial, a spirit. Since we are His image in this quality, our health cannot depend on the body. We are not incorporeal, and we can suffer terribly from physical diseases and also die from them, but there is no need to speak of the disease of our innermost being, the soul. To fall ill with the soul because of physical defects comes into question only when the personal relationship with the higher power is not right. It shall not be the subject of this chapter to see in illness per se a punishment of God. This view belongs to spiritualism. God does not punish with illness. Rather, some people punish themselves with illness when they do not heed their conscience or when their actions are directed against themselves. Physical illnesses are defects that the art of medicine can or will be able to correct, researchers of this science also receive God's spirit. Spiritual illnesses can be physical defects that were already determined at conception.

But they can also be of a mental nature, and this is where the definition of illness in the context discussed here comes in. The number of sick souls is steadily increasing in industrialized nations. Family conditions, working conditions, hardship and wrong values can be triggers, i.e. systemic errors of society. Those who do not fall ill from these either have great resilience or are shod with numbness to sensations. Without wanting to diminish the value of these people, they appear unworthy of the excellence of their spirit, i.e. God's spirit. Thus, the significance of mental illness is not exactly an inferior value of the person concerned, but indicates an affinity for God.

Now the author once learned from the Internet about the opinion of an expert. He said that the mentally ill person was separated from God and could not pray for himself. Rather, it seems to be the other way around: Because circumstances separated him from God, he fell ill. As if someone had cut the strings of the puppet that represent the connection between the puppet man and God, all strength drains out of him. He loses his drive in the worst sense of the word. This would never have happened if he had been truly aware of his faith, if he had always taken stock of his life (cf. p. 21, chap. The faith) and if, as a result, he had followed the urge of his soul. The circumstances, which were the trigger of his complaints, could not have reached him then at all.

The restoration of health happens in the opposite way. With the ability of the mirror neurons in the brain, immobile



areas of the body can be healed by the patient moving the opposite, healthy side of the body in front of the mirror. I.e. *if the* mentally suffering person *behaves as far as possible* like a healthy person, he gets well. His mirror image here is God's entity, love, as described in the Song of Songs. Considering the fact that knowledge of this entity belongs to the comprehensive health, if one wants to find him, faith must also be simulated by the patient trying to experience touches of the heart. Thus, the necessity of faith is not given, after all, God loves all people <sup>45</sup>and thus always reflects his spirit in each and everyone.

All of this is very strenuous and consequently does not work without help. This help is the doctor with his medicines. They eliminate disturbances of the patient's mind, which are the symptoms of his illness. Side effects of the active substances, if they are not life-threatening, the sick person must endure.

But it is always the self-healing forces in man, natural forces of creation, which bring health to the patient. The definition of health in the context of this book is therefore the freedom from diseases of the spirit, by which the so-called mental disorders are meant. Knowing and receiving the essence of God, love, liberates. A life that follows the urge of the soul cannot fall into mental illness. We can show this from the research on primitive peoples <sup>46</sup>. The

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45 Does God love all people?, Gerrit Setzer, Bible Study, 2007, <https://www.bibelstudium.de/articles/779/genau-lesen-52-liebt-gott-alle-menschen.html>

46 s.a. "Crazywise", US documentary, Phil Borges, Kevin Tomlinson, 2017

rare mental disorders there usually refer to genetic damage, that is, congenital.

To prove the definition of health in the sense of God made here, I would like to <sup>47</sup>mention the outstanding scientist Stephen Hawking, who lived on for more than 50 years despite amyotrophic lateral sclerosis and received divine tasks until his passing in 2018, which he worked on although he could no longer move anything of his body, not even speak. He was married to two women and had three children, all of whom loved him. His desire to participate, his talents and his love for people and nature and its mysteries kept him happily alive until the biblical age of 76 for his illness. ALS broke out in him at the age of 21. He was the holder of the Lucasian chair of mathematics <sup>48</sup>. About an affiliation of Prof. Hawking to a worldview community nothing is known as usual with so many people of the present. But he tried to prove that God is superfluous for the creation of the universe <sup>49</sup>and thus revokes his earlier convictions.

