

These articles make little mention of *spirit*, and little is known. The spirit-breath-wind is given up at the sleep of death. Marvelously, the action is reflected physically, and its ephemeral continuance is physical. Jesus' spirit-breath was commended unto God; his *soul* (identity) went to the grave (Sheol or hades, *not* Hell-Fire).

Siemens raises the heresy stakes by charging the "impossibility of accounting for the Incarnation ... something too important to ignore" (p. 190). Trinitarians might fold, but Scripture calls the bluff and raises one Messiah, the Son of Humankind, the *declared* son of God, the man given David's throne, the *unique* High Priest at the right hand of the Almighty. Scripture raises one physical Resurrection of the just and the unjust that "shall be" rather than "is" (Acts 24:15). Siemens' support is the "original version of the Nicene Creed," originally a controversial, human-authored *law* that bloodily divided the empire. This tool of tyranny—fashioned three centuries after Christ—is called an "ancient universal creed" (p. 190), though hundreds of equally "ancient" heresies contradict the creed.

The ghost-soul has "called in question" the "Resurrection of the dead" (Acts 24:21). If all believers have gone into the presence of God at their deaths, the monumental importance of Jesus' resurrection is negated. Behind this are indeed the high stakes of deification, which nullifies the Gospel message that God has proved the coming Day of Resurrection for *humankind* (Acts 17:31). Incarnation denies the sign of resurrection and says the explanation is a routine Greek myth. Jesus becomes alive like any resurrected god or immortal soul. It does not matter whether the gardener did it or his wife. Many imply Jesus did it.

Humanity's "image" (*shadow*) and the identity of the Great Light are both obscured behind the *image of deification*. This over-elevation of the shadow of God in humanity is a worship of image. Jesus the perfect *icon* is an image. Worship of the heavenly Son of Humankind on a stake is the same as worship of the brass *image* Moses raised up. Jesus foretold the required symmetry between these events. Greek deification mythology has "changed the glory of the incorruptible God into an image made like to corruptible man," turning Paul's words into prophecy (Rom. 1:23).

Notes

¹For a presentation of Tyndale's and Luther's views on the subject, as well as a good general overview and a slate of mostly correct conclusions, see Mark H. Graeser, John A. Lynn, and John W. Schoenheit, *Is There Death After Life?* (Indianapolis, IN: Christian Educational Services, 1991). Tyndale is quoted at length on pp. 8–9. Luther is quoted on p. 24 and p. 66.

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Did Isaac Oversimplify His Categories?

I fear that Randy Isaac, "From Gaps to God" (PSCF 57, no. 3 [Sept 2005]: 230–3), condenses his introduction too much, for he appears to shortchange some areas of natural knowledge and to oversimplify the applicable categories. While it is legitimate to focus on the sciences, he passes too quickly to them as if they form the whole of natural knowledge. However, historical studies seem to be as natural

as anthropology, psychology and sociology. Aborigines, though without science in their tribal condition, appear to have a great deal of accurate information about the plants and animals in their environment. Another area that may be included is the foundation of science, like the claim that the universe is understandable. Surely the foundation of empirical knowledge is also knowledge, although it cannot be demonstrated empirically.

As to the categories given, the recognized known, K, is obvious, although human fallibility and the corrigibility of science were not mentioned. What is labeled K is always tentative. With the unknown, Isaac suggests only U_K, what we know that we do not know, and U_U, where we know that we cannot know. An additional subcategory involves what is hidden from us because we do not even have enough information to anticipate it. Examples in the past are Kepler's elliptical orbit of Mars before he painfully worked it out; the range of electromagnetic radiation before the work of Faraday, Maxwell, and several others; E=mc² before Einstein's publication. Unfortunately, U_H cannot be labeled until after the fact.

An additional category is embedded in the facetious "It ain't what we don't know that gives us the most trouble; it's what we know for sure that just ain't so." Indeed, here are Augustine's view that there cannot be Antipodeans, for they would fall off; Cavendish's dephlogisticated air; Carnot's caloric; and oxygen, because Lavoisier thought it the essential element in acids. In the modern world, we find the belief, notable in Sagan and Dawkins, that science proves atheism. But what is not known because mistaken, U_M, will raise acrimonious debate from those who are sure it is K.

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