Furthermore, the French feature film "Pretty Best Friends" by Olivier Nakache and Éric Toledano from 2011 also provides a nice insight into a life with a <sup>50</sup>body paralyzed from the neck down. The paralyzed man's soul recovers when a fun-loving assistant pulls him into his world. - The power of mirror neurons, author's note.

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47 [https://de.wikipedia.org/wiki/Stephen\\_Hawking](https://de.wikipedia.org/wiki/Stephen_Hawking)

48 More details at Wikipedia: Lucasian Chair of Mathematics

49 The Grand Design: A New Explanation of the Universe, Stephen Hawking, Rowohlt Paperback, 2011, ISBN-13 : 978-3499623011.

50 see also Wikipedia, keyword: Wolfgang Schäuble

## Satisfaction

Man's refusal to fearlessly surrender to God's complete guidance, that is, not to follow the urge of the heart out of supposed compulsions, is the source of his discontent - after all, Jesus gave us his word in the form of *Behold the birds, they sow not, they reap not, and yet God feeds them*<sup>51</sup>. Man's rebellion against God's will devours all his strength. Incessantly the Higher Power takes measures of guidance. Purposeless ignorance accompanies the way of the unwilling man, and his actions lead astray, since they serve only the physical desires, for which his spirit or God's spirit is not made. Human initiatives are too short-sighted. They do not grow beyond him, do not create meaning. Thus, man never reaches his goal of leaving something lasting of himself in the world. His life is wasted, he is only body and perishes on day X in the biological cycle and becomes a part of the inanimate nature.

He does not achieve immortality of his spirit in the minds of his descendants and also no love in their hearts. Especially single mothers are pained by the fact that they do not live on in their children if they have not followed the urge of their soul and only hysterical screaming remains in their memory. After all, the mother loves her children possibly even more than happily married people,

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51 Now man is not a bird. It is true that the latter also looks for what it needs to live, but man should also ask himself about the nature of his activity and its effect on him. [Matthew 6:24-34, Good News Bible, Deutsche Bibelgesellschaft, Stuttgart, 2000]

since they are literally her everything. Their screaming is an expression of the excessive demands and the absence of the father.

But not every human being is granted to have begotten or borne offspring. God may give them other possibilities to perpetuate themselves. The circle of acquaintances may have options ready. An <sup>52</sup>honorary office, preferably in environmental, climate, nature or animal protection or at social institutions, perhaps even the church, inspires the unfortunate person so much that a living life's work develops from it. Of course, God also holds this chance in front of the one or the other in his or her profession, but this is rather seldom the case. Is this nevertheless mostly only the breadwinning for the safety device of the physical existence. Outstanding achievements of scientists are socially also rewarded with immortal existence in the heads of so many, however, the inheritance of a man is above all his love - the language of God - and how it touched his neighbors. The spiritual creative power is not so much in the focus, because it cannot be comprehended by the normal human being as a rule. Here the author rather refers to the humor in the spirit of the researcher. This remains in the memory of his neighbors and in turn finds their love.

Wanting to escape death, the primal fear, is also proven by depth psychology. The living spirit of God is a model for the believer, who hopes, like him, to find his everlasting

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52 Nothing Happens by Chance (Buddhism)

place in eternity after death. However, every person must establish this place in his life on earth as well.

The FSJers are doing it right here. More and more young people are taking up the voluntary social or ecological year. They are mainly young women. Until not so long ago, these were conscientious objectors with similar tasks, young men who did not want to be trained to kill at the point of a gun. These two institutions provide their users with time, which they urgently need, in order to become clear about the life path that lies ahead of them. For this purpose, it is necessary to let oneself fall into one's emotions for a while and to stop creating. One cannot speak of drifting away in this sense. God's will can finally be heard only in the silence - the silence of the personal, spiritual development. If the author had paused for a moment in his restlessness during these years of his life, this book would most likely never have been written - which would have been an extraordinary pity - but he himself would probably not have become such a strange fellow as his tortuous path through life has now made him.

However, the goal of personal development measures is satisfaction, just as it is for FSJ students, and the author of this paper ultimately achieved this, albeit with a great deal of luck. In the case of the FSJ students, this remains to be seen. After all, it cannot be ruled out that they choose their future perspective without the knowledge of God's essence, love, and also not in faith in him. Thus, the danger of stumbling on the path of life remains. This is by no means straight and purposeful, one follows the urge of one's heart,

the only instance that leads with certainty to satisfaction. Ultimately, the comprehensibility of outsiders of the path of life is without decisive interest for the adolescent. Finally, the human being grows his whole life in the spirit and in the heart further to God, as the FSJler\*Innen still will have to find out. Contentment is not a gift. It also grows with the years in faith. Therefore, it makes sense to start with it early and not to forget the confirmation or communion lessons.

Without faith, however, man always falls back on himself without growing. Even if the experience increases, the unbelieving subject cannot be an example for the youth and others, because he does not develop. He simply does not mature. Not maturing represents agony at the end of life. After all, maturity means being at peace with oneself and the world. How can someone achieve this whose aspirations only <sup>53</sup>satisfy the needs of his body analogous to Schopenhauer's pessimism? The perspective that lies on this path is the material insatiability, if the unbeliever has the ability to satisfy it.

Finally, the spirit of the unbeliever is also God's spirit and its existence is bodiless. Thus he is a stranger in the body. Only when the spirit has the leading role and the body subordinates itself, the construction *man* functions.

Contentment in the context of this book shines with modesty. Only of God's essence, love, she cannot get enough.

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53 s. S. 8, ch. The God-forsaken Man

## Acceptance

We are all used to receiving the mental and spiritual nourishment we need for personal development, maturation, from people. Even if father and mother rarely disappoint, it turns out over the years that people are unsuitable for this. They are unreliable in their views, say one thing today and the opposite tomorrow. They strain the basic trust to the utmost. It is a rascal who thinks that this is right, after all it serves the turning to God. And so it is indeed the case that quite a few people, in view of the mental pain inflicted on them by their fellow human beings, begin to seek their salvation in faith.

Acceptance means conveying the feeling of being wanted. For the believing Christian it is not only a duty but also a personal need to spread this. What reliably serves a human being in his first few years of life thanks to the presence of father and mother for the mental survival - after all, it has been shown that he dies without acceptance<sup>54</sup> - cannot be without significance for the adult. An example is the legend about Kaspar Hauser<sup>55</sup>, who allegedly grew up without or with only very little human contact, and only managed to grow up severely damaged. That he survived this at all can only mean a grace of God.

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54 Love - A Staple Food, Ulrich Ponte, 2013, on the Internet:  
<https://www.dasgehirn.info/handeln/liebe-und-triebe/liebe-ein-grundnahrungsmittel>

55 [https://de.wikipedia.org/wiki/Kaspar\\_Hauser](https://de.wikipedia.org/wiki/Kaspar_Hauser)

Who wants to deny acceptance, love, to his fellow man in view of such experiences? - if, then only from ignorance, but it happens in our today's world - and naturally also at all times - daily millionfold, if not still more often. From experience, everyone knows the effect of a breach of trust and the resulting disappointment. This knowledge is used as a fighting tool, anytime and anywhere. To expect real acceptance from one's fellow man, be he not exactly one's own mother, is risky if not completely senseless or even deadly. The reader is advised to understand the human love always only as a compliment to his person - it does not have the sufficient depth to build self-confidence and self-understanding on it. This happens more in the human being's togetherness or against each other, because this conveys lasting honest experiences. But one can no longer build on the love of man at the latest since the teenage age.

As sad as that is, it just shows that we are all the same. We are simply not able to love continuously. Only God can do that, and He, our Creator, knows it. By turning to faith, man distances himself from his fellow man, which, as described above, also serves to protect him. Above all, this circumstance enables man to communicate love to his neighbor, acceptance. God does not disappoint. His essence, love, does not allow this at all. Just as Jesus, God's Son exclaimed on the cross with his last breath *My God, my God, why have you forsaken me* <sup>56</sup>, his physical death, regardless of the prophecies in the course of his history,

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56 Matthew 27:46-50, Good News Bible, Deutsche Bibelgesellschaft, Stuttgart, 2000



turns out to be a gain for his people, humanity and himself. After all, Jesus could not have been resurrected otherwise, and so the birth of Christianity is ultimately founded in this. Jesus gives everything he still has, his life, for the love of man, he dies for him. In this sacrifice, the essence of God, love, shows itself in its strongest argument.

This is the basis of the author's optimism. *God's ways are unfathomable* (ugs.)<sup>57</sup> , and so supposed disappointments later turn out to be corrections of the personal way of life, which serve the way of faith, which only gives life the meaning, the love. God wants to draw man to himself with his many measures, the touches of the heart, for his best. Not to give in to this in the form of a life that follows the urge of the soul, leads in the consequence of this only to always having to start again from zero and thus never to mature.

On his way to faith, the path of faith, man comes more and more to the insight that love is not so much something that one takes, if one is only beyond the first years of life, but rather a gift, a talent. In this sense, love belongs to the one who forgives it among people or towards his neighbor. Love itself is a quality of man, especially in faith. Love is received by the one who unites himself with God, his puppeteer - after all, man represents an autonomous whole only then, out of which he has recognized, by means of his own experiences of God on the personal path of faith, that people need love or acceptance.

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57 Praise to the wonderful wisdom of God, Romans 11:33-36, Gute Nachricht Bibel, Deutsch Bibelgesellschaft, Stuttgart, 2000

Love is thus the gift of God to man. If we were to impart it among ourselves without God, it would shrink among people thanks to our unreliability, which we cannot do anything about, and this can indeed be observed. But man as the bearer of God's love makes it expand, even explode, among us completely in the sense of God's nature.

God is superior to creation. He is its soul, which permeates everything. Man punishes himself if he does not make this soul his own. In this system, man is no longer in need of receiving love from his neighbor. But to emit it nevertheless is based on God's essence, which dominates the believer.

## Participation

Against the background of the world as a whole, it is characterized by high unemployment. It is primarily the poorer countries of the Far East that, with their worldview, are a model for the Western industrialized nations in that a job not only represents a value in the form of a livelihood, but can rather be seen as the fulfillment of a meaning in life. The experience of a supposed meaninglessness of life makes some of us despair. If it is not only the material misery that man escapes through gainful employment, then in view of this it is also the method of choice to be ready for a loving togetherness and to muster the strength for it.

The biblical saying from the expulsion from paradise in Genesis "*In the sweat of thy face shalt thou eat thy bread*"<sup>58</sup> thus loses its horror. We do not know the loving cooperation between God and man that must have prevailed in paradise, where there was no talk of work. We only know about the living conditions on today's earth. And so the insight that a life of wages and bread is also of great value for the personal development of the individual requires a remarkable wealth of experience. The young person, as far as he is not formed by a loving, reference-giving and comprehensive, trusting education by father and mother, lacks this treasure very much, and exactly this is confirmed by the frequency of the occurrence of this lack of understanding towards Far Eastern philosophy.

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58 (Ugs.) Genesis: 3, 19, Gute Nachricht Bibel, Deutsche Bibelgesellschaft, Stuttgart, 2000

Young people, however, are the seeds of the future of our manifold endangered existence on this planet. Due to the lack of time of the parents, our educational apparatus is the only source of positive life experience that is available to the adolescent. But here he never gets the experience of being needed, which is the so important element of participation. Being needed, however, is the basis of positive life experience with adult working life. School internships can help here, but the author doubts that they are respected by the students in this form. No one talks about it - the philosophy behind this seems to be unknown to the consciousness of parents as well as educators.

But apart from that, many a school leaver falls into a crisis of meaning as soon as he is then faced with the challenge of the future. The all-encompassing freedom in his choice of profession overwhelms him. He no longer follows in the footsteps of his father or mother in his profession, nor has he received the necessary knowledge from them to be able to follow in the footsteps of his educators. Everything that is to come is foreign to him. The personal connection is completely missing, personal relationship to the many possibilities of the occupation choice was hardly given to him. It was not imparted.

Of course, this is bad, and the reader's hair stands on end in the face of such perspectives. But there is a far more significant cause for the problems of today's young people: They have lacked, and still lack, a caregiver. Their decisions are dependent on the person. They have not learned anything else, and this is also what they brought

with them from their genes to this beautiful earth. The young person of today is poorly off with his parents, who provided for the money, but had to pay for it the price of not being able to be a reference person for their children for lack of time. And the damage is done to the children, especially the boys. While girls usually still manage to identify with their mother and the effort she puts in every day, this seems to be a big problem for boys. After all, the mother does not have her gender, which is probably the most important aspect at that age. But the father, whose turn it would be now to stand by the reeling boys, is not so close to them already from the son's early development - after all, it is the mother who has carried out the deepest and most referential imprints during pregnancy and breastfeeding. Also, the focus of the man's interests is not as concentrated on child rearing as it is for the woman, who sees this as the greatest part of her life's meaning once she has children.

Also, and not least, an education in faith could have naturally prevented this. At the end of the day, it was the love you gave that made you feel needed, which is also the meaning of *participation*. It is true that a journey of faith is necessary to reach this realization, but the sooner one begins it, the faster one passes through it to the goal, God's presence in one's heart. The author's opinion is clear: "You can't teach an old dog <sup>59</sup>*new tricks*. But even without going that far, the illumination of so many aspects of the adult's faith journey in this book has shown that it is never too late

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59 Origin: Martin Luther

to begin. *Never stop starting, never start stopping* <sup>60</sup>wants to underline that.

Nevertheless, it is a pity that not only is religious philosophy lacking in many parents' homes, but also so little importance is attached to religious instruction at school. Religious initiation in the form of confirmation or communion and confirmation is voluntary. Infant baptism is not without meaning, yet it does not guarantee a faith journey for the little person. To make the decision to baptize consciously is a high good, which, the author hopes, is not only the gifts from grandparents in mind. But not infrequently, at the end of the day, it comes down to this. After all, getting wet once with consecrated water does not mean the start of a life of faith, but it does involve a willingness to at least open one's reason to the spirit of biblical philosophy and its history.

All that aside, God is constantly offering loving participation in world affairs. After all, it can only be our hands that improve the living conditions on this blue planet and make it a paradise again. The manifold tasks of this Herculean task involve all the abilities of all people. The appeal of this task is great, and its realization begins today, now, and not tomorrow. It does not have to follow any human plan. God's love in every man and woman bestows the personal tasks. Only the opening of the senses to his will is decisive. Everyone participates, and if it also requires the human spirit to plan projects for the commitment of many, then thanks to the experiences with

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60 Origin: Cicero

God by means of his touch of the heart of the individual, we can assume that the reconquest of paradise will succeed, we also do not know the great, divine plan for it. That it exists, however, is proven by the speed of the development of mankind - and here especially in the Christian world - since Jesus inhabited it. Since time is pressing, we should not hinder his return by repeating history and not trusting him.

## Summary

The author sees the return of Jesus on earth as a task for man in the form of a reconquest of paradise. His skill in dealing with the language of God, love, qualifies him for this. It is the common essence of God and man, whereby it is based in him on the omnipresence of God. With a community of faith in the God of Abraham, Yahweh, an awareness of God's presence is achieved in effect through his own.

Not their quantity determines the success of the undertaking but the quality of faith. The His convince with their radiation of happiness and satisfaction. Although the idea that everything, every human being, even flora and fauna as well as dead matter are powerlessly and completely subject to God's will seems abstruse, since the community of believers establishes its common strength and cohesion through this circumstance, curiosity and enticement arise among outsiders, so that faith spreads among people analogously to God's expansive nature.

The concept is worked out by the author with God's help and so the idea is also justified with Bible quotations. Drawing on the Holy Scriptures together with many sources from art & culture and their extended environment arouses interest and is the basis of the thought experiment that is the spiritual object of this letter to everyone.



# Thanks to

Dear Yahweh,

Thank you for your patience with me. It took a long time for your touch to reach my heart. I often overlooked you, but you never left me. If I did not feel you, my sensations of sadness were numb about it.

Until I tried to be a good disciple to you, years of rebellion passed against your attempts to show me the right way. My gratitude for your forbearance is assured. I now understand that the deeds of which I am so proud really belong to you.

I needed time and you gave it to me.

Now your thoughts fly to me - often faster than I can feel them, but you graciously show them to me anew when I forget them. I love your spirit, which you have implanted in me from the beginning of my life. I thank you for the love with which you set my course.

I want to imitate you, and your answer is, let me do it. Your education is a delight. I love your wit and charm. You are not only revered teacher of trust but also respected father of my gentle existence on your beautiful earth.

I love you.

